

1|2001-02-10 16:00:21|kekai@jps.net|Welcome!|
Please feel free to post related messages and to upload
files and images pertinent to the discussion topic.
| 2|2001-02-12 08:58:09|Keyser Soze|PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
Glad to join the list Paul...
I'll see if I can scare up some
more members. In the meantime,
here's a post of an upcoming
program.

DG

PBS program airing Feb. 13th

Secrets of the Pharaohs
<http://www.pbs.org/wnet/pharaohs/>

When Howard Carter found the tomb of
the boy king Tutankhamun in 1922, he
also found the remains of two fetuses
buried in the pharaoh's tomb. Who were
they? Might their premature deaths be
linked to the end of Tutankhamun's family,
the great 18th Dynasty that ruled
Egypt during the second millennium BC?

Tutankhamun was the last of the line.
Why did the family die out? Had they
become so inbred that they were struck
down by a genetic disease?

In a bid to answer those questions and
draw up a complete dynastic family tree,
two American scientists have been allowed
to take DNA samples, for the first time,
from the royal mummies and from the fetuses.

Check www.pbs.org for local showtimes.
| 3|2001-02-12 10:25:01|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
For those who don't know, DG owns and maintains the Africana Studies
Research Page at the URL:

<http://www.geocities.com/Athens/Olympus/8192/index.html>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--- In Ta_Seti@y..., "Keyser Soze" wrote:
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[4]2001-02-12 10:52:20|kcamm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
Tried to go to DG's site, and this is what I got:

HTTP/1.0 403 Forbidden Date: Mon, 12 Feb 2001 18:50:32 GMT Expires: Sun, 11 Feb 2001 18:50:32 GMT Pragma: no-cache Last-Modified: Mon, 12 Feb 2001 18:50:32 GMT ETag: W/"7f52-22d5-3a883078" Accept-Ranges: bytes X-Host: www73 Content-Length: 9094 Connection: close Content-Type: text/html HTTP/1.0 200 OK Date: Mon, 12 Feb 2001 18:50:32 GMT Connection: close Content-Type: text/html
OK
You don't have permission to access /Athens/Olympus/8192/index.html on this server.

Additionally, a 403 Forbidden error was encountered while trying to use an ErrorDocument to handle the request.

In a message dated 2/12/01 10:26:03 AM Pacific Standard Time, kekai@jps.net writes:

<<
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<http://www.geocities.com/Athens/Olympus/8192/index.html>

Regards,
Paul Kekai Manansala
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[5]2001-02-12 11:15:51|Free Huey!|Africana Studies Research Page Gone?!?|
Paul, Karen and whomever else...

About my site...

(Africana Studies Research Page)...
<http://www.geocities.com/Athens/Olympus/8192/index.html>

I haven't been able to work on that site since Fall of 1999!
When Yahoo took over geocities, everything went haywire.
But up until today, I've always been able to view the
site even if I couldn't access it. I couldn't tell you what
the problem is now. I'll have to contact Yahoo and they'll
give the runaround no doubt---again.

The site was extensive, but mostly links anyway...
and a few papers I had written...if its gone...it'll just be gone.

This is another site of mine run by geocities/Yahoo...it
still seems to be alive. Not as scholarly as the Africana
site and less links, but still a bit of information pertaining
to this listserv's topic.

The Sankofa Project
<http://www.geocities.com/kammaasiblack/>

Not learning my lesson, I recently bought a domain
name from Yahoo-Geocities called
www.sankofa-series.com in order to launch
a new multimedia (flash, dreamweaver, etc.)
site combining works from my previous sites.

The preliminary page I had at that URL has disappeared
mysteriously. Yahoo-Geocities are currently scratching
their mutual heads---trying to figure out what the problem
is. Whenever they do figure it out, look for that page to
launch---possibly by the summer of 2001.

The cyber saga continues...

DG
[6]2001-02-12 14:14:04|Paul Kekai Manansala|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
Thanks DG. Scott Woodward out of BYU took samples of the royal
mummies and many other mummies and remains a few years back.

I wonder if he was one of the scientists mentioned below.

Regards,

Paul Kekai Mananasala
<http://www.jps.net/kabalen/afro.htm>

Keyser Soze wrote:

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>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com

--

Check out <http://AsiaPacificUniverse.com/>

[7/2001-02-12 14:19:07]kekai@jps.net[Re: Africana Studies Research Page Gone?!?]

--- In Ta_Seti@y..., Free Huey! wrote:

> Paul, Karen and whomever else...
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> About my site...
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> (Africana Studies Research Page)...
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> But up until today, I've always been able to view the
> site even if I couldn't access it. I couldn't tell you what
> the problem is now. I'll have to contact Yahoo and they'll
> give the runaround no doubt---again.
>

I'm able to view the site.

Probably what happened as far as access is that you need to register for a Yahoo username and password to replace the old ones from Geocities.

Sorry to hear that your new site is having problems. I've thought of using multimedia for some time now also.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
|8|2001-02-12 16:23:55|kcomm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
Thanks, I was able to access DG's site by clicking the hyperlink in lieu of typing in the URL.

Karen

--- In Ta_Seti@y..., kekai@j... wrote:
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>> Check www.pbs.org for local showtimes.

|9|2001-02-13 09:42:19|kekai@jps.net|New Kingdom tomb found in Sakkarah|
Ancient Egyptian Tomb Discovered in

Sakkara

By Khaled Diab
---begin forwarded message---

CAIRO (Reuters) - A tomb dating back to the reign of New Kingdom Pharaoh Amenhotep IV in the 14th century BC has been discovered in the Giza suburb of Sakkara, an antiquities official said on Sunday.

``This is a unique discovery because it is the first time we have uncovered a tomb in Sakkara from the reign of Akhenaton, who had his capital at Akhetaton (now called Tel al-Amarna) in Upper Egypt," Adel Hussein, director of Sakkara at the Supreme Antiquities Council, told Reuters.

The tomb once occupied by the high priest Meryneith, whose name means ``the beloved of Neith (goddess of war and hunting)," was discovered by a Dutch-Egyptian archaeological mission on January 31 during excavation of New Kingdom tombs at Sakkara.

The excavation work, which is still under way, has so far uncovered two store rooms in the east of the tomb, three small chapels in the west, wall reliefs that include depictions of funeral rituals, five columns with hieroglyphic inscriptions and a burial chamber, Hussein noted.

``No mummies have yet been uncovered, but we have come across bones. There is a good chance we will find a mummy once excavation work on the burial chamber is complete," he added.

Hussein sees the discovery as an addition to our knowledge of the reign of Amenhotep IV and Sakkara, which was used as a site for pyramids and tombs from the first Pharaonic dynasties.

In his quest to unify Egypt in the worship of a single deity, Aton -- a form of the sun-god Ra --, the 18th dynasty ruler Amenhotep IV changed his name to Akhenaton, meaning ``it pleases Aton," and built a new capital in Amarna dedicated to Aton and called it ``Akhetaton" (the Horizon of Aton).

Akhenaton, a religious hard-liner who provoked the wrath of the powerful Amun priesthood, among others, for his reforms, is said by some scholars to have been the world's first monotheist. He ruled from 1353-36 BC.

[10|2001-02-14 09:02:42|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt| I watched the PBS program last night. It spent a lot of time focusing on the possibility of genetic disease accounting for the 'strange' appearance of Ankhenaton and his descendents.

In the end, Woodward concluded that there was no genetic disease in the family.

Some of the 'strange' physical features like 'pointed chins,' 'globular skulls' and 'elongated limbs' are common features in Eastern Africans including Nubians.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>
[11|2001-02-14 09:19:02|Free Huey!|FWD: Photo Gallery of Egyptian Figures- Africentric| Here's a photo gallery the list my find interesting.

<http://www.freemaninstitute.com/Gallery/RTGpix.htm>

DG

[12]2001-02-14 09:19:21[kcamm23063@aol.com]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
I enjoyed the program, but I was hoping for some clarity on Tutankhamun's mother. Unfortunately, I was doing something at the time it was on, so I could not give the show my undivided attention. However, they seemed to speak of his father, then they would jump to his grandmother. When they would show the genealogy chart, it would pass too quickly. Did anyone see a name for Tutankhamun's mother? Or did he mention the mother, and perhaps I did not hear it? I am trying to find physical proof of the identity of Tutankhamun's mother.

Karen

In a message dated 2/14/01 9:04:22 AM Pacific Standard Time, kekai@jps.net writes:

<<

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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>

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[13]2001-02-14 09:29:18[dg14@swt.edu]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
I have yet to see the program.
I thought it aired last night in my area,
but instead I saw a program on the Maya (interesting as well...).
In my area Secrets of the Pharaohs airs tonight---as
well as the Bob Marley documentary for anyone interested.

I'll be watching it tonight.

I see by your comments they are still
pushing the "Akhenaton had a disease" theory---
or at least its disproven in this one. Isn't
there another theory that states that art during
the 18th dynasty was just very realistic? And that
this is what one is seeing in Akhenaton's portraits?

DG

[14]2001-02-14 09:54:22[kcamm23063@aol.com]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
On the West Coast, it aired just prior to the Maya program (which was also interesting). However, you may be able to check it out by going to PBS.org - I believe.

Karen

In a message dated 2/14/01 9:32:24 AM Pacific Standard Time, dg14@swt.edu writes:

<<

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but instead I saw a program on the Maya (interesting as well...).
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DG

>>

[15]2001-02-14 09:57:17[kcamm23063@aol.com|Re: FWD: Photo Gallery of Egyptian Figures- Africentric]
Yes, that is a good gallery. I had communicated with this guy about a year ago because I found some inaccuracies in his text. He told me his sources, and that he would contact Van Sertima and get back with me. Although Freeman did stay in touch, I don't believe Van Sertima responded to him. Of course the problem I had was with what was said about Tutankhamun's mother.

Karen

In a message dated 2/14/01 9:33:10 AM Pacific Standard Time, dg14@swt.edu writes:

<<
Here's a photo gallery the list
my find interesting.

<http://www.freemaninstitute.com/Gallery/RTGpix.htm>

DG

>>

[16]2001-02-14 10:09:01[kekai@jps.net|(no subject)]
The Association for the Study of Classical African
Civilizations 2001 ASCAC Regional Conference Schedule

March 15 - 18, 2001

Charles R. Drew University School of Medicine and Science and
Charles R. Drew Magnet High School
Los Angeles, California

Hearing and Speaking the Words of Our Ancestors

mrri sdm pw irr ddt

mereri sedjem pu irer djedet

"One who loves to hear is one who does what is said".

(Instructions of Ptahhotep)

for additional information contact ASCAC Foundation

(323) 730-1155)

Also, a good site on ancient Nubia:

<http://library.thinkquest.org/22845/>

Regards,

Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[17]2001-02-14 10:29:14[dg14@swt.edu]Re: FWD: Photo Gallery of Egyptian Figures- Africentric
I noticed some inaccuracies as well...as in wrong names attributed to certain statues. but i ain't say nothing. even Egyptologists don't always get that right. :)

Karen said:

>>
>Yes, that is a good gallery. I had communicated with this guy about a year

ago because I found some inaccuracies in his text.
[18]2001-02-14 11:08:32[Paul Kekai Manansala]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt
kcamm23063@aol.com wrote:

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> name for Tutankhamun's mother? Or did he mention the mother, and perhaps I
> did not hear it? I am trying to find physical proof of the identity of
> Tutankhamun's mother.
>

They did get into this, but I also missed the part where they came to a
conclusion.

They mentioned the theories of Kiya and Sitamen. There is a discussion
of this issue at the following website:

<http://www.egyptology.com/kmt/fall97/endpaper.html>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[19]2001-02-14 11:12:20[Paul Kekai Manansala]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt
dg14@swt.edu wrote:

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> I'll be watching it tonight.
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> pushing the "Akhenaton had a disease" theory---
> or at least its disproven in this one. Isn't
> there another theory that states that art during
> the 18th dynasty was just very realistic? And that
> this is what one is seeing in Akhenaton's portraits?
>

Yes, they mention the theory but that's about all.

Most of the experts had predicted that there was evidence
of genetic disease only to be proven wrong in the end.

Also, the show offered an answer as to whether the mummy at KV55
was Akhenaten or Tutankhamen's brother Smenkhkare.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

| 20|2001-02-14 19:30:13|sfrthomas@yahoo.com|Greetings|
Paul,

Just a quick word to you and the other participants to say I'm here.

Since the Harper-Collins Black Athena debate I've been otherwise occupied so far as Km.t-related issues are concerned. However, I recently picked up the novel Ramses, by Christian Jacq. As fiction it's good, but I wonder whether it's not just more Euro propaganda to paint Egypt white, with all the blonds, brunettes, redheads, and blue and green eyes around, sharply contrasted with alleged Nubian "savages". Anyhow, that's what prompted me to check back in with the Afrocentric debate. So I jumped when I came across your invitation on s.c.a.

Hope all goes well with you and that you're still giving them hell ... in your quiet yet effective way.

Regards,
S. F. Thomas
| 21|2001-02-15 06:17:06|neil.gordon-walker@uk.arthurandersen.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
I am trying to get hold of Henry Gates documentary Wonders of Africa from PBS.
I have tried ordering through PBS to my home address in London with no response

Does anyone know how I can get hold of this videoset ?

*****Internet Email Confidentiality Footer*****

The UK firm of Arthur Andersen is authorised by the Institute of Chartered Accountants in England and Wales to carry on investment business. A list of partners is available at 1 Surrey Street, London, WC2R 2PS (principal place of business).

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| 22|2001-02-15 07:46:06|kekai@jps.net|Re: Greetings|
Welcome SF. Glad to have you with us.

I enjoy your site at TheAfrican.com and look forward to your contributions here!

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--- In Ta_Seti@y..., sfrthomas@y... wrote:
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>
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> "savages". Anyhow, that's what prompted me to check back in with the
> Afrocentric debate. So I jumped when I came across your invitation
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> Hope all goes well with you and that you're still giving them hell
...
> in your quiet yet effective way.
>
> Regards,
> S. F. Thomas

[23]2001-02-15 09:56:54|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
Neil,

You can order the Wonders of Africa video directly online at:

<http://teacher.shop.pbs.org/cust/cdeploy?ecaction=ecwalkin&ecpid=4260&ecpiid=4260&template=shoppbsforteachers/products/ecproditemview.en.htm>

What do people think about Gates' views on Africentrism? Should he have included more of N. Africa in his documentary?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--- In Ta_Seti@y..., neil.gordon-walker@u... wrote:
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Footer*****
> The UK firm of Arthur Andersen is authorised by the Institute of Chartered
> Accountants in England and Wales to carry on investment business.
A list of
> partners is available at 1 Surrey Street, London, WC2R 2PS
(principal place of
> business).
>
> Privileged/Confidential Information may be contained in this message. If you
> are not the addressee indicated in this message (or responsible for delivery of
> the message to such person), you may not copy or deliver this message to anyone.
> In such case, you should destroy this message and kindly notify the sender by
> reply email. Please advise immediately if you or your employer does not consent
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> firm shall be understood as neither given nor endorsed by it.

[24]2001-02-15 10:35:03|Free Huey!|Henry Louis Gates et al. on Africentric and Related Thought|
Paul asked:

> What do people think about Gates' views on Africentrism? Should he
> have included more of N. Africa in his documentary?

Gates and company have very little admiration for Africentric viewpoints or anything remotely similar from what I've seen and read.

I found "Wonders of the African World" should have been more correctly titled,"Gates Wanders through Parts of Africa and Talks About Em'."

I expected this series to be something like a Nova program or such TLC programs as "Ancient Warriors" or the like. But it was not very historical or cultural or even academic.

It did have some of those things. But it seemed more like Gates' private vacation footage interlaced with his own opinions (that often were not based on history or anthropology or even academic interest).

I didn't dislike it as much as many others did. Neither did I find it interesting enough however to watch a second time. In fact, at times it was near insulting to the Africans and myself. Perhaps the fact that Gates is a literary professor and not an African historian explained much of the series' shortcomings. Yet he claimed to have consulted a host of people...

On Gates' and Egypt...

Gates' left Egypt as an ambiguous place upon which not to truly focus in his PBS series. He focused a bit more on Nubia. But even then, it did not feel like a true documentary on Nubia. It was more like a quick tour of some sites. I did not learn who the Nubians were, their history, customs, dress in ancient times, ancient religion, practices, etc. I just got to see some current ongoing digs in Sudan and listen to an Italian curator who proclaimed Taharka the "first black pharaoh to sit upon the throne of Egypt."

Gates' disdain for Afrocentric type thought has been seen in his writings. And his colleagues pursue much the same course. They practice the normal tricks of associating anyone who says anything approaching a "black" or "African" Egypt as all being lumped together in the same Africentric camp. Thus they mingle fringe elements with legitimate scholars. Yet, interestingly enough, they seek to attack research methodology and persons more than they ever really attack the information.

In a class I recently took on Africa, our textbook was "Perspectives on Africa: A Reader in Culture, History, and Representation." It was a very good book and is considered by many Africanists to contain some of the most influential and important works in the past 50 or so years on African studies.

I was surprised to actually find an article by Cheikh Anta Diop in there--- near the end. It was basically a paper in which he defended his theories and discussed what his research hoped to achieve. Of course, my teacher did not assign that particular article for our class to read. Rather he assigned the article directly following. It was written by one of Gates' cohorts, Kwame Appiah (sp).

Appiah's article, which interestingly enough follow's Diops, goes into a full frontal attack on Africentric or related scholarship. As many other critics, he fails however to attack the information presented by Africentric and related scholars. Rather he attacks their works as reverse-Eurocentric thought. Or he mockingly asks why Diop is supposedly the only source for Africentric thought.

And it pretty much goes down hill from there. Again of interest, he never tries to attack Diop directly or challenge things Diop puts forth. Like most of the attackers, he skirts around the issue.

I don't really know exactly where Gates' stands fully on the whole thing. That he doesn't like Africentric thought is no secret. He sees it as poor academics and "feel good" erroneous history at best. Such theories and even Diop are marginilized or ignored in his Microsoft based multimedia encyclopedia, Africana. (As most know his Africana was originally DuBois and Nkrumah's idea of an African Encyclopedia. Gates and Appiah approached the committee in Ghana to use the name. They refused. Gates and Appiah altered the name somewhat and took the idea to Microsoft. The original committe in Ghana is still upset.)

Most especially, Gates attacks the Greek-Egypt debate as frivolous. But what does he think of an African cultural based and predominant African-black phenotype for pharaonic Egypt---I can't say for certain.

Right after his PBS special, after receiving waves of criticism, Gates claimed that he was actually working to produce a documentary on the ancient Egyptians---their culture and predominant racial types. Most of his detractors groaned inwardly at the damage his program would cause.

Gates told his detractors not to worry, and that they would be pleasantly surprised at what he was going to have to say. This supposed documentary

has yet to air---if it was ever created at all.

DG
[25[2001-02-15 11:57:08|kcamm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
I didn't realize Gates had any views on Africentrism. Speaking for myself, although I must admit I enjoyed the footage on Ethiopia and some of the other places, Gates should have just kept his mouth closed.

I, myself, am not an Africentric (however, I am African-centered), as I find this form of study too limiting, therefore, I read whatever I can get my hands on. There are some books out there that cost over \$1,000 - those I would love to get my hands on. Nevertheless, I enjoy visiting Egypt and studying the ancient civilizations there and in other parts of Africa. Cairo University in Cairo is an excellent resource. Also, the American Research Center in Egypt (ARCE), located in Garden City, has a pretty decent library of old books - though most are written in German. Sometimes I use the library when I need to identify something I may have seen in a tomb. I encourage folks who are serious about Egypt (beyond just saying "the ancient Egyptians were black"), to read whatever is available, and by all means visit Egypt more than once.

Even though I am not an Africentric, as an African, I do believe that we should research and write our own history. Also, my dream is the formulation of an all-African physical research team. We do have Africans in all the fields of "ists" and "ologies," it's just a matter of them all coming together to build a team (then of course having to deal with Hiwass - LOL).

Karen

In a message dated 2/15/01 9:58:29 AM Pacific Standard Time, kekai@jps.net writes:

Neil,

You can order the Wonders of Africa video directly online at:

<http://teacher.shop.pbs.org/cust/cdeploy?ecaction=ecwalkin&ecpid=4260&ecpiid=4260&template=shoppbsforteachers/products/ecproditemview.en.htm>

What do people think about Gates' views on Africentrism? Should he have included more of N. Africa in his documentary?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

-- In Ta_Seti@y..., neil.gordon-walker@u... wrote:
>
>
> I am trying to get hold of Henry Gates documentary Wonders of Africa from PBS.
> I have tried ordering through PBS to my home address in London with no response
>
> Does anyone know how I can get hold of this videoset ?
>
> *****Internet Email Confidentiality
Footer*****
> The UK firm of Arthur Andersen is authorised by the Institute of Chartered
> Accountants in England and Wales to carry on investment business. A list of
> partners is available at 1 Surrey Street, London, WC2R 2PS (principal place of
> business).
>
> Privileged/Confidential Information may be contained in this message. If you
> are not the addressee indicated in this message (or responsible for delivery of
> the message to such person), you may not copy or deliver this message to anyone.
> In such case, you should destroy this message and kindly notify the sender by
> reply email. Please advise immediately if you or your employer does not consent
> to Internet email for messages of this kind. Opinions, conclusions and other
> information in this message that do not relate to the official business of my
> firm shall be understood as neither given nor endorsed by it.

Forward Ever; Backward Never!
Karen

[26]2001-02-15 13:18:39[sfrthomas@yahoo.com]Re: Greetings|
Many thanks. I look forward to being here.
Thanks for the compliment re TheAfrican.Com ...
which reminds me, I've got to switch to a new
ISP, since Africans Unbound Magazine is now
inaccessible, for reasons which are a mystery.
Rgds,
S.F.

--- In Ta_Seti@y..., kekai@j... wrote:
> Welcome SF. Glad to have you with us.
>
> I enjoy your site at TheAfrican.com and look forward to your contributions here!
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>
>
>
> --- In Ta_Seti@y..., sfrthomas@y... wrote:
>> Paul,
>>
>> Just a quick word to you and the other participants to say I'm here.
>>
>> Since the Harper-Collins Black Athena debate I've been otherwise
>> occupied so far as Km.t-related issues are concerned. However, I
>> recently picked up the novel Ramses, by Christian Jacq. As fiction
>> it's good, but I wonder whether it's not just more Euro propaganda
> to
>> paint Egypt white, with all the blonds, brunettes, redheads, and
> blue
>> and green eyes around, sharply contrasted with alleged Nubian

>> "savages". Anyhow, that's what prompted me to check back in with the
>> Afrocentric debate. So I jumped when I came across your invitation
> on
>> s.c.a.
>>
>> Hope all goes well with you and that you're still giving them hell
> ...
>> in your quiet yet effective way.
>>
>> Regards,
>> S. F. Thomas

[27|2001-02-15 14:59:27|kekai@jps.net|Trouble subscribing|
If anyone is having trouble subscribing, email me directly at:
kekai@jps.net and I will subscribe you directly.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[28|2001-02-15 16:02:43|Paul Kekai Manansala|Re: Henry Louis Gates et al. on Africentric and Related Thought|
"Free Huey!" wrote:

>
> I don't really know exactly where Gates' stands fully on the
> whole thing. That he doesn't like Africentric thought is no secret.
> He sees it as poor academics and "feel good" erroneous history
> at best. Such theories and even Diop are marginalized or ignored in his
> Microsoft based multimedia encyclopedia, Africana. (As most know
> his Africana was originally DuBois and Nkrumah's idea of an
> African Encyclopedia. Gates and Appiah approached the committee
> in Ghana to use the name. They refused. Gates and Appiah altered
> the name somewhat and took the idea to Microsoft. The original
> committee in Ghana is still upset.)
>
>

Dr. Ray Winbush was involved in the Encyclopedia Africana project. I
think he has also subscribed to this list. Maybe he could give his
opinion on the MS project.

Regards,
Paul Kekai Manansala
<http://www.jsp.net/kabalen/afro.htm>
[29|2001-02-15 18:04:39|sfrthomas@yahoo.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
--- In Ta_Seti@y..., kcamm23063@a... wrote:

> I, myself, am not an Africentric (however, I am African-centered),

I have never liked the term "Afrocentric". I like the term
"Africentric" better, although I can only be vague about the relevant
philology. Like you, I like the term "African-centered"
best of the three, essentially because it has a precision and
clarity the other terms lack, and the issue of philological
correctness does not arise. But you imply a deeper
difference I think. And I'm curious as to what that is.

>
> Karen
>

Regards,
S.F.
[30|2001-02-16 09:14:43|kekai@jps.net|Re: Henry Louis Gates et al. on Africentric and Related Thought|

--- In Ta_Seti@y..., Free Huey! wrote:

> Paul asked:
>
> > What do people think about Gates' views on Africentrism? Should

he

> > have included more of N. Africa in his documentary?
>
> Gates and company have very
> little admiration for Afrocentric viewpoints
> or anything remotely similar from what I've seen
> and read.
>
>

I agree, although it is interesting that Gates' himself has been labeled an 'Afrocentric Orientalist.'

Thomas E.R. Maguire writes in "The Islamic Simulacrum in Henry Louis Gates, Jr.'s Into Africa":

"The paradoxical nature of Gates' Afrocentric Orientalism stems from the very mission of Into Africa, the reclaiming of African history from the racist framework imposed by European colonialism. Though the series succeeds in reinventing the image of Africa without some of its traditional stereotypes, Gates succumbs to the same illness that afflicted other Africanist movements of the twentieth century. Biodin Jeyifo suggests that Into Africa engages in the "reconfiguration of Senghorian negritude"..."

The entire article can be read at:

<http://www.westafricareview.com/war/vol1.2/vol1.2a/maguire.html>

> Right after his PBS special, after receiving waves of criticism,

Gates> claimed that he was actually working to produce a documentary

> on the ancient Egyptians---their culture and predominant racial

types.> Most of his detractors groaned inwardly at the damage his program would> cause.

>
> Gates told his detractors not to worry, and that they would be
> pleasantly> surprised at what he was going to have to say. This

supposed documentary

>
> has yet to air---if it was ever created at all.
>

Here is Gates' response to Ali Mazrui's criticism of 'Wonders':

"1. Episode One: Nubia. I did not attempt to "dis-Africanize ancient Egypt.' Rather, I sought to accord ancient Nubia its due recognition. The difference is critical. I hope to deal with the question of the color of ancient Egyptians in a special one-hour documentary that will feature a wide array of experts. I would hope to invite Maulana Karenga, Molefi Asante, Dr. Ben and Martin Bernal among those to appear on camera. What do I think about this issue? Though not an expert, I suspect that if the average ancient Egyptian had

shown up in Mississippi in 1950, they would have been flung into the back of the bus. And that is black enough for me. But the fundamental fact, on which there is no reasonable disagreement, is that Egypt is first and last, an African civilization. (Mazrui mistakenly claims that I am speaking to a European guide at Abu Simbel. I am not. I am speaking to an Egyptian. That's a pretty good example of "dis-Africanizing modern Egypt!")"

This seems to be a change from his earlier positions. I wonder if his actual physical visit to Egypt helped changed his mind. The entire article together with a link to Ali Mazrui's review can be found at:

http://www.africana.com/index_19991117.htm#gates

I also wonder if he ever completed this project.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[31|2001-02-16 10:33:03|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

--- In Ta_Seti@y..., kcammm23063@a... wrote:

> Nevertheless, I enjoy visiting Egypt and > studying the ancient

civilizations there and in other parts of Africa. Cairo

> University in Cairo is an excellent resource. Also, the American

Research > Center in Egypt (ARCE), located in Garden City, has a pretty decent library > of old books - though most are written in German. Sometimes I use the > library when I need to identify something I may have seen in a tomb. I > encourage folks who are serious about Egypt (beyond just saying "the ancient > Egyptians were black"), to read whatever is available, and by all means visit

> Egypt more than once.

>

Good advice. I'd like to visit the sites in Sudan one day, if the political situation allows.

A visit to Egypt is revealing. The African feel is definitely there overlayed with Arabic culture. The Egyptian Museum in Cairo is very impressive. Much more revealing than photos in books. In fact, I would say the museum is the most best in terms of archaeology that I've ever visited.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[32|2001-02-16 11:01:54|kcammm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

Also, the British Museum in London contains excellent artifacts. I remember my first thoughts when I visited that museum, I said to myself and later in an e-mail to a friend, "Boy, these folks left nothing but rubble back in Egypt."

Also, in Egypt, there are Pan African and other organizations that have membership represented by nearly every country in Africa - mind you, these are all Black folks.

In the far northern part of Sudan, in the Mahas region, you will find many ancient monuments, temples and pyramids. This is the land of the ancient Nubian (which in antiquity, extended from Khartoum to Aswan). In Cairo, at the Nubian Studies and Documentation Center, Nubians are working hard at preserving their ancient language and writing. Also, language classes are taught there to make sure the ancient language and traditions remain with the modern Nubians and their future generations. I had hoped to go to Sudan a couple of years ago, but I was advised that my travel may not go well because I rebel against the Government of Sudan. The only way to enter Sudan is through the capital, Khartoum, then after that your movements may be

followed. However, the best way to visit Sudan is to go through the university there - it is not easy, but it can be done, and it is the safest way to tour Sudan.

In a message dated 2/16/01 10:35:31 AM Pacific Standard Time, kekai@jps.net writes:

--- In Ta_Seti@y..., kcam23063@a... wrote:

> Nevertheless, I enjoy visiting Egypt and > studying the ancient civilizations there and in other parts of Africa. Cairo > University in Cairo is an excellent resource. Also, the American Research > Center in Egypt (ARCE), located in Garden City, has a pretty decent library > of old books - though most are written in German. Sometimes I use the > library when I need to identify something I may have seen in a tomb. I > encourage folks who are serious about Egypt (beyond just saying "the ancient > Egyptians were black"), to read whatever is available, and by all means visit > Egypt more than once.

>

Good advice. I'd like to visit the sites in Sudan one day, if the political situation allows.

A visit to Egypt is revealing. The African feel is definitely there overlayed with Arabic culture. The Egyptian Museum in Cairo is very impressive. Much more revealing than photos in books. In fact, I would say the museum is the most best in terms of archaeology that I've ever visited.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Forward Ever; Backward Never!
Karen
[33]2001-02-17 01:49:56[Susanne Paulus]Hi, I am new here]
Hello to everybody here,

I am from Germany and I like all about ancient Egypt: pyramids, tombs, statues,...
I have started to learn how to read hieroglyphes and I have visited some expositions of ancient Egypt(in Germany and France). Next week I will go to Berlin to visit the Egyptain collection there. It is the beautifult collection in Germany I think. I was there when I was little and I enjoyed a lot: you can see the famous statue of Nefertiti (Nofretete), the green head, and much more.
I would like to study Egyptology after school, to work in a museum of Egyptain Art. Does anyone of you work in a museum? Have you some informations for me??

I will hope, you will answer me
thanks
Susanne Paulus

[34]2001-02-17 10:06:52[Paul Kekai Manansala]Re: Hi, I am new here]

> Susanne Paulus wrote:
>
> Hello to everybody here,
>

Welcome, Susanne.

> I am from Germany and I like all about ancient Egypt: pyramids, tombs,
> statues,...
> I have started to learn how to read hieroglyphes and I have visited
> some expositions of ancient Egypt(in Germany and France). Next week I
> will go to Berlin to visit the Egyptain collection there. It is the
> beautifult collection in Germany I think. I was there when I was
> little and I enjoyed a lot: you can see the famous statue of Nefertiti
> (Nofretete), the green head, and much more.

Yes, there are a few Old Kingdom statues I would like to see there also.

> I would like to study Egyptology after school, to work in a museum of
> Egyptain Art.

Good luck.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

>Does anyone of you work in a museum? Have you some
> informations for me??
>
> I will hope, you will answer me
> thanks
> Susanne Paulus
>
>
>
> Yahoo! Groups Sponsor
> [Image] www.
>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com

[35]2001-02-17 10:35:58|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

--- In Ta_Seti@y..., kcamm23063@a... wrote:

In
Cairo, at
> the Nubian Studies and Documentation Center, Nubians are working
hard at
> preserving their ancient language and writing.

There is a Nubian professor in Egyptian Nubia (Ta Seti) who used to
participate in tours led by Theophile Obenga. He is very interested
in Egypt's connections with the South. Can't remember the name right
now.

I don't know if these tours are still on-going but if your prefer this
type of travel-study, it would be hard to find better guides than
Obenga and this Nubian professor.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[36]2001-02-17 10:50:16|kekai@jps.net|(no subject)|
AFRICA AND THE AFRICAN DIASPORA: PAST, PRESENT, FUTURE

November 15-18, 2001, Houston, Texas

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KALIPENI (UNIVERSITY OF ILLINOIS, URBANA-CHAMPAIGN)
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PIRIO, VOICE OF AMERICA AND INSTITUTE FOR MEDIA DEVELOPMENT
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V: THE WORLDS OF AFRICAN MUSIC: CYNTHIA SCHMIDT (UNIVERSITY
OF WASHINGTON)
W: THEORY AND METHOD IN COMPARATIVESCHOLARSHIP: ALLEN
ROBERTS (UCLA)
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Y:INFORMATIONANDCOMMUNICATIONTECHNOLOGY IN AFRICA AND
THEAFRICANDIASPORA: PRACTICES, PROMISES AND PITFALLS: SIMON
AKINDES (UNIVERSITY OF WISCONSIN, PARKSIDE)
Z:IF NONE OF THE SECTIONS IS APPROPRIATE FOR THE PROPOSED
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GUIDELINES FOR SUBMISSIONPROPOSING A PAPER, PANEL OR
ROUNDTABLE
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CHECKLIST FOR PROPOSALS
GUIDELINESFOR PANEL AND ROUNDTABLE CHAIRS
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Edward A. Alpers

University of California, Los Angeles

for more: <http://www.africanstudies.org/callasa44.html>

Regards,
Paul Kekai Manansala
| 37|2001-02-17 12:09:49|kcammm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

Are you getting Obenga mixed up with Dr. Yusef Ben-Jochannan (Dr. Ben)? Dr. Ben has a flat in Giza. I didn't know Obenga did tours. However in Aswan, the best tour guide (Egyptologist/Nubiologist) one can get is Farouk. Is Farouk the professor that you have in mind? When I travel to Egypt, I go alone most of the time, and I hook up with a guide once I get over there. I don't care for the large tours because I like to spend as much time as I want at a certain site. I cannot deal with having to leave because the group is leaving. Also, my main thing is photography, and there are times I visit a site just to catch the natural light and shadows.

Now that I think about it, you are probably referring to Dr. Ben, and not Obenga. I have heard that Dr. Ben is close with Farouk.

In a message dated 2/17/01 10:38:25 AM Pacific Standard Time, kekai@jps.net writes:

--- In Ta_Seti@y..., kcammm23063@a... wrote:

In
Cairo, at
> the Nubian Studies and Documentation Center, Nubians are working
hard at
> preserving their ancient language and writing.

There is a Nubian professor in Egyptian Nubia (Ta Seti) who used to participate in tours led by Theophile Obenga. He is very interested in Egypt's connections with the South. Can't remember the name right now.

I don't know if these tours are still on-going but if your prefer this type of travel-study, it would be hard to find better guides than Obenga and this Nubian professor.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Forward Ever; Backward Never!

| 38|2001-02-17 12:52:29|Paul Kekai Manansala|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

> Are you getting Obenga mixed up with Dr. Yusef Ben-Jochannan (Dr. Ben)? Dr. > Ben has a flat in Giza. I didn't know Obenga did tours. However in Aswan, > the best tour guide (Egyptologist/Nubiologist) one can get is Farouk. Is > Farouk the professor that you have in mind?

I think so. Maybe I am getting confused, but Dr. Obenga has directed tours to Egypt. I was able to find an old site for a tour he directed in 1999 and apparently connected with SFSU (and Dr. T'Shaka):

<http://www.nbufront.org/html/Events/KemetTour.html>

"CONSOLIDATED
TOURS ORGANIZATION, INC

The Wonder of Kemet (Egypt)
Study Tour &
The Nubian Dream Cruise on Lake Nubia

Personally Escorted By:
Dr. Theophile Obenga & Dr. Oba T'Shaka

June 519, 1999
\$3299.00 from New York \$3599.00 from Los Angeles

For MORE INFORMATION Contact:
Dr. Theophile Obenga: (415) 585-6722 or
Dr. Oba T'Shaka: (510) 564-5395"
[39]2001-02-17 14:15:44|kcammm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

Okay, I gotcha! That tour never happened because neither Obenga nor Oba T'Shaka promoted it that well. Both of these brothas are friends of mine, we live in the San Francisco/Oakland Bay Area. There are many scholars who conduct tours; however, once in Egypt, the tour is handed over to a government-employed tour guide who has been trained through the Egyptian Bureau of Tourism and must pass a government test. However, some of the top guides, like Farouk in Aswan, and Abou Naga Gabrail in Luxor may hold Ph.D.s in Egyptology - but all guides are considered Egyptologists once they pass the government exam. Dr. Patricia Newton (M.D.) gives tours to Egypt. I have found hers to be a more reasonable price (in some cases a thousand dollars less than others). The scholars do give lectures while there, but in many cases they cannot actually guide at a site. It is therefore wise to study well before you go. ASCAC has a good study program, and there are others such as ARCE, which actually has physical researchers in its membership. If one has never been to Egypt before, I recommend going with a tour organization so you can learn where everything is, then subsequent trips can be taken alone to allow for personal study. Also, there are times that I like to go for an early horseback ride, or spend the afternoon sailing in a felucca, all at my own time and expense. There are many things to see and do in Egypt.

In a message dated 2/17/01 12:53:24 PM Pacific Standard Time, kekai@jps.net writes:

> Are you getting Obenga mixed up with Dr. Yusef Ben-Jochannan (Dr. Ben)?
Dr. > Ben has a flat in Giza. I didn't know Obenga did tours. However in Aswan, > the best tour guide (Egyptologist/Nubiologist) one can get is Farouk. Is
> Farouk the professor that you have in mind?

I think so. Maybe I am getting confused, but Dr. Obenga has directed tours to Egypt. I was able to find an old site for a tour he directed in 1999 and apparently connected with SFSU (and Dr. T'Shaka):

<http://www.nbufront.org/html/Events/KemetTour.html>

"CONSOLIDATED
TOURS ORGANIZATION, INC

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Study Tour &
The Nubian Dream Cruise on Lake Nubia

Forward Ever; Backward Never!

[40]2001-02-18 08:55:11|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
--- In Ta_Seti@y..., kcammm23063@a... wrote:

> Okay, I gotcha! That tour never happened because neither Obenga nor

Oba

> T'Shaka promoted it that well. Both of these brothas are friends of

mine, we

> live in the San Francisco/Oakland Bay Area.

Ok, that clears things up. I seem to faintly remember that Theophile Obenga and Molefi Asante had scheduled an Egyptian trip when Obenga was still at Temple. I don't know if this ever went through or not.

> Dr. Patricia Newton (M.D.) gives tours to

Egypt. I> have found hers to be a more reasonable price (in some cases a thousand

> dollars less than others).

You can save a lot going by yourself or with travel partners.
I would not recommend going alone the first time unless you
know some folks there or you are an experienced traveler.

As you said, it's best to do a *lot* of research if you're
planning the trip yourself. That way you don't waste a lot
of time and money once you get there.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[41]2001-02-18 09:39:13|kcomm23063@aol.com|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

I don't know about Obenga and Asante's tour. To those unfamiliar with Dr. Theophile Obenga, he is a world renown linguist, and one of his specialties is the ancient Nilotic languages. He is from Brazzaville, Congo, and is visiting professor here in the United States. Also, Obenga was the protege of Cheik Anta Diop, and he attended the UNESCO conference and made submissions in their books.

I also do not recommend traveling alone to Egypt for the first time. Although it may be expensive to go with a tour, you will at least get a feel for the country much better with with a group. The first time I went to Egypt was for the 1987 ASCAC conference held in Aswan. I have been there six times in all. During the winter months tickets are very cheap - between \$400 and \$800 round trip from the USA. I haggle on prices when I get there, and I usually end up in a good 3-star hotel for which I pay anywhere from LE15 to LE30 per night. In USDs, that is about \$6 to \$18 per night. The 5-star hotels will charge \$200-\$250 USD per night. February of last year I went to Egypt from San Francisco from \$650. I spent 4 or 5 days in Luxor (went to Abydos and Dendara, also). I guess I was in Egypt for about 10 days on that trip, and in all I spent about \$800 (including the airfare). In Cairo, I stay with friends, which eliminates any costs there. However, when the summer came and I returned to Egypt, I ended up spending \$2,000 for my air travel - as air travel inflated last summer. So I recommend winter travel. Also, it can get very cold at night during the winter, temperatures can drop to 35 degrees, but during the day, the temperatures are between 70 and 80 (Cairo) and between 80 and 90 (southern/Luxor, etc.).

I hope I am not sounding like an expert on Egyptian travel, I don't mean to. I know that one of the main reasons a lot of folks don't travel to Egypt is because of the cost, and I am just trying to show that one can travel there at a reasonable price.

Karen

In a message dated 2/18/01 8:59:24 AM Pacific Standard Time, kekai@jps.net writes:

— In Ta_Seti@y..., kcomm23063@a... wrote:
> Okay, I gotcha! That tour never happened because neither Obenga nor Oba
> T'Shaka promoted it that well. Both of these brothas are friends of mine, we
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of time and money once you get there.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

I

Forward Ever; Backward Never!

[42]2001-02-18 12:20:48|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
--- In Ta_Seti@y..., kcamm23063@a... wrote:

> Although it may be expensive to go with a tour, you will at least

get a feel > for the country much better with with a group.

Agreed. I ran into another group that has African-centered tours to Egypt at: <http://www.kemetnu.com/page3.html>. Judging from the size of their 2000 group they look pretty popular.

<http://www.kemetnu.com/page3.html>>
src=<http://www.kemetnu.com/img18.gif> border=0>

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Sounds like you use flight consolidators.

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3-star hotel for which I pay anywhere from LE15 to

> LE30 per night.

That's a very good price. I was paying this much at hostels. ;)

A great trip, if the political climate allowed, would start in the Great Lakes region and follow the Nile up to Egypt. This was the suggested route of the proto-Egyptian culture according to Dr. Cheikh Anta Diop.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[43]2001-02-18 12:59:43|kekai@jps.net|African Aqualithic (Saharo-Sudanese) Culture|
Diop suggested that the proto-Egyptian people came from the Great Lakes region. The Ishango culture was centered here and it seems related to what is generally known as the African Aqualithic or Saharo-Sudanese complex.

Clyde Winters has suggested a Saharan Mande origin for this culture rather than a Great Lakes provenance. Wendorf suggests strong Eastern Saharan links but believes the ceramic tradition is Nilotic.

Recent discoveries at Nabta Playa near the Egypt-Sudan border have confirmed early links with this southern culture:

The earliest pottery in the 'Middle East' region is Sudanese in origin. Even the Nabta pottery is older than anything yet found in SW Asia. So, it would appear that the connection between 'wavy line' pottery of Sudan, early Delta pottery and early Levantine pottery can be traced to African influence and possibly to the migration of Afro-Asiatic peoples.

Regards,
Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>
[44]2001-02-18 13:52:07[kcamm23063@aol.com]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
I visited the site. I have heard Kwesi lecture, but I never took a tour with him. One thing I noticed missing from his itinerary was the new Nubian Museum in Aswan. I have only seen this museum on the itinerary of a few European tours, but African-American/Africentric tours have yet to add it. This is where a lot of our history lies and it should be included on the tour packages.

The following is an article taken from the Al-Ahram, May 2000, concerning Aswan (I hope it copies well):

Rediscovering Aswan
By Mursi Saad El-Din

It has been some time since I was in Aswan, a city for which I hold many fond memories. My recent visit to view the works of international and Egyptian sculptors participating in the fifth Aswan Sculpture Symposium had me thinking about this wonderful city's wasted tourist potential. I find it so surprising that in today's tourist boom, Aswan continually fails to be presented as a destination in itself, instead being relegated to a mere transit point. Nile-cruising tourists may stop at Aswan for a day or night after spending time in Luxor or Abu Simbel. Visitors are whisked in for just long enough to be taken to the temple of Philae and a drive-by glimpse of the High Dam before they either embark on a three-day Nile or Lake Nasser cruise, or fly back to Cairo. What a waste. Consider how the typical tourist must feel after the onslaught of the usual Egypt tour. After a stay in Cairo, with its myriad monuments spanning a staggering swathe of Egypt's history and its deafening noise and unruly traffic, come hectic days taking in the temples of Luxor and possibly Abu Simbel. Aswan is the perfect haven amidst this chaos, with its warm weather pleasantly tempered by breezes drifting off the Nile and white-sailed feluccas gliding on the waters. A tree-lined corniche (Nile-side road) and exotic markets make for a soothing sojourn, but today's visitor finds that there is hardly time to recuperate before moving on. In the past, people knew better. Aswan was a resort for writers and British administrators in the 1920s and was known as a winter destination throughout the world. The Cataract Hotel was then the prime destination, hosting such illustrious guests as Sir Winston Churchill and the Agha Khan. Winding steps lead to a finely laid out garden, where the scent of jasmine wafted on the breeze and one could descend to the river to sail across to the Agha Khan Mausoleum, perched on a hill on the opposite bank of the Nile. It was well-known then that the Begum (the Agha Khan's widow) would go there every morning to place a red rose on his tomb. It was said that no one ever saw her make her pilgrimage, that she always went there at dawn, like a ghost. And rumour had it that whoever did see her, by chance, met an untimely death. Inaugurated in 1899, the Old Cataract Hotel, with its splendid dining room and great Mamelouke dome, can boast some pretty important guests, including King Farouk, Grace Kelley, British royalty and, in modern times, Princess Diana, President Mitterrand and Imelda Marcos, wife of the former Philippine president. Visitors traditionally took afternoon tea on the hotel's elegant terrace overlooking Elephantine Island, with its great granite rocks turning red or black with shifting light. Adorned with palm groves, the island hosts an ancient Nilometer and a small archaeological museum. In the good old days, there was time to enjoy Aswan and take in the spirit of the city: to sail around the islands at sunset, meander in the markets and walk through the Nubian villages of Elephantine. Everything that once drew an international set to this serene city remains there to be enjoyed, but today it is one mad rush. Aswan has so much to offer both in historical monuments and in what may be described as "seasonal events," yet the city's potential appeal is squandered by modern tour operators who assume tourists are simply not interested. In the meantime, the tourist is missing out. Which brings me to one seasonal event that would probably be of interest to visitors – the Aswan International Sculpture Symposium, which takes place from February to April each year. I envisage promotion of the event as part of a whole tourist programme. A visitor during this three-month period could be taken to the granite quarries where rock has been extracted for the construction of Egypt's great monuments throughout the millennia. Tourists could visit the area next to Aswan's Basma Hotel, where they could watch the artists at work on their pieces for the symposium, and then on to the open-air museum on top of a hill overlooking the city, where the results of the sculptors' endeavours are displayed.

Aswan is famous for its granite quarries, which come in shades ranging from pink to red, gray to black and vary in texture fine-grained to heavy-grained. Here is an opportunity to combine it into a cultural tour. It is fascinating to watch the cutting of granite with modern drills and compare the process to that of the past, when rock was hammered out of the quarries with great balls of dolerite (the hardest of stones) by brute force. Tourists are missing out on so many unique experiences. A felucca trip to Kitchener's Island (today's Plants Island), with its huge botanical garden or the Palace of Culture, where folk dance troupes perform, is not on the tourist agenda because travel agencies rush their groups in and out of Aswan heading somewhere else. The list goes on. The wondrous new Nubian Museum, which was inaugurated in 1997, is a prime example of a missed opportunity. Gustave Flaubert in his travels in 1850 described Aswan as a "negro landscape." Today it remains decidedly Nubian in spirit, not only because of the number of Nubians who settled in Aswan following the progressive inundation of their land during the

construction (and heightening) of the original Aswan Dam and more recent High Dam, but also because some of the monuments rescued from Nubia during the UNESCO salvage operations in the 1960s are today displayed in the remarkable Nubian Museum. How sad that this great museum, which is frequented by large numbers of Nubians – men, women and children who are proud to see their heritage honoured – is seldom visited by tourists. They simply have no time. The Nubian Museum is not only a masterpiece of architecture, but it contains a remarkable collection that covers all aspects of Nubian history from pre-dynastic times to modern society. What struck me while visiting Aswan after such a long time was its tragic neglect by those who promote tourism. Here is a ready-made product with a wide variety of cultural and recreational possibilities. It is our job to change the tide and foster an interest in this worthy city. My advice: take another look at Aswan. Take time. You will not be disappointed.

In a message dated 2/18/01 12:21:34 PM Pacific Standard Time, kekai@jps.net writes:

--- In Ta_Seti@y..., kcammm23063@a... wrote:

> Although it may be expensive to go with a tour, you will at least get a feel > for the country much better with with a group.

Agreed. I ran into another group that has African-centered tours to Egypt at: <http://www.kemetnu.com/page3.html>. Judging from the size of their 2000 group they look pretty popular.

^_

[The first time I went to > Egypt was for the 1987 ASCAC conference held in Aswan. I have been there six > times in all. During the winter months tickets are very cheap - between \\$400 > and \\$800 round trip from the USA.](#)

[Sounds like you use flight consolidators.](#)

[>I haggle on prices when I get there, and I > usually end up in a good 3-star hotel for which I pay anywhere from LE15 to > LE30 per night.](#)

[That's a very good price. I was paying this much at hostels. :\)](#)

[A great trip, if the political climate allowed, would start in the Great Lakes region and follow the Nile up to Egypt. This was the suggested route of the proto-Egyptian culture according to Dr. Cheikh Anta Diop.](#)

[Regards,](#)
[Paul Kekai Manansala](#)
<http://www.jps.net/kabalen/afro.htm>

Forward Ever; Backward Never!

[45]2001-02-18 20:09:59[dg14@swt.edu]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
I went to Egypt with Kwesi in 1999.
We stayed in Abu Simbel/Aswan for 2 or 3 days. We did indeed visit the new Nubian Museum in Aswan.

Kwesi's tour included many spots not discussed in his brochure. The tour was jokingly called "Kwesi's workout tour" due to the vast amount of temples and sites we visited, crawled through with flashlights, etc.

DG

Kcamm said:

>>> One thing I noticed missing from his itinerary was the new Nubian Museum in Aswan. I have only seen this museum on the itinerary of a few European tours, but African-American/Africentric tours have yet to add it.

[46]2001-02-18 20:59:55[kcamm23063@aol.com]Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
This is great, DG, I am really happy to hear this. I think all the tours that go to Aswan should include the Nubian Museum. The museum is really growing, and they are getting more artifacts and books (my favorite thing to shop for). The sculpted head of Taharqa was my favorite piece in the museum; I also like the diorama of Nubia, depicting temples and forts, etc. I think Kwesi's tour is really good (although it didn't mention the Nubian Museum) - I was almost tempted to sign up, but I am trying to get to West Africa next month, and that will probably be the only international traveling I will do this year.

In a message dated 2/18/01 8:10:47 PM Pacific Standard Time, dg14@swt.edu writes:

I went to Egypt with Kwesi in 1999.
We stayed in Abu Simbel/Aswan for 2 or 3 days. We did indeed visit the new Nubian Museum in Aswan.

Kwesi's tour included many spots not discussed in his brochure. The tour was jokingly called "Kwesi's workout tour" due to the vast amount of temples and sites we visited, crawled through with flashlights, etc.

DG

Kcamm said:

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Forward Ever; Backward Never!

[47]2001-02-19 06:21:23[Free Huey!|FWD: Documentary on Dr. Joseph ben-Jachannon Back on Track|
DOCTOR BEN, the highly-anticipated new documentary by filmmaker St.Claire Bourne, is set to resume post-production with a planned late spring release.

The delay was caused by schedule conflicts with executive producer Wesley Snipes post-production duties on DISAPPEARING ACTS and preparation for his new project BLADE 2, set to start in March.

Directed by Bourne, written by Lou Potter, executive produced and narrated by Wesley Snipes, DOCTOR BEN is a "road movie" portrait of controversial Egyptologist Dr. Joseph ben-Jochannon widely known as "Doctor Ben". For over 40 years, Doctor Ben has preached an Afro-centric view of Egyptian history and has led legendary educational tours through Egypt's historic temples and tombs.

Filmed in Egypt and New York, this cinema verite-style documentary combined with computer animation captures Doctor Ben as he lectures, challenges and shocks his tour group with his often earthy historical commentary.

DOCTOR BEN is the second film on which the same creative team has collaborated. Bourne also directed JOHN HENRK CLARKE: A GREAT AND MIGHTYWALK, the first documentary in the proposed series "African Scholars" proposed by executive producer Snipes. Most recently, Bourne produced the critically-acclaimed HALF PAST AUTUMN: THE LIFE AND WORKS OF GORDON PARKS which was broadcast over the HBO cable network.

Born in Ethiopia in 1917, raised as a Ethiopian Hebrew and educated in Cuba and the Virgin Islands, Doctor Joseph ben-Jochannon has a forceful command of history and uses street humor to expose what he considers to be Eurocentric historical distortions. Dr. Ben has

taught on the faculty of colleges and universities in the United States and abroad. His most recent assignment was as Senior Lecturer, Faculty of Languages, Al Azhar University in Egypt. Prior to that he served as Adjunct Professor of History and Egyptology at Cornell University's Africana Studies Research Center.

Among his many books are "Africa - Mother of Western Civilization," "Black Man of the Nile and His Family," and "African Origins of the Major Western Religions."
[48]2001-02-19 06:29:24[Free Huey!|Re: African Aqualithic (Saharo-Sudanese) Culture|
Here are a few links to articles/sites on the Nabta megaliths for any who are interested.

Ancient Astronomy in Africa
http://tycho.as.utexas.edu/~wheel/africa/nabta_01.htm

Photo of Nabta megaliths
<http://www.phy.mtu.edu/apod/ap980408.html>

Anthropologist Fred Wendorf on Nabta
<http://www.smu.edu/~anthrop/fwendorf.html>

Original BBC News article on Nabta
http://news6.thdo.bbc.co.uk/hi/english/sci/tech/newsid_72000/72595.stm

DG

Paul said:

- > Recent discoveries at Nabta Playa near the Egypt-Sudan border have
- > confirmed early links with this southern culture:

[49]2001-02-19 08:53:21|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|
--- In Ta_Seti@y..., kcam23063@a... wrote:

- > This is great, DG, I am really happy to hear this. I think all the

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- > that go to Aswan should include the Nubian Museum.

Here is an official govt site for the Nubian Museum:

<http://www.sis.gov.eg/egyptinf/culture/html/nubia000.htm>

It has some images of museum artifacts including the well-known prehistoric rock engraving of a cow.

I'll post some followups on African cattle domestication which is important to understanding the pastoral traditions in predynastic Egypt.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>
[50]2001-02-19 09:37:11|kekai@jps.net|African Pastoralism|
The most important article on the independent domestication of African cattle is Bradley et al. The entire article is available in pdf format online:

<http://www.pnas.org/cgi/reprint/93/10/5131.pdf>

An abstract is appended below. Wendorf makes an interesting comment with regard to cattle and the beginning of dynastic Egypt:

"It is significant that the emphasis on cattle in the belief system of the Old Kingdom was not reflected in the economy. While cattle were known and were the major measure of wealth, the economy was based primarily on agriculture and small livestock - sheep and goats.

Also, cattle were not important among the preceding Neolithic in the Nile Valley, which suggests that the Old Kingdom belief system was imposed from the outside, perhaps in the traditional fashion, a conquest by pastoralists who periodically come in from their "lands of insolence" to conquer their farming neighbors (Coon 1958:295-323; Khazanov 1994).

It is tempting to suggest that the impressive cattle burials at the A-Group site of Qustul (Williams 1986), in Egypt south of Abu Simbel, may relate to just such an event. At the moment these interesting possibilities must be regarded as speculative; the data on the structure of the Saharan pastoralist societies remains inadequate, and the character of the early Neolithic in the Nile Valley in Nubia and Upper Egypt is poorly understood, but a study of the interaction between the Sahara and the Nile may throw significant light on the processes that led to the rise of Egyptian Civilization."

("Late Neolithic megalithic structures at Nabta Playa (Sahara), southwestern Egypt." by Fred Wendorf and Romuald Schild <<http://209.217.18.237/WendorfSAA98.html>>)

Here Wendorf and Schild at least admit that the evidence points toward the same conclusions held by Diop and Williams with regard to Qustul.

"Mitochondrial diversity and the origins of African and European cattle

Daniel G. Bradley, David E. MacHugh, Patrick Cunningham, and Ronan T. Loftus

The nature of domestic cattle origins in Africa are unclear as archaeological data are relatively sparse. The earliest domesticates were humpless, or *Bos taurus*, in morphology and may have shared a common origin with the ancestors of European cattle in the Near East. Alternatively, local strains of the wild ox, the aurochs, may have been adopted by peoples in either continent either before or after cultural influence from the Levant. This study examines mitochondrial DNA displacement loop sequence variation in 90 extant bovines drawn from Africa, Europe, and India. Phylogeny estimation and analysis of molecular variance verify that sequences cluster significantly into continental groups. The Indian *Bos indicus* samples are most markedly distinct from the others, which is indicative of a *B. taurus* nature for both European and African ancestors. When a calibration of sequence divergence is performed using comparisons with bison sequences and an estimate of 1 Myr since the Bison/*Bos* Leptobos common ancestor, estimates of 117-275,000 B.P. and 22-26,000 B.P. are obtained for the separation between Indians and others and between African and European ancestors, respectively. As cattle domestication is thought to have occurred approximately 10,000 B.P., these estimates suggest the domestication of genetically discrete aurochs strains as the origins of each continental population. Additionally, patterns of variation that are indicative of population expansions (probably associated with the domestication process) are discernible in Africa and Europe. Notably, the genetic signatures of these expansions are clearly younger than the corresponding signature of African/European divergence. "

[51]2001-02-19 10:39:07|kekai@jps.net|Re: African Aqualithic (Saharo-Sudanese) Culture|
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>
> Ancient Astronomy in Africa
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>

For those who don't already know, the pyramids are also aligned to the stars. There was an article in Nature magazine last November suggesting that they were aligned toward the North.

<http://www.abc.net.au/science/news/stories/s213140.htm>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[52]2001-02-20 09:25:52|kekai@jps.net|Reverse racism charges|
We often hear charges of 'reverse racism' with regard to Africentric or African-centered studies.

In some cases, these accusations take the form of a defense of Eurocentrism, as in the case of Arthur Schlesinger Jr's _The Disuniting of America_.

Schlesinger links Eurocentrism with democratic ideals, industrialization and so on. He is willing to put aside the long history of institutionalized racism including natural slavery, eugenics/genocide, etc., in a defense of a Eurocentric America.

He and others also focus on what I consider the more 'New Age' elements of African-centered studies such as the Melanists, and to lump everyone into one group. That would be like placing the 'Aryan'-centered Theosophists in the same category with university historians.

Any thoughts on this subject?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[53]2001-02-20 14:27:28|Emeagwali, Gloria (History)|Re: African Pastoralism|
Well speaking about cattle I was recently going through Diodorus Siculus Book One, volume one and was fascinated by his explanation of the Egyptian relationship to animals. One of these suggests belief in a 3000 year cycle of transmigration of the soul, to animals before reemergence as humans.....the reincarnation concept. There is also the strong hostility between Greeks and Egyptians over the fact that the Greeks ate cows whilst Egyptians generally ate bulls only and not the females. Egyptians in some periods therefore refused to kiss Greeks or have relationships because of that.
Gloria Emeagwali

-----Original Message-----
From: kekai@jps.net [mailto:kekai@jps.net]
Sent: Monday, February 19, 2001 12:37 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] African Pastoralism

The most important article on the independent domestication of African cattle is Bradley et al. The entire article is available in pdf format online:

<http://www.pnas.org/cgi/reprint/93/10/5131.pdf>

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Also, cattle were not important among the preceding Neolithic in the Nile Valley, which suggests that the Old Kingdom belief system was imposed from the outside, perhaps in the traditional fashion, a conquest by pastoralists who periodically come in from their "lands of insolence" to conquer their farming neighbors (Coon 1958:295-323; Khazanov 1994).

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To unsubscribe from this group, send an email to:

Ta_Seti-unsubscribe@yahoogroups.com

[54]2001-02-20 14:29:44|Emeagwali, Gloria (History)|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

Has anyone heard recent news about the DNA tests that were to take place in December last year. I know they were postponed. Any dates for a new testing?

Gloria Emeagwali

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]

Sent: Monday, February 19, 2001 11:53 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt

--- In Ta_Seti@y..., kcam23063@a... wrote:

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Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/vedicindia.html>

To unsubscribe from this group, send an email to:

Ta_Seti-unsubscribe@yahoogroups.com

[55]2001-02-20 17:11:42|kekai@jps.net|Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt|

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)"

wrote:

> Has anyone heard recent news about the DNA tests that were to take

place in

> December last year. I know they were postponed. Any dates for a new

testing?

> Gloria Emeagwali

>

A team from Ein Shams University in Cairo and Waseda University in Tokyo were scheduled to test the mummies of Tutankhamun and Amenhotep III last December. They failed to get a security clearance from the Egyptian govt and the project has been suspended indefinitely.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[56]2001-02-20 17:15:07|kekai@jps.net|Re: African Pastoralism|

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)" wrote:

>

There is also the strong hostility> between Greeks and Egyptians over the fact that the Greeks ate cows whilst> Egyptians generally ate bulls only and not the females. Egyptians in some> periods therefore refused to kiss Greeks or have relationships because of

> that.
> Gloria Emeagwali
>

And bulls were only eaten during sacrifices. This agrees with the discoveries at Nabta Playa. Similar beliefs appear dispersed throughout Africa.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[57]2001-02-20 17:34:23[Greg Reeder]Recent Discoveries of Cattle Culture at Napta| This is interesting: "Prehistoric skeletons, rocks found in EgyptArcheologists said illustrations of the sky goddess Hathor were found on Mount Nabta, "

<http://www.arabia.com/article/0.1690.Life>40388,00.html

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com>
[58]2001-02-20 18:05:21[kcamm23063@aol.com]Re: PBS Program Delves into Mysterious End of 18th Dynasty Eg...| Hi Gloria:

Which tests are you talking about, and who was performing the tests? The ones that were done by Brigham Young is what this topic is about.

Karen

In a message dated 2/20/01 2:30:58 PM Pacific Standard Time, emeagwali@mail.ccsu.edu writes:

Has anyomne heard recent news about the DNA tests that were to take place in December last year. I know they were postponed. Any dates for a new testing?
Gloria Emeagwali

-----Original Message-----
From: kekai@jps.net [mailto:kekai@jps.net]
Sent: Monday, February 19, 2001 11:53 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: PBS Program Delves into Mysterious End of 18th Dynasty Egypt

--- In Ta_Seti@y..., kcamm23063@a... wrote:
> This is great, DG, I am really happy to hear this. I think all the tours
> that go to Aswan should include the Nubian Museum.

Here is an official govt site for the Nubian Museum:

<http://www.sis.gov.eg/egyptinf/culture/html/nubia000.htm>

It has some images of museum artifacts including the well-known prehistoric rock engraving of a cow.

I'll post some followups on African cattle domestication which is important to understanding the pastoral traditions in predynastic Egypt.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>

|

Forward Ever; Backward Never!

[59]2001-02-21 09:59:59|Paul Kekai Manansala|Re: Recent Discoveries of Cattle Culture at Napta|
Greg Reeder wrote:

>
> This is interesting: "Prehistoric skeletons, rocks found in
> EgyptArcheologists said illustrations of the sky goddess Hathor were found
> on Mount Nabta, "
>
> <http://www.arabia.com/article/0,1690,Life|40388,00.html>
>

I wonder if the illustrations were those of a cow with stars on it, or
of a cow-headed
goddess.

A prehistoric cow image from Nubia can be found at:

<http://www.sis.gov.eg/egyptinf/culture/html/noba054.htm>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--
Check out <http://AsiaPacificUniverse.com/>
[60]2001-02-21 10:16:33|kekai@jps.net|Sickle Cell (HbS) in Predynastic Mummies|
from Medline---

Boll Soc Ital Biol Sper 1999 May;75(5-6):27-30

Use of the amplification refractory mutation system
(ARMS) in the study of HbS in predynastic Egyptian
remains.

Marin A, Cerutti N, Massa ER

We conducted a molecular investigation of the presence of sicklelemlia in
six predynastic Egyptian mummies (about 3200 BC) from the
Anthropological and Ethnographic Museum of Turin.

Previous studies of these remains showed the presence of severe
anemia, while histological
preparations of mummified tissues revealed hemolytic disorders. DNA
was extracted from dental samples with a silica-gel method specific
for ancient DNA. A modification of the polymerase chain reaction
(PCR), called amplification refractory mutation system (ARMS) was then
applied. ARMS is based on specific priming of the PCR and it permits
diagnosis of single nucleotide mutations. In this method,
amplification can occur only in the presence of the specific mutation
being studied. The amplified DNA was analyzed by electrophoresis.

In samples of three individuals, there was a band at the level of the
HbS mutated fragment, indicating that they were affected by sicklelemlia.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[61]2001-02-21 11:15:42|kcamm23063@aol.com|Re: Sickle Cell (HbS) in Predynastic Mummies|
Very interesting. It has been my understanding that the sickle cell was
formed (mutated) to ward off malaria. As malaria began to dissipate, the

cell then turned on its host - which is why the African in America would be afflicted with anemia. Malaria does not seem to affect modern-day Egypt, but I wonder if it had been epidemic in that area 5,000 to 10,000 years ago, and then began to die out, bringing on anemia. Of course today the Nile is a hotbed for mosquitoes, as I'm sure it must have been 5,000 years ago. I wonder how many modern-day Egyptians carry the sickle cell.

In a message dated 2/21/01 10:21:29 AM Pacific Standard Time, kekai@jps.net writes:

from Medline---

Boll Soc Ital Biol Sper 1999 May;75(5-6):27-30

Use of the amplification refractory mutation system (ARMS) in the study of HbS in predynastic Egyptian remains.

Marin A, Cerutti N, Massa ER

We conducted a molecular investigation of the presence of sickle cell in six predynastic Egyptian mummies (about 3200 BC) from the Anthropological and Ethnographic Museum of Turin.

Previous studies of these remains showed the presence of severe anemia, while histological preparations of mummified tissues revealed hemolytic disorders. DNA was extracted from dental samples with a silica-gel method specific for ancient DNA. A modification of the polymerase chain reaction (PCR), called amplification refractory mutation system (ARMS) was then applied. ARMS is based on specific priming of the PCR and it permits diagnosis of single nucleotide mutations. In this method, amplification can occur only in the presence of the specific mutation being studied. The amplified DNA was analyzed by electrophoresis.

In samples of three individuals, there was a band at the level of the HbS mutated fragment, indicating that they were affected by sickle cell.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Forward Ever; Backward Never!
Karen-Yaa

[62]2001-02-21 11:30:08[dg14@swt.edu]Re: Sickle Cell (HbS) in Predynastic Mummies|
Extremely interesting.
Ancient Macedonia also had a severe Malaria problem (though this is debated today) which resulted in a high number of Mediterranean peoples with thalassemia---a related but different blood disorder than sickle cell. Sickle cell seems to be more related to black Africans. So I suppose those doing the study determined this disease among these early mummies was sickle cell and not thalassemia?

I wonder how easy/difficult it is to tell the two apart?

DG
[63]2001-02-21 16:12:59[kekai@jps.net]Re: Sickle Cell (HbS) in Predynastic Mummies|
--- In Ta_Seti@y..., dg14@s... wrote:

- > Extremely interesting.
- > Ancient Macedonia also had a severe Malaria problem (though this is debated today) which resulted in a high number of Mediterranean
- > peoples with thalassemia---a related but different blood disorder
- > than sickle cell. Sickle cell seems to be more related to black

Africans.

- > So I suppose those doing the study determined this disease among
- > these early mummies was sickle cell and not thalassemia?
- >

There are different allelic variants between sickle cell anemia and the thalassemias and other hemoglobin mutations. So they can be distinguished through genetic tests.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[64]2001-02-21 16:28:37|kekai@jps.net|Re: Sickle Cell (HbS) in Predynastic Mummies|
--- In Ta_Seti@y..., kcam23063@a... wrote:

> Very interesting. It has been my understanding that the sickle cell
was

> formed (mutated) to ward off malaria. As malaria began to
dissipate, the > cell then turned on its host - which is why the
African in America would be > afflicted with anemia. Malaria does not
seem to affect modern-day Egypt, but > I wonder if it had been
epidemic in that area 5,000 to 10,000 years ago, and

> then began to die out, bringing on anemia. Of course today the Nile
is a > hotbed for mosquitoes, as I'm sure it must have been 5,000
years ago. I > wonder how many modern-day Egyptians carry the sickle
cell.

>

The following abstract does not give any frequencies but it
seems to indicate that sickle cell is not that uncommon in modern
Egypt:

J Trop Pediatr 1999 Feb;45(1):23-30

Growth and pubertal development in transfusion-dependent
children and adolescents with thalassaemia major and sickle
cell disease: a comparative study.

Soliman AT, elZalabany M, Amer M, Ansari BM

Department of Paediatrics, University of Alexandria Children's
Hospital, Egypt.

Despite regular blood transfusion and
desferrioxamine treatment, growth impairment and pubertal delay are
commonly seen in children and adolescents with transfusion-dependent
thalassaemia and sickle cell disease (SCD). We evaluated growth
parameters and sexual maturation in a large cohort of children and
adolescents with SCD (n = 110) and thalassaemia (n = 72)

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[65]2001-02-22 10:21:38|kekai@jps.net|Fwd: Sun to Illuminate Inner Sanctuary of Pharaoh's Temple |
Sun to Illuminate Inner Sanctuary of Pharaoh's Temple
Lisa Krause

National Geographic News
(February 21, 2001)

For most of the year, the inner sanctum of the main temple at Abu
Simbel is shrouded in darkness.

On two days, traditionally the anniversary of the birthday and coronation of pharaoh Ramses II, a shaft of sunlight pierces the gloom, illuminating statues of gods and the king in the temple's inner sanctum.

On February 22, a day celebrating the king's birthday and again on October 22, a day celebrating his coronation, sunlight illuminates seated statues of the sun gods Re-Horakhte and Amon-Re, as well as a statue of king Ramses II. The statues sit in the company of the Theban god of darkness, Ptah (who remains in the shadows all year).

Seated between Amen-Re to his left and Re-Harkhti to his right, the statue of Ramses II has greeted the rising sun twice a year for the past 3,200 years at Abu Simbel.

The spectacle which has endured more than 3,200 years of Egyptian history draws thousands of tourists to Abu Simbel to watch this ancient tribute to a pharaoh whose name is still known up and down the Nile Valley for his military exploits and monumental building projects.

Temple of a God-King

Ramses, who ruled Egypt for 66 years from 1270 to 1213 BC (about 50 years after the death of Tutankhamen, better known as King Tut) made a name for himself by battling the Hittites and the Syrians, Egypt's enemies to the north.

To celebrate his victories, Ramses erected monuments up and down the Nile with records of his achievements. He completed the hypostyle hall at Karnak (Thebes), and completed the funerary temple of his father, Seti I, at Luxor on the West Bank of the Nile.

The main temple at Abu Simbel, which Ramses ordered built near the border of Nubia and Upper Egypt, was dedicated to two sun gods, Amen-Re and Re-Horakhte. Standing 100 feet (33 meters) tall, the temple was carved into an already-standing sandstone mountain on the banks of the Nile.

Four colossal statues of Ramses, each 66 feet (22 meters) high, guard the entrance to the temple. Rising to the pharaoh's knees are smaller statues of family members: his mother; favorite wife, Nefertari; and son, Prince Amonherkhepshef.

Inside the temple, three connected halls extend 185 feet (56 meters) into the mountain. Images of the king's life and many achievements adorn the walls. A second temple at Abu Simbel is dedicated to Nefertari, who appears to have been Ramses' favorite wife.

"Abu Simbel was one of, if not the largest, rock-cut temples in Egypt," says Bruce Williams of the Oriental Institute of Chicago, "The rock was sacred because the Egyptians believed the deity was living inside the mountain."

Rock-cut temples may have been especially significant in ancient Egypt because the bulge in the otherwise flat land may have signified the location where the gods emerged from the Earth, says Williams.

Monumental Move

The Abu Simbel temples do not sit in their original location. Egypt's growing need for electricity prompted the controversial construction of the Aswan High Dam in the 1960s. The dam created Lake Nasser, and rising waters flooded a number of important archaeological sites along the banks of the Nile and displaced thousands of people who lived in the area.

The rising waters threatened the temples at Abu Simbel. Members of the United Nations Education, Science, and Cultural Organization (UNESCO) orchestrated a massive construction project that moved the temple back 690 feet to its present site.

Piece by piece, craftsmen cut the temple, and the nearby temple of Nefertari into massive blocks of sandstone up to thirty tons. Both temples were carefully reassembled on a new steel and cement "mountain," safe from the water's edge.

The only result of the move is that the days of illumination have shifted by one the illumination used to occur on February and October 21.

Festival of the Sun

That the days of illumination correspond to actual days in the life of Ramses is highly unlikely, says Leo Depuydt, an egyptologist at Brown University.

"The Egyptian calendar was based on 365 days and while it was precise, the solar calendar is minutely different from year to year," says Depuydt, who adds that it is also difficult to know the precise date of the birth or coronation of Ramses II.

"Regardless of the alignment, if the temple faces East, the sun is going to shine in it twice a year," says Depuydt, who adds that "excitement is the key here people are going to come to see the sun in the temple. But science is a different mat
| 66|2001-02-22 10:25:48|kekai@jps.net|Fwd: Glories of African Royalty Celebrated in Photography |
from:
http://news.nationalgeographic.com/news/2001/02/0216_kings.html

Glories of African Royalty Celebrated in Photography
David Braun

National Geographic News
(February 20, 2001)

Cleopatra, the Queen of Sheba, King Balthasar, Shaka. These are only a few names of Africa's legendary rulers that resonate in history.

Yet few people realize that dozens of kings still reign in Africa today, albeit under vastly changed circumstances.

In his book African Kings, recently published in English for the first time, photographer Daniel Lainé portrays the beauty of Africa through 70 of its most important rulers.

Lainé, who is based in France, made a dozen trips to Africa over three years to create his collection of photographs. In some cases he had to follow rigorous protocol to secure audiences with rulers rarely seen in public.

In each instance, Lainé persuaded his photographic subject to don full traditional regalia, in itself a repository of ritual and lore.

The ethnographic descriptions in the book are the photographer's own observations and interpretations and some may defy rigorous academic research. The portraiture, however, speaks volumes on its own.

"The photos are interesting precisely because they show dignity and integrity on the faces of the rulers," says Benedict Carton, professor of African history at George Mason University, Virginia.

"The images also show clearly how tradition exists alongside modernity. The modern objects seen alongside kings in their regalia

shows how they have been absorbed to become everyday pieces on the stage of traditional power."

'Living Gods'

Many of Africa's kings personify culture and religion, says Lainé. "Often, kings are worshipped as living gods."

Time has changed the political status of Africa's kings, but many still play important roles in their kingdoms.

"Every kingdom in Africa has a different relationship to the political authority of the country it is in," Lainé says. "Sometimes the governments use them as a relay between authority and people."

In Nigeria the government is obliged to consult the king on matters concerning each particular kingdom. But in the same country, Lainé notes, there is conflict between the government and the kings.

"In Côte d'Ivoire and Togo," he adds, "the kings are under the political authority, they do whatever the government tells them to do."

The wealth of African kings also varies by country.

"Some have become poor," Lainé says, "because they were dispossessed by the colonial masters or by African dictators. On the other hand, some have become very wealthy and have private jets, limos, and houses in different parts of the world."

In the face of wars, colonial occupation, revolutions, dictatorships, and other calamities, Africa's royal houses have demonstrated a deep-rooted tenacity.

"Because so many Africans have no confidence in their political leaders they place their trust in the traditional kings, people who represent culture so strongly," Lainé says.

"The kings no longer hold absolute power, but they retain a traditional and spiritual authority that is difficult for the Western mind to comprehend," he adds.

"I believe there will always be kings ruling in Africa."

This article was produced as part of National Geographic News' celebration of Black History Month. African Kings by Daniel Lainé is published by Ten Speed Press, November 2000.
[67|2001-02-22 16:53:40|amneht@hotmail.com|awakening...|
Egyptologists and others on this list:

Just a note to say hello and introduce myself. My name is Amneh Taye. I am a Palestinian/Egyptian woman that currently resides in Cleveland, Ohio, U.S. Joined this list recommended by DG, after we discussed my interest in expanding knowledge on Ancient Egypt. Something that has been muted in my life due to the male dominated culture I come from. My mother is Egyptian, and my father, Palestinian. Currently, I am looking into what different schools of thought to dive into in graduate school, one of these being Anthropology, specially, ancient or cultural. I'm looking forward to learning more about my roots and awakening some ol' crazy wisdom that's been lost through time and patriarchy. Take care.

Affectionately,
Amneh
[68|2001-02-23 07:33:31|Paul Kekai Manansala|Re: awakening...|
amneht@hotmail.com wrote:

>
> Egyptologists and others on this list:

>
> Just a note to say hello and introduce myself. My name is Amneh Taye.
> I am a Palestinian/Egyptian woman that currently resides in
> Cleveland, Ohio, U.S. Joined this list recommended by DG, after we
> discussed my interest in expanding knowledge on Ancient Egypt.
> Something that has been muted in my life due to the male dominated
> culture I come from. My mother is Egyptian, and my father,
> Palestinian. Currently, I am looking into what different schools of
> thought to dive into in graduate school, one of these being
> Anthropology, specially, ancient or cultural. I'm looking forward to
> learning more about my roots and awakening some ol' crazy wisdom
> that's been lost through time and patriarchy. Take care.
>

Welcome Amneh. I hope you we will hear your views on this subject as an Egyptian. Ancient Egypt viewed women in a different light than modern Egypt although I think the country is still one of the more liberal in that part of the world.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[69]2001-02-23 08:33:26[John A. Clarke|Re: Sickle Cell (HbS) in Predynastic Mummies|
--- In Ta_Seti@y..., kcam23063@a... wrote:

> Very interesting. It has been my understanding that the sickle cell
was
> formed (mutated) to ward off malaria. As malaria began to
dissipate, the
> cell then turned on its host - which is why the African in America
would be
> afflicted with anemia. Malaria does not seem to affect modern-day
Egypt, but
> I wonder if it had been epidemic in that area 5,000 to 10,000 years
ago, and
> then began to die out, bringing on anemia. Of course today the Nile
is a
> hotbed for mosquitoes, as I'm sure it must have been 5,000 years
ago. I
> wonder how many modern-day Egyptians carry the sickle cell.

It's difficult to tell whether the great prevalence of the trait was, primarily, "magnified" by the removal of competitors, even if not consider direct competitors, or if it was a somewhat innocuous (yet painful) trait passed along, or a complex interplay. I suspect that it is the latter. Resistance to malaria probably gave certain individuals an advantage, thus "magnifying" the trait within the population. At the same time, the trait already existed within the populations and would be passed reasonably safely from generation to generation without a great threat from malaria, this is what makes it a fairly good marker for the traceability of human migration and evolution.

Regards,

John

> In a message dated 2/21/01 10:21:29 AM Pacific Standard Time,

kekai@j...

> writes:
>
>
>>
>>
>> from Medline---
>>
>> Boll Soc Ital Biol Sper 1999 May;75(5-6):27-30
>>
>>
>> Use of the amplification refractory mutation system
>> (ARMS) in the study of HbS in predynastic Egyptian
>> remains.
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>> Marin A, Cerutti N, Massa ER
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>> We conducted a molecular investigation of the presence of

sicklemia in

>> six predynastic Egyptian mummies (about 3200 BC) from the
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>> Previous studies of these remains showed the presence of severe
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DNA

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>> (PCR), called amplification refractory mutation system (ARMS) was

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>> applied. ARMS is based on specific priming of the PCR and it

permits

>> diagnosis of single nucleotide mutations. In this method,
>> amplification can occur only in the presence of the specific

mutation

>> being studied. The amplified DNA was analyzed by electrophoresis.
>>
>> In samples of three individuals, there was a band at the level of

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>> HbS mutated fragment, indicating that they were affected by

sicklemia.

>> ---
>>
>> Regards,

>> Paul Kekai Manansala
>> <http://www.jps.net/kabalen/afro.htm>
>>
>>
>
>
> Forward Ever; Backward Never!
> Karen-Yaa

| 70|2001-02-24 09:18:31|kekai@jps.net|Re: Sickle Cell (HbS) in Predynastic Mummies|
--- In Ta_Seti@y..., "John A. Clarke" wrote:

> --- In Ta_Seti@y..., kcammm23063@a... wrote:
> > Very interesting. It has been my understanding that the sickle

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> > formed (mutated) to ward off malaria. As malaria began to
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> primarily , "magnified" by the removal of competitors, even if not
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> painful) trait passed along, or a complex interplay. I suspect that
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> individuals an advantage, thus "magnifying" the trait within the
> population. At the same time, the trait already existed within the
> populations and would be passed reasonably safely from generation to
> generation without a great threat from malaria, this is what makes

it

> a fairly good marker for the traceability of human migration and
> evolution.
>

This sounds reasonable enough. The lack of malaria has not caused
sickle cell to vanish from African Americans.

I might add that prevailing opinion is that all these hemoglobin
mutations are believed to have originated in tropical regions of
Africa or Asia. So, the mutations in S. Europe and arid regions of
Asia have either and a tropical African or tropical Asian origin.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

| 71|2001-02-24 09:47:49|kcammm23063@aol.com|Re: Sickle Cell (HbS) in Predynastic Mummies|
Paul, the sickle cell does not vanish, it simply becomes useless and turns on
its host - thus, sickle cell anemia and other maladies.

In a message dated 2/24/01 9:22:56 AM Pacific Standard Time, kekai@jps.net
writes:

| --- In Ta_Seti@y..., "John A. Clarke" wrote:

> --- In Ta_Seti@y..., kcammm23063@a... wrote:
> > Very interesting. It has been my understanding that the sickle
cell
> was
> > formed (mutated) to ward off malaria. As malaria began to
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mutations are believed to have originated in tropical regions of
Africa or Asia. So, the mutations in S. Europe and arid regions of
Asia have either a tropical African or tropical Asian origin.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Forward Ever, Backward Never!
Karen-Yaa

| 72|2001-02-24 10:13:55|kekai@jps.net|Re: Sickle Cell (HbS) in Predynastic Mummies|
--- In Ta_Seti@y..., kcammm23063@a... wrote:

> Paul, the sickle cell does not vanish, it simply becomes useless and

turns on

> its host - thus, sickle cell anemia and other maladies.
>

Yes, I guess what I'm saying is that there doesn't seem to have
been natural selection of non-carriers. At least, not on a major
scale. That might be a desirable thing to happen, but
it obviously takes time.

However, I remember reading that malaria and other mosquito-borne
diseases are making a comeback especially with the global warming
phenomenon. So sickle cell and similar hemoglobin mutations still
might be an advantage in vast regions of the world in the future.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

| 73|2001-02-24 12:40:32|Susanne Paulus|Re: Sickle Cell (HbS) in Predynastic Mummies|

-----Ursprüngliche Nachricht-----

Von: kekai@jps.net <kekai@jps.net>

An: Ta_Seti@yahoogroups.com <Ta_Seti@yahoogroups.com>

Datum: Samstag, 24. Februar 2001 19:13

Betreff: [Ta_Seti] Re: Sickle Cell (HbS) in Predynastic Mummies

>--- In Ta_Seti@y..., kcammm23063@a... wrote:
>> Paul, the sickle cell does not vanish, it simply becomes useless and
>turns on
>> its host - thus, sickle cell anemia and other maladies.
>>
>
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>Yes, I guess what I'm saying is that there doesn't seem to have
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>it obviously takes time.
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>However, I remember reading that malaria and other mosquito-borne
>diseases are making a comeback especially with the global warming
>phenomenon. So sickle cell and similar hemoglobin mutations still
>might be an advantage in vast regions of the world in the future.
>
>Regards,
>Paul Kekai Manansala
><http://www.jps.net/kabalen/afro.htm>

I have also read that the malaria disease spread in Egypt because there is
no yearly Nil float now, washing away a part of the eggs and larvae of the
fly. Now water is resting in the canals all the year and gives much more
living room to flies.

Regards,
Susanne Paulus
| 74|2001-02-24 13:21:03|Paul Kekai Manansala|Fwd: Skeleton Find Links Malaria to Fall of Rome, was: Re: [Ta_Se]
Skeleton Find Links Malaria to Fall of Rome

Rory Carroll
The Guardian
(February 21, 2001)

Analysis of the skeleton of a child buried on the
eve of the fall of the Roman Empire has revealed
that the barbarians may have had a secret ally:
malaria.

British and American researchers say that DNA from
the 1,500-year-old bones, found in a cemetery north
of
Rome, yielded evidence of an epidemic.

A lethal outbreak could partly explain why
antiquity's
mightiest military machine was too enfeebled to
repel
the Visigoths, Huns, and Vandals.

The discoverythe earliest genetic evidence of
malaria yet identifiedhas been hailed as a
breakthrough in the collaboration between
archaeology
and biomolecular science.

Excavations at a cemetery for infants in Lugnano,
dated to the year 450, found a leg bone of a
three-year-old child suffering from Plasmodium
falciparum, the most virulent form of human
malaria.

Around 50 infants' skeletons were buried within a short period of time, suggesting an epidemic. The smallest skeletons were too degraded to produce DNA samples but some had pitted cranium surfaces another sign of malaria.

The disease is thought to have spawned panic: despite the fact that Romans were by then officially Christians, pagan offerings such as a raven's claw and decapitated puppy skeletons were found nearby.

Malaria is a mosquito-borne fever caused by a protozoan parasite which thrives in warm, marshy areas such as the Tiber river valley. The falciparum strain causes miscarriage and infant death.

Some historians had long suspected that malaria contributed to the empire's decline and fall by sapping morale and manpower.

Robert Sallares, a research fellow at the University of Manchester Institute of Science and Technology, and Susan Comz, a student, reported their results in the journal Ancient Biomolecules.

The skeleton was recovered in the early 1990s by a team of archaeologists led by David Soren of the University of Arizona. He told the Washington Post that the DNA findings were new and exciting. "The idea that this deadly type of malaria really existed in imperial Rome had never been documented."

Rot set into the empire from the late second century. The economy and army stagnated in the third and fourth centuries as Persians and northern tribes encroached. Traditional historians say the western empire was tottering when Alaric's Visigoths sacked Rome in 410.

In 452 Attila's Huns pillaged northern Italy on their way to Rome. According to Christian chronicles, Pope Leo the Great confronted the barbarian and talked him into withdrawing. The DNA analysis suggests the real reason for the withdrawal may have been Attila's fear of exposing his troops to a malaria epidemic.

It was a short respite. Three years later Gaiseric the Vandal sailed from his pirate kingdom in north Africa to invade Italy and sack Rome.

The western empire finally collapsed in 476 when Odoacer was crowned king of Italy at Pavia.

Professor Michael Whitby, a historian at the

University of Warwick, said malaria would probably not have afflicted the legions as they were mostly stationed in northern Italy.

"These armies could on occasion have been exposed to malarial areas but not necessarily. However, if there was a serious outbreak and agricultural prosperity suffered, then there could have been knock-on effects on military supports."
| 75|2001-02-25 07:28:06|kekai@jps.net|'Millennium Man' Back|
'Millennium Man' Back

The Daily Nation
February 13, 2001

Jeff Otieno
Nairobi

The Government authorised the transfer of the 'Millennium Man' fossils from Kenya to France, says the Community Museums of Kenya.

The NGO's director, Mr Eustace Gitonga, said the exportation, which had elicited complaints from some archeologists, was authorised by Research and Technology Minister Henry Kosgey.

"The fossils were transfered to France for scanning. They are now back in the country and are safe and sound," Mr Gitonga said in a reply to the National Museums of Kenya officials, who had wanted to know who authorised the transfer of the remains - said to be the oldest in the world - to France.

The director general of NMK, Dr George Abungu, had earlier condemned the transfer, saying his institution, which is the custodian of the country's cultural and national heritage, did not authorise exportation or transfer of any fossils from Kenya to France.

"Not only did the organisation not authorise the exportation, it did not process any applications for exploration/excavation permit for the researchers who discovered the remains of a primate said to be related to modern man," he said in a statement.

The six million-year-old fossils were unveiled in France last week and had been at the centre of a controversy, pitting rival archeologists.

Mr Gitonga said his organisation did not need authorisation from NMK to explore, excavate or export fossils "as we were a registered at par with NMK".

All archeological artefacts or palaeontological fossils found or excavated in Kenya are protected by the Antiquities and Monuments Act.

The Kapsomin fossils, Mr Gitonga said, were

taken to France's Pasteur Institute in Toulouse for further analysis.

"The Institute has the best scanner in the world and we wanted to study the inside of the remains without breaking the fossils and they are now back in the country," Mr Gitonga said.

The 13-piece remains, which were dug up at Kapsomin and other localities in the Tugen Hills, consist of jaws, isolated upper and lower teeth, arm, leg and finger-bones.

The discovery of the fossils was made public at a Nairobi hotel late last year in a function attended by Baringo North MP Andrew Kiptoon, in whose constituency they were found.

The Kapsomin-fossils were unearthed by a group of French scientists in collaboration with the Community Museums of Kenya, headed by Mr Gitonga.

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[76|2001-02-25 07:38:41|kekai@jps.net|Fwd: CROSSROADS OF CULTURE|
The Archaeology Magazine website will host a series on African archaeology history in its online version:

<http://www.archaeology.org/online/features/mali/index.html>

CROSSROADS OF CULTURE

TEXT, PHOTOGRAPHS, AND MAPS BY ANGELA M.H. SCHUSTER

For more than 1,000 years, caravans laden with gold, silver, salt, and ivory, plied the trackless sands of the western Sahara. Landlocked, Mali lies at a cultural crossroads where the peoples of the desert--the Fulani and Tuareg--meet those of Sub-Saharan Africa--the Bamana, Dogon, Senoufou, and Songhai.

Join us as we explore the rich history of this ancient land, home to some of Africa's greatest empires, among them Ghana (not to be confused with the modern country), which flourished between the ninth and eleventh centuries A.D.; Mali, which reached its apogee in the late fourteenth century; and Songhai, which dominated the region between the mid-fifteenth and late sixteenth centuries.

--

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[77|2001-02-26 09:08:01|kekai@jps.net|Cheikh Anta Diop: Pour une méthodologie de l'étude des migrations|
Below is an abstract of the article which can be found in its entirety at: <http://www.ankhonline.com/methmig.htm>.

The article is in French so you may have to use the Altavista/Babelfish translator to read it. There are some interesting tables, maps and comparisons of jewelry and lamps in ancient Egypt and other parts of Africa.

Pour une méthodologie de l'étude des migrations des peuples en Afrique subsaharienne

Texte paru sous le titre "Pour une méthodologie de l'étude des migrations" dans Histoire générale de l'Afrique : tudes et Documents 6, "Ethnonymes et toponymes africains" (1978), UNESCO, 1984, pp. 97-121 et dans une première version sous le titre : Introduction à l'étude des migrations en Afrique centrale et occidentale - Identification du berceau nilotique du peuple sénégalais, in Bulletin de l'IFAN, série B, Tome XXXV, n° 4, 1973, pp. 769-792.

Abstract : To a Methodology of Studying the migrations of the Peoples of Subsaharian Africa -- This paper concerns methodology. The ethnohistorian is most of the time careful not to apply his theory to a concrete case choosen as an example of study and only put forward comments of a very general nature.

We wish to contribute in filling this deficiency by showing how, even whenarchaeological data and written documents are missing, one may in some privileged cases, use linguistic, ethnic (ethnonyms and toponyms) and sociopolitical facts in order to succeed in reconstructing the African past with a near certainty.

The point is to demonstrate that in a comparatively recent past a migration starting from the shores of Lake Albert and from the hills of Nubia (a region inhabited by the Nuer, the Shilluk, the Dinka, etc...) would have reached Senegal, slipping itself into the gully situated in between the 10th and the 20th parallel, above the Equator while another migration, starting from the same region of the great lakes would have followed the course of the river Zaire down to its mouth spreading itself then along the coast without being able to progress along it further than Cameroon and the delta of the river Niger.

The peoples of the gulf of Benin, from South Nigeria down to Southern Ivory Coast (Ibo, Yoruba, Oyo, Anyi, Baule, etc.) would belong to a migration previous to the two others and coming from the East as well. But, they must have suffered the shock of the two latest waves which must have provoked secondary movements of population, from East to West, along the Atlantic coast, as the cultural unity of this region, as well as the fact that the physical type and clan names so different from those of Sahel, in the North seem to bear witness to.

| 78|2001-02-27 09:19:36|amneht@hotmail.com|Egyptologists debate future of Colossus of Ramses II | Egyptologists debate future of Colossus of Ramses II

Kilometers from the Valley of the Kings, the 3,200-year-old remains lie within the Ramesseum's temple

February 27, 2001, 10:23 AM
CAIRO (AFP English)

- Egyptologists are debating whether to rebuild a giant statue of Ramses II in Luxor, or leave it in ruins as testimony to 5th century Christian monks who did their best to deface the granite monument. The fallen statue of Ramesses II at The Ramesseum in Luxor

A few kilometers (miles) from the Valley of the Kings on the west bank of the Nile at Luxor, the 3,200-year-old remains of the colossus lie within the pharoah's temple, itself the centerpiece of the vast Ramesseum which also housed a court, a school, shops, kitchens and priests' lodgings.

Only the head, torso and legs -- lying fallen in the royal temple's first court along with more than 500 other fragments of varying

sizes -- remain of the 15-metre (50-foot) high stone pharaoh which once sat with both hands on his knees.

"We used to think it had fallen down in an earthquake around 27 BC," explained Egyptologist Christian Leblanc of France's National Center for Scientific Research (CNRS) who has worked on the Ramesseum for 12 years.

"But then proof was found that it had been cut up and pulled down in the Christian era by monks waging war against idolatry," said the archaeologist who also spent 20 years researching the nearby Valley of the Queens.

"The face was attacked, as the early Christians often did, and traces of hammering can be found all over the place, clearly showing that the destruction was willed," he said.

The Ramesseum, built during the life of the pharaoh Ramses II who reigned over Egypt for more than 60 years during the 13th century BC, also contains the remains of a church and has revealed several Coptic Christian crosses.

The future of the collapsed giant is posing dilemmas over the right course of archaeological action, problems of funding and whether or not to add yet another monument to the numerous treasures of Luxor.

And the answers are not clear because "the statue's presence on the ground constitutes an historic event, and bears witness to the destructiveness of the Christians," Leblanc said.

Even if the idea of restoring the pharaoh to his pedestal is abandoned, conservation work will still be needed as the pink Aswan granite, from which the colossus was carved in a single block, is being slowly worn away.

Archaeologists at the Ramesseum are also giving priority to restoring the temple's first pylon -- two massive partially collapsed walls either side of the entrance to the temple which are currently out of bounds to visitors.

Once that work is completed, at a cost of over a million dollars, and visitors enter the first court through the first pylon once more, something will have to be done about the colossus which blocks the way through to the temple's second court.

Another million dollars would be needed to put the jigsaw of Ramses II back together and restore him to his original grandeur.

In the meantime, French and Egyptian Egyptologists are having to content themselves with a computer-simulated three-dimensional reconstruction of the statue with the help of specialists from Insight, an Auckland-based American institute.

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[79|2001-02-27 09:24:52|amneht@hotmail.com|Egypt forbids extraction of DNA from mummy | Egypt forbids extraction of DNA from mummy

The Ministry of Culture refused to explain why it has reversed the decision to extract DNA samples from Tutankhamun's mummy

February 26, 2001, 10:17 AM
CAIRO (AFP English)

- Egypt has reversed a decision that would have allowed researchers to extract DNA samples from the mummy of pharaoh Tutankhamun, Egypt's antiquities supremo Gaballah Ali Gaballah said on Sunday.
The Golden Effigy of King Tutankhamun in the Egyptian Museum in Cairo

Gaballah, secretary-general of Egypt's supreme council for antiquities, refused to explain the Ministry of Culture's reason for withdrawing permission for the procedure, included in an agreement last year between the Egyptian government and doctors at Japan's Waseda University and Nagoya University.

Nasri Iskander, one of the project's coordinators in Egypt, said in November the DNA extractions were to be executed in December with the aim of determining if Tutankhamun was the son of ancient pharaoh Amenhotep III.

The group had also planned to take samples from Amenhotep, who is at rest in the National Museum of Cairo where the golden treasures of Tutankhamun's tomb are also on display.

Iskander said in December that the project had been delayed several weeks for bureaucratic reasons.

Tutankhamun ascended the throne as a boy in 1354 BC and ruled for around nine years until he died at around the age of 18.

His coffin, one of the few to escape grave robbers, was discovered by British archeologist Howard Carter in 1922 in the Valley of the Kings, an arid mountainous area on the west bank of the Nile near Luxor.

© 2001 AFP
[80]2001-02-27 09:53:17|kekai@jps.net|Re: Egypt forbids extraction of DNA from mummy|
--- In Ta_Seti@y..., amneht@h... wrote:

- >
- > Egypt forbids extraction of DNA from mummy
- >
- > The Ministry of Culture refused to explain why it has reversed the
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- > The Golden Effigy of King Tutankhamun in the Egyptian Museum in

Cairo

>

I remember reading that there was a fear in Egypt that the DNA samples could be used to 'alter Egyptian history.' No specifics were given though. Previously Gaballah was very enthusiastic about the project. I wonder what caused the sudden suspicion?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[81]2001-02-27 11:15:04|amneht@hotmail.com|Re: Egypt forbids extraction of DNA from mummy|
--- In Ta_Seti@y..., kekai@j... wrote:

- > --- In Ta_Seti@y..., amneht@h... wrote:
- >>
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> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

Yes, I've heard the same. I'm not sure what the answer is, Paul.
Wondering, what would be the difference if we find out if Tutankhamun
was the son of Amenhotep III or the so-called heretic Akhenaten, who
was known to worship one god, and why would that be a negative or
positive thing? In my mind, knowledge is knowledge, you know?
History needs to be investigated, or at least realized...

affly,
Amneh
[82]2001-02-27 12:35:15|kekai@jps.net|Crime and Punishment in Ancient Egypt|
from <http://www.egyptrevealed.com>

Crime and Punishment in Ancient Egypt

Idyllic images of daily life decorate the tombs of
ancient Egypt from the Old Kingdom graves of
Giza and Saqqara onward. The New Kingdom
tomb of an official named Sennedjem at Thebes is
typical: We see the deceased and his wife at work
in the fields, relaxed and happy beneath the
generous Egyptian sun. The tombs depict a
prosperous, peaceful society. But the tomb walls
are deliberately misleading. There was a darker
side to dynastic life, and Egypt had its share of
villains.

The adventures of miscreants and the harsh
penalties they often faced are recorded in official
documents and private writings. Crimes against the
government might bring particularly nasty forms of
execution. Crossing a tax collector could get your
nose or ears lopped off. Floggings entailed
hundreds of blows, with assorted knife wounds
thrown in. Crime was a risky pastime in old Egypt.

Misdeeds were divided into two broad categories:
civil offenses, which were of no interest to the
state, and criminal offenses - crimes against the
king, which included theft from the temples and
tombs and, most heinous of all, plotting the
assassination of a pharaoh.

Writings from the New Kingdom tomb-workers' village of Deir el-Medina include many civil cases. The villagers were a remarkably quarrelsome group: Their disputes often involving petty theft, accusations of immorality, and "borrowing" donkeys were settled by local courts or by an appeal to an oracle.

Criminal cases were another matter. These were investigated by government officials who reported directly to the court of the vizier (the king's top minister), which had the power to arrest, detain, and question suspects. Torture was an acceptable means of extracting the truth from witnesses.

In the March / April issue of Egypt Revealed magazine, Joyce Tydesley, an Honorary Research Fellow at the School of Archaeology, Classics and Oriental Studies, Liverpool University and a well-known author and broadcaster, writes about crime and punishment in ancient Egypt.
[83]2001-02-27 15:01:00|kekai@jps.net|Re: Egypt forbids extraction of DNA from mummy|
--- In Ta_Seti@y..., amneht@h... wrote:

> --- In Ta_Seti@y..., kekai@j... wrote:
> > --- In Ta_Seti@y..., amneht@h... wrote:
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> > > Yes, I've heard the same. I'm not sure what the answer is, Paul.
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Tutankhamun

> was the son of Amenhotep III or the so-called heretic Akhenaten, who
> was known to worship one god, and why would that be a negative or
> positive thing? In my mind, knowledge is knowledge, you know?
> History needs to be investigated, or at least realized...
>

Once the DNA samples were taken other testing might also be possible if the quantity is large enough. I don't know who the Egyptologists are at Waseda University, but I haven't heard of any radical theories coming from there.

I do agree that one need not hide from the truth. It is always possible to challenge the findings anyway.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[84]2001-02-28 09:51:27|kekai@jps.net|Egyptian wigs|
The article on a study of Egyptian wigs by Joann Fletcher at:
<http://www.egyptrevealed.com/052900-wigs.shtml> claims that most of the hair studies was of "Caucasian" type.

Fletcher even states regarding the older samples:

"It had always been assumed that ancient Egyptians had the coarser, more crinkly hair type that is found in inhabitants of hot climates, where the hair type serves to protect the scalp."

This really wasn't assumed. Studies by Strouhal and others found that this type of hair was the dominant type found in early remains.

After having examined the studies of Ramses II's hair, I wonder if this study suffers from the same shortcomings.

I seen many Egyptian wigs at museums around the world and there seems to be a lot left out of this article. The image that they show though, agrees with the wigs I have seen.

.<http://www.egyptrevealed.com/images/main-wig.jpg>>

"Fletcher relied on various techniques, such as electron microscopy and chromatography to analyze hair samples. Chromatography identifies the use of dyes. She was astonished to discover that most of the natural hair types and those used for hairpieces were made of Caucasian-type hair.

"We found natural blonde hair; we found redheads. Seti I, in fact, was a natural redhead."

She hypothesizes that some of the more recent samples may possess this hair type due to the influx of ancient Libyans and Greeks in ancient Egypt. However, the presence of this hair type in much earlier times is puzzling. It had always been assumed that ancient Egyptians had the coarser, more crinkly hair type that is found in inhabitants of hot climates, where the hair type serves to protect the scalp."
[85]2001-02-28 12:02:36|Free Huey|Re: Egyptian wigs|
Paul said:

> I seen many Egyptian wigs at museums around the world and there seems
> to be a lot left out of this article.

I read this article back in May, and I thought much the same--- there seems to be alot left out of it. I would have like to have seen where the hair samples were gotten from. Are these old wigs from Upper or Lower Egypt? Narmer himself makes mention of subduing Libyan type tribes in Lower Egypt as early as the 1st Dynasty. So why would anyone be surprised to find Libyan type hair that early? Such peoples were obviously in existence at the time and a normal part of the Egyptian populace.

I would have liked to have known how Egyptians made wigs. Anyone familiar with African-American hair culture today knows that much of the hair (the infamous weave) is NOT from any African's head. LOL Was that the case in pharaonic Egypt?

I would also have liked to have seen some discussion in relationships between different peoples and hair. For instance, from what I've read, the 18th dynasty ends with Tutankhamun. The later Setis and Ramses supposedly descend from a general(?) who takes the throne---thus someone completely unrelated (biologically) to the 18th or past dynasties I'm assuming?

What might a difference in hair type between Ramses II and Tutankhamun reveal about the variation of Egyptian physical features at the time?

In Egypt I saw some Egyptians with auburn reddish-blonde hair but not all of them had faces approaching anything near Caucasian...particularly as I approached areas like Thebes...despite the hair color.

In fact, most Egyptians I met were far from blonde or red-heads at all. I would have thought Egypt became *less* African over the recent centuries, not more so.

This kid (on the right) we met in Thebes is an example. He even called himself Ramses. His hair is reddish-auburn, but its not Caucasian. Which of course begs the question, "what exactly makes hair Caucasian or non-Caucasian?" Its color? Its straightness? What of people who are bi/multi-racial? Does Mariah Carey have Caucasian or African hair?

<http://www.geocities.com/CollegePark/Quad/2854/omarmyoungramses.jpg>

(other guy in the picture ain't me :)

Ancient Egyptian hair is often filled with such problems. An anthro teacher of mine once pointed out these discrepancies. He thinks its impossible to accurately judge ancient hair type. As early as the Old Kingdom for example Egyptologists have claimed to find blonde hair on the mummy of one of Cheops' daughters. But when a bust of her is shown, it exhibits marked prognathism and features uncommon to Caucasian people. So we must assume that Cheops' daughter had a face like the model Iman and long blonde hair?

In a book called "African Ark" there are photos of Ethiopian ethnic groups with curly bright yellow blondish hair. I did not know if it was naturally so, or dyed. I have always assumed for instance that ancient Nubians wore wigs dyed blonde-gold. Has anyone attempted to make the assertion that the Nubians are natural blondes? (After all, last I checked the official webpage of the Egyptian government still referred to Nubians as "unrelated to Negroids.")

Here's a query. I've heard it said that the Egyptians described the Asiatic Hyksos invaders as red-heads. True or false? Any proof for this?

some more pictures to confuse and make u ponder:

ancient Egyptian hair and combs from Cairo museum:
<http://www.geocities.com/CollegePark/Quad/2854/blackhair.jpg>

Noblewoman Nodjmet (21st dynasty) and
Egyptian priestess Anut Tawi's (18th) mummified
remains with hair/wig(?) still attached.

<http://www.geocities.com/Athens/Olympus/8192/nodjmetawi.jpg>

Hair on mummified remains of 17th/18th dynasty prince Sequene Taro (left)

<http://www.geocities.com/Athens/Olympus/8192/sequenefertari.jpg>

Hair on mummified remains of Pinedjem I of Dynasty 21 (left)

<http://www.geocities.com/Athens/Olympus/8192/Hamitic.jpg>

Mummified remains with hair attached of Yuya, reputed father of 18th dynasty queen, Tiye. Compare his hair type with his daughter's phenotype:

<http://www.geocities.com/Athens/Olympus/8192/Yuya.jpg>

<http://www.geocities.com/Athens/Olympus/8192/tiye.gif>

Modern day Nubians with "straight" hair.

<http://www.geocities.com/Athens/Olympus/8192/straighthair.jpg>

on a related topic:

if you want to see how ancient Egyptians wore their hair, journey a little further south and find traditional peoples in Nubia or Ethiopia. Some of them are wearing their hair near identical to the way people along the Nile wore their hair several thousand years ago.

In "African Ark," there are a great deal of pictures in this regard as it focuses mostly on East Africa (Ethiopia and Somalia). You can even find pictures of men and women with braided hair wearing animal lard in cones atop their heads. As the sun melts the fat, their braided hair is kept moist and not dried out by the sun. Fascinating enough, you can find pictures of this exact practice in 4,000 year old paintings from ancient Egypt and Nubia.

Another shot of Egyptian wigs in comparison with modern Senegalese woman's hair as pointed out by Diop:

<http://www.geocities.com/Athens/Olympus/8192/egyptosenegalwigs.jpg>

DG

PS- Paul u said:

> This really wasn't assumed. Studies by Strouhal and others found that
> this type of hair was the dominant type found in early remains.

I'm familiar with Strouhal, but more info. please. :)
[86]2001-02-28 12:36:02|Emeagwali, Gloria (History)|Re: Egyptian wigs|
'In Egypt I saw some Egyptians with auburn reddish-blond hair but not all of them had faces approaching anything near Caucasian...particularly as I approached areas like Thebes...despite the hair color.'

Remember that post-Pharaonic Egypt would have a massive influx of Greeks, Romans, Arabs, and Turks. Even the British and French would get into the picture. Remember also the Hyksos (Palestinians/ or Syrians???), Assyrian and Persian invasions. Then there is the Hebrew factor.

GE-----Original Message-----

From: Free Huey! [mailto:dg14@swt.edu]

Sent: Wednesday, February 28, 2001 2:58 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] RE: Egyptian wigs

Paul said:

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African's head. LOL Was that the case in pharaonic Egypt?

I would also have liked to have seen some discussion
in relationships between different peoples and hair.
For instance, from what I've read, the 18th dynasty
ends with Tutankhamun. The later Setis and Ramses
supposedly descend from a general(?) who takes the
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In Egypt I saw some Egyptians with auburn reddish-blonde
hair but not all of them had faces approaching anything
near Caucasian...particularly as I approached areas
like Thebes...despite the hair color.

In fact, most Egyptians I met were far from blonde or
red-heads at all. I would have thought Egypt became
less African over the recent centuries, not more so.

This kid (on the right) we met in Thebes is an example.
He even called himself Ramses. His hair is reddish-auburn,
but its not Caucasian. Which of course begs the question,
"what exactly makes hair Caucasian or non-Caucasian?" Its
color? Its straightness? What of people who are bi/multi-racial?
Does Mariah Carey have Caucasian or African hair?

<http://www.geocities.com/CollegePark/Quad/2854/omarmyoungramses.jpg>

(other guy in the picture ain't me :)

Ancient Egyptian hair is often filled with such problems.
An anthro teacher of mine once pointed out these
discrepancies. He thinks its impossible to accurately
judge ancient hair type. As early as the Old Kingdom for
example Egyptologists have claimed to find blonde hair
on the mummy of one of Cheops' daughters. But when a
bust of her is shown, it exhibits marked prognathism and features
uncommon to Caucasian people. So we must assume that
Cheops' daughter had a face like the model Iman and long
blonde hair?

In a book called "African Ark" there are photos of Ethiopian
ethnic groups with curly bright yellow blondish hair. I did not
know if it was naturally so, or dyed. I have always assumed
for instance that ancient Nubians wore wigs dyed blonde-gold.

Has anyone attempted to make the assertion that the Nubians are natural blondes? (After all, last I checked the official webpage of the Egyptian government still referred to Nubians as "unrelated to Negroids.")

Here's a query. I've heard it said that the Egyptians described the Asiatic Hyksos invaders as red-heads. True or false? Any proof for this?

some more pictures to confuse and make u ponder:

ancient Egyptian hair and combs from Cairo museum:
<http://www.geocities.com/CollegePark/Quad/2854/blackhair.jpg>

Noblewoman Nodjmet (21st dynasty) and Egyptian priestess Anut Tawi's (18th) mummified remains with hair/wig(?) still attached.
<http://www.geocities.com/Athens/Olympus/8192/nodjmetawi.jpg>

Hair on mummified remains of 17th/18th dynasty prince Sequene Taro (left)
<http://www.geocities.com/Athens/Olympus/8192/sequenefertari.jpg>

Hair on mummified remains of Pinedjem I of Dynasty 21 (left)
<http://www.geocities.com/Athens/Olympus/8192/Hamitic.jpg>

Mummified remains with hair attached of Yuya, reputed father of 18th dynasty queen, Tiye. Compare his hair type with his daughter's phenotype:

<http://www.geocities.com/Athens/Olympus/8192/Yuya.jpg>

<http://www.geocities.com/Athens/Olympus/8192/tiye.gif>

Modern day Nubians with "straight" hair.
<http://www.geocities.com/Athens/Olympus/8192/straighthair.jpg>

on a related topic:

if you want to see how ancient Egyptians wore their hair, journey a little further south and find traditional peoples in Nubia or Ethiopia. Some of them are wearing their hair near identical to the way people along the Nile wore their hair several thousand years ago.

In "African Ark," there are a great deal of pictures in this regard as it focuses mostly on East Africa (Ethiopia and Somalia). You can even find pictures of men and women with braided hair wearing animal lard in cones atop their heads. As the sun melts the fat, their braided hair is kept moist and not dried out by the sun. Fascinating enough, you can find pictures of this exact practice in 4,000 year old paintings from ancient Egypt and Nubia.

Another shot of Egyptian wigs in comparison with modern Senegalese woman's hair as pointed out by Diop:

<http://www.geocities.com/Athens/Olympus/8192/egyptosenegalwigs.jpg>

DG

PS- Paul u said:

- > This really wasn't assumed. Studies by Strouhal and others found that
- > this type of hair was the dominant type found in early remains.

I'm familiar with Strouhal, but more info. please. :)

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
[87]2001-02-28 13:14:51[dacmac69@yahoo.se]Encient village found in Somalia|
This has been found for weeks ago and I think it would be interesting
in the future.

Ancient village found inside Hiiraan, Somalia

Feb 8 (Qaran) - An ancient village has been discovered deep within the Buurweyn mountains in Hiiraan region (south-central Somalia), the Somali newspaper Qaran reported on Thursday.

Local resident and geologist Abdi Samad Abdulle Mahmud described how he reached the tiny village through a narrow entrance in the mountainside, which concealed stairs leading down to the former settlement.

The finding, 45 km east of Beledweyne, was the first of its kind in Somalia, the paper said.

Mahmud said he believed Egyptian pharaohs had lived in the village, but had been unable to explore it properly due to technical difficulties. He urged the international communities and Somalia's interim government to send in experts to complete the discovery
[88]2001-02-28 13:16:32[kekai@jps.net]Re: Egyptian wigs|
--- In Ta_Seti@y..., Free Huey! wrote:

> Paul said:
>
>> I seen many Egyptian wigs at museums around the world and there

seems

>> to be a lot left out of this article.
>
> I read this article back in May, and I thought much the same---
> there seems to be alot left out of it. I would have like to have
> seen where the hair samples were gotten from. Are these
> old wigs from Upper or Lower Egypt? Narmer himself makes
> mention of subduing Libyan type tribes in Lower Egypt
> as early as the 1st Dynasty. So why would anyone be surprised
> to find Libyan type hair that early? Such peoples were obviously
> in existence at the time and a normal part of the Egyptian populace.
>
> I would have liked to have known how Egyptians made wigs.
> Anyone familiar with African-American hair culture today knows
> that much of the hair (the infamous weave) is NOT from any
> African's head. LOL Was that the case in pharaonic Egypt?
>

I generally suspicious of these mummy studies. Frank Yurco and other experts have told us to observe the appearance of mummies including the color and straightness of hair.

However, the mummy of Ramses II showed that the cysteine bonds had been broken. When the disulphide bonds break, hair naturally straightens. Also, it has been known for sometime by forensic scientists that hair loses color after death. Salts can also bleach hair and mummies are dipped in natron (sodium carbonate, sodium bicarbonate, sodium chloride)! A study of predynastic natural mummies showed conclusively that the hair had been bleached blond by natural salts in the soil. Even eye color becomes grey regardless of 'race' after death.

So beware of the light-eyed, blond mummies, whether they be in Egypt, the Tarim Basin or Peru!

- > I would also have liked to have seen some discussion
- > in relationships between different peoples and hair.
- > For instance, from what I've read, the 18th dynasty
- > ends with Tutankhamun. The later Setis and Ramses
- > supposedly descend from a general(?) who takes the
- > throne---thus someone completely unrelated (biologically)
- > to the 18th or past dynasties I'm assuming?
- >
- > What might a difference in hair type between Ramses II and
- > Tutankhamun reveal about the variation of Egyptian
- > physical features at the time?
- >
- > In Egypt I saw some Egyptians with auburn reddish-blonde
- > hair but not all of them had faces approaching anything
- > near Caucasian...particularly as I approached areas
- > like Thebes...despite the hair color.
- >

There is a fairly common occurrence known as rufus albinism that is almost exclusive to 'Blacks.' Unlike normal albinism it results in reddish rather than white hair. Did the description of Ramses II as 'leucoderm' possibly hint to something of this nature.

According to my dictionary, leucoderma "a congenital lack of pigmentation in the skin, resulting in abnormal white patches."

- > In fact, most Egyptians I met were far from blonde or
- > red-heads at all. I would have thought Egypt became
- > *less* African over the recent centuries, not more so.
- >

I agree.

- >
- > In a book called "African Ark" there are photos of Ethiopian
- > ethnic groups with curly bright yellow blondish hair. I did not
- > know if it was naturally so, or dyed. I have always assumed
- > for instance that ancient Nubians wore wigs dyed blonde-gold.
- > Has anyone attempted to make the assertion that the Nubians
- > are natural blondes? (After all, last I checked the official webpage
- > of the Egyptian government still referred to Nubians as
- > "unrelated to Negroids.")
- >

In Melanesia, Papua, Eastern Indonesia and the Southern Philippines, there are people who are phenotypically "Oceanic Negroid" or "Malay"

who have strawberry blond hair as children. Usually this becomes black when the become adults but sometimes the blond hair or a mixed streaked hair is retained. These people show no genetic traces of 'Nordic' admixture.

> Here's a query. I've heard it said that the Egyptians described
> the Asiatic Hyksos invaders as red-heads. True or false? Any
> proof for this?
>

Can't say I've seen anything to confirm this assertion.

> I'm familiar with Strouhal, but more info. please. :)

Strouhal studied predynastic hair remains and found that over 80 percent were of "Negroid" or "part-Negroid" type using the rigid extreme definition of "Negroid."

If one allows for variation in hair type as found in the Fulani, Kanuri, Massai, Somali and others, it would indeed be difficult to make firm conclusions on the basis of hair alone.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[89|2001-02-28 15:01:55|Free Huey!|Re: Egyptian wigs|
Long time no chat. :)

Your point is mine exactly.

I'm figuring if several centuries of intermixing has created an Egyptian with the wide range of facial features seen today, that several thousand years ago one could possibly have a person with Northeast African Nilotic features and auburn-hair through similar inter-mixture. Pharaonic Egypt was probably never a monolithic (in terms of phenotypes) society from the day it was unified.

Egyptologist Barbara Mertz suggests that in the Northern (Lower) Egypt Semitic or Berber-Libyan types predominated during pharaonic times while more Africoid types predominated in Southern (Upper Egypt). I don't know how well her theory pans out...and to what degree one type "predominated" during different periods...but I can see it having *some* merit.

DG

PS- I'm not exactly a fan of Mertz incidentally. Especially since she follows along with the same racist ideology that makes Nefertiti in her viewpoint a "beautiful wife" but says of Ti/Tiye that she "certainly rates a place" among the queens of Egypt that were not beautiful.

(in Temples, Tombs and Hieroglyphs-A Popular History of Ancient Egypt)

Gloria Emeagwali said:

> Remember that post-Pharaonic Egypt would have a masive influx of
> Greeks,Romans,Arabs, and Turks. Even the British and French would
> get into
> the picture. Remember also the Hyksos (Palestinians/ or Syrians???),
> Assyrian and Persian invasions. Then there is the Hebrew factor.

| 90|2001-02-28 15:04:59|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /STATUETTE.JPG
Uploaded by : kekai@jps.net
Description : 18th Dynasty wooden statuette

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/STATUETTE.JPG

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net

| 91|2001-02-28 15:42:59|Emeagwali, Gloria (History)|Re: Egyptian wigs|
No I actually disagree with your interpretation. There is a
difference between the indigenous Egyptians and the foreign migrants. The
main era of mixing is post- Pharaonic although there could have been some
modification from around 500BC and thereabouts.Persian conquest was followed
by Greek, Roman,and Arab conquest. It seeems that the indigenous Egyptians
disliked foreigners and did not easily intermarry except for the occasional
exception . Here is a quote from Diodorus Siculus Volume one Book One:

"Psammetichus was the first Egyptian king to open other nations the
trading places throughout the rest of Egypt and to offer a large measure of
security to strangers from across the sea. For his predecessors had
consistently closed Egypt to strangers either killing or enslaving those who
touched his shores." p.235.

Here is another quote that illuminates this point:

"No Egyptian man or woman will kiss a Greek man or use a knife or a
spit or caldron belonging to a Greek"
Herodotus vol. 1. Book 2
p.325

Herodotus, Diodorus Siculus, and others were very clear about
the identity of the local indigenous Egyptians.See Herodotus Volume One Book
Two p.301, p.345, p.393. Incidentally all my references are to the Loeb
Classical Library of Harvard University Press.

Some of the wigs were no doubt made of horse hair and wool as well.
I will have to get a statistical quote about how many wigs were examined,
the location of the sites where they were found and their age to come to a
definitive conclusion . Even so I know for sure that wearing a wig from
wool does not make me a sheep.

Gloria Emeagwali

From: Free Huey! [mailto:dg14@swt.edu]
Sent: Wednesday, February 28, 2001 5:58 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] RE: Egyptian wigs

Long time no chat. :)

Your point is mine exactly.

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DG

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[92]2001-02-28 21:08:18|kekai@jps.net|Re: Egyptian wigs|

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)"

wrote:

- > No I actually disagree with your interpretation. There is

a> difference between the indigenous Egyptians and the foreign migrants. The> main era of mixing is post- Pharaonic although there could have been some> modification from around 500BC and thereabouts.Persian conquest was followed> by Greek, Roman,and Arab conquest. It seeems that the indigenous Egyptians> disliked foreigners and did not easily intermarry except for the occasional

- > exception . Here is a quote from Diodorus Siculus Volume one Book

One:

Keita following Chamla and Angel notes that there was an influx of what might be considered 'Semitic' types around 2,000 BCE into N. Africa.

This might be connected with the expansion of Senusret, if we take this Pharoah as the same as the Greek Sesostris.

Egypt may have become more international with larger foreign populations. These populations may not have married much with Egyptians as of yet, although there probably was at least a bit of intermixture.

The earlier divergence of physical types between Upper and Lower Egypt does not involve 'Semitic' types in Lower Egypt. The Lower Egyptians were often shorter and more squat than the gracile Upper Egyptians but still tended to be prognathic and broad-nosed.

The Khufu statuette is an excellent example of this type.

The great bulk of northern foreign admixture comes during the Muslim period when millions of Syrian Arabs migrated into Egypt and similar numbers of 'Frankish' slaves either passed through or remained in the country after being brought into N. African ports.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[93]2001-02-28 21:20:46[Free Huey!|Re: Egyptian wigs]
Perhaps that was the case.
Who knows?

I just really can't say to any degree of certainty that several thousand years ago an indigenous Egyptian would not intermarry/intermix with Western Asians or North African Libyan-Berber types over the course of several thousand years---despite cultural biases.

While most of the mixing certainly occurred post-Pharaonic, I figured (especially in the case of Lower Egypt) intermixture had been going on since Narmer's time.

But again, who knows...that's just my contention.

DG

GE said:

- > No I actually disagree with your interpretation. There is a
- > difference between the indigenous Egyptians and the foreign migrants.
- > The
- > main era of mixing is post- Pharaonic although there could have been
- > some
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> Here is another quote that illuminates this point:
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| 94|2001-03-01 06:40:52|Herald of Galactus|FWD: Discovery Channel- Mummies: Into the After Life|
Discovery Channel
Mummies: Into the After Life

The "curse" of the Egyptian mummies may be cures
for modern disease. Studying the organs of the
ancients allows scientists to locate disease and fight
modern diseases by identifying their cores.

On Air: EST
Mar 25 2001 1:00 PM

| 95|2001-03-01 07:03:28|Herald of Galactus|FWD: Math & Science- Ishango and Egypt|
Africa and Egypt in Math & Science

Dateline: 07/31/00
About.com

"The same sort of talents that brought together a
centralized government in Ancient Egypt, that
constructed the vast network of irrigation canals, that
developed the first phonetic writing and imbedded an
alphabet into beautiful picture writing, that wrote the
first medical treatises, composed a body of literature
and phenomenal art that we still admire today, that
invented the first ciphers to represent numbers -
these were the talents that underlay the ability to
create the awe-inspiring pyramids, obelisks and
temples." - Professor Lumpkin, "The Pyramids -
Ancient Showcase of African Science and
Technology", Journal of African Civilizations,
September 1980.

To say that these pyramids, obelisks and temples did
not require mathematical and scientific genius is
ridiculous, but there remains today those who credit
civilizations that came long after the Egyptians as the
inventors of math and science. Yet, the scope and
precision of these monuments challenge the abilities
of today's engineers, 5000 years later.

The pyramids are so precisely built that all sides are
equal and at right angles, and the vertical height of
the pyramids bear the same proportion to its
circumference at the base as the radius of a circle
does to its circumference. In addition to this, the
passages and chambers of the pyramids are lined
with huge blocks of stone fitted with the utmost
accuracy. Every part of these buildings exhibit the
highest structural science.

The wealth of mathematical, geometrical and
astronomical data concealed within each pyramid is
not accidental. The height of the Great Pyramid is
one-billionth of the distance of that of the Earth from
the Sun, a unit of measure that was not accurately

established in modern times until 1974.

Not only can we attribute mathematics to ancient Egypt, but a mathematics system existed in Africa over 8,000 years ago as evident in the Ishango bone found in Zaire (Congo). Professor Claudia Zaslavshy illustrates proof of this fact in the Journal of African Civilization (Vol. 5, No. 2, Nov. 1979).

I remember in the early 1990s, a team redated Ishango and claimed an age of 25,000BC. Anyone know if this was ever more fully confirmed? Accepted? Discarded?

Also, has there been any serious work done on connecting the method of mathematics at Ishango (a possible method of addition by duplication) with mathematics in Egypt?

So far this is all I was able to find online....

"The markings on rows (a) and (b) each add to 60. Row (b) contains the prime numbers between 10 and 20. Row (a) is quite consistent with a numeration system based on 10, since the notches are grouped as 20 + 1, 20 - 1, 10 + 1, and 10 - 1. Finally, row (c) seems to illustrate for the method of duplication used more recently in Egyptian multiplication."

http://www.math.buffalo.edu/mad/Ancient-Africa/mad_zaire-uganda.html

DG
[96]2001-03-01 07:23:12|Herald of Galactus|Re: Ancient village found in Somalia|
This is certainly interesting.
Is there a source for this? Or more information?

This part in particular grabbed my attention:

"Mahmud said he believed Egyptian pharaohs had lived in the village, but had been unable to explore it properly due to technical difficulties."

I wonder why he believed so?
Is this a connection to Punt?
The find sounds exciting...just wished there was more information to be had! :)

A Somali friend of mine boasts that Somalis today boast some of the closest phenotypes to pharaonic Egyptians. :) However true that is, I know he's going to love this post.

DG

- > Ancient village found inside Hiiraan, Somalia
- >
- > Feb 8 (Qaran) - An ancient village has been discovered deep within
- > the Buurweyn mountains in Hiiraan region (south-central Somalia), the
- > Somali newspaper Qaran reported on Thursday.
- >
- > Local resident and geologist Abdi Samad Abdulle Mahmud described how
- > he reached the tiny village through a narrow entrance in the
- > mountainside, which concealed stairs leading down to the former
- > settlement.

>
> The finding, 45 km east of Beledweyne, was the first of its kind in
> Somalia, the paper said.
>
> Mahmud said he believed Egyptian pharaohs had lived in the village,
> but had been unable to explore it properly due to technical
> difficulties. He urged the international communities and Somalia's
> interim government to send in experts to complete the discovery

[97]2001-03-01 07:52:07|kekai@jps.net|Event: "Of Bulls and Princes: the Serapeum of Saqqara"
"Of Bulls and Princes: the Serapeum of Saqqara" by Dr. Aidan Dodson
(Visiting Fellow in the Department of Archaeology at the
University of Bristol)
date: Tuesday, April 24, 2001; 7:30.
place: 2040 Valley Life Sciences Building, U.C. Berkeley Campus
info: tel. 510-527-9746 or pakhet@uclink4.berkeley.edu
[98]2001-03-01 09:10:50|kekai@jps.net|Re: FWD: Math & Science- Ishango and Egypt|
--- In Ta_Seti@y..., Herald of Galactus wrote:

> Africa and Egypt in Math & Science
>
> I remember in the early 1990s, a team redated Ishango
> and claimed an age of 25,000BC. Anyone know if this
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> (c) seems to illustrate the method of duplication
> used more recently in Egyptian multiplication."
>
> http://www.math.buffalo.edu/mad/Ancient-Africa/mad_zaire-uganda.html
>

You might want contact Milo Gardner who researches Egyptian
fractionals. I don't know if the following address is still good:
milo.gardner@24stex.com.

Below is a related article on the Ishango bone, which also likely
served as a lunar calendar:

A response: African contributions to mathematics. (includes Response
to Beatrice Lumpkin by Walter F. Rowe).
Lumpkin, Beatrice
Skeptical Inquirer.
March-April 1996, v20, n2, p53(3)
in Academic Index (database on UTCAT system)

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As the author of "African and African-American Contributions to
Mathematics" I believe Walter Rowe's article "School Daze: A Critical
Review of the 'African-American Baseline Essays for Science and
Mathematics," SI, September-October 1995, misses the main point. He
concludes his article on the Portland Public Schools' "African
American Baseline Fasays" by quoting their stated goal: "To eliminate
personal and national ethnocentrism so that one understands that a
specific culture is not intrinsically superior or inferior to
another." This goal he dismisses as "nothing but cant." Coupled with
an offensive cartoon stereotype, the effect of the article is a

defense of the "white is right" status quo. Rowe says he fears "growing tribalization of American culture," but does not admit that textbooks in the past have presented mathematics and science as purely European contributions, completely omitting contributions of people of color.

Casual readers of "School Daze" may get the false impression that my essay makes claims for paranormal sources of knowledge. On the contrary, my essay tries to show that mathematics developed in Africa as a human response to human needs. I believe that concept can be helpful in the teaching of mathematics.

After a personal attack on my credentials (which I ignore and forgive) Rowe opens with a discussion of the Ishango bone found in Zaire. He says my essay "is clearly intended to infer that systems of numeration originated in Africa." To refute any such inference, Rowe cites Marshack (1972) who dates the bone to 6500 B.C. and gives examples of older numerical records found in Europe. Evidently Rowe was not aware of new work on this subject.

Recent scholarship, which Marshack includes in his 1991 revised edition, gives a much older date of 18,000 B.C. to 23,000 B.C. for the Ishango bone. It is based on work by Brooks and Smith (1987). The Ishango bone grouped numerical values recorded as tally marks and was probably preceded by simpler tally records. A simpler tally record on a fossil baboon bone has been found in Border Cave, between Namibia and South Africa. The bone was inscribed with 29 equally spaced tallies, perhaps a record of a lunar period. Dated about 35,000 B.C., it is the oldest numerical record known to date (Bogoshi, Naidoo, and Webb 1987).

It is possible that modern humans possessed a sophisticated tool kit by the time the species spread from Africa to other continents. Ages of 75,000 to 90,000 years are given for modern-looking toothed harpoon bones found by Yellen et al. (1995) on the Semliki River in Zaire, near the Ishango site on Lake Rutanzige. That discovery may require a correction of current textbooks, which say that such tools were first invented in Europe 40,000 years ago (Yellen et al. 1995).

Some early Egyptologists, who like Rowe did not admit "that Egypt was an African civilization," invented a "dynastic race" invasion that was supposed to have brought civilization to Egypt. Many Egyptologists have discarded this theory because the evidence does not support it (Trigger 1983). Classification of ancient Egyptian civilization as African is based on cultural factors and has nothing to do with the cranial or "racial stock" classifications favored by Rowe.

I wonder if those who consider "Egyptian influence on Greek mathematics to be minimal," think classical Greek mathematicians were stupid to spend many years studying with the Egyptian priests. Heath (1921, 1981), whom Rowe identifies as "the leading expert on Greek mathematics," wrote: "Diodorus gives it as an Egyptian tradition that geometry and astronomy were the discoveries of Egypt, and says that the Egyptian priests claimed Solon, Pythagoras, Plato, Democritus, Oenopides of Chios, and Eudoxus as their pupils. But the Egyptian claim to the discoveries was never disputed by the Greeks." Heath shows that the claim made by the Egyptian priests was corroborated by Herodotus, Aristotle, Strabo, Socrates (according to Plato), and by Heron of Alexandria.

In the transmission of Islamic mathematics and science to Europe, Africa played a major role, notwithstanding Rowe's doubts. During African Islamic rule of Spain and Sicily, European scholars came to those countries to translate science and mathematics books from Arabic to Latin (Boyer 1968). African-European trade provided another transmission route. Leonardo of Pisa (Fibonacci) spent years trading and studying mathematics in Algeria. On his return to Italy he used what he had learned in Africa to write influential books of mathematics, adding new material of his own (Gies and Gies 1969).

Finally, the Egyptian value of 3.16 for remains a great achievement for 1800 B.C. I agree that "Besides the value of 3 for , the Babylonians occasionally used a better approximation, 3 1/8 (Bunt, Jones, and Bedient 1976).

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Bogoshi, Jonas, Kevin Naidoo, and John Webb. 1987. The oldest mathematical artefact. Mathematical Gazette 71: 294.

Boyer, Carl B. 1968. A History of Mathematics. Pp. 276-283. New York: Wiley.

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Bunt, Lucas N.H., Phillip S. Jones, and Jack D. Bedient. 1976. The Historical Roots of Elementary Mathematics. P. 62. Englewood Cliffs, N.J.: Prentice Hall.

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Yellen, John E., Alison S. Brooks, Els Cornelissen, Michael J. Mehlman, and Kathlyn Stewart. 1995. A middle stone age worked bone industry from Katanda, Upper Semliki Valley, Zaire. Science 268 (April 28):553-556.

Beatrice Lumpkin is associate professor of mathematics, retired, Malcolm X College, Chicago City Colleges.
[99]2001-03-01 09:22:40[dg14@swt.edu]Re: FWD: Math & Science- Ishango and Egypt|
Thanks Paul.
The information was invaluable as always.
I was curious...the name Walter F. Rowe is familiar. Is he the "rabid" anti-Afrocentric who wrote a work loosely titled (for I forget) "Afrocentric Myths" or "Africa that Never Was" or the like?
I performed a search on Amazon.com but was unable to come up with anything. Yet his name sounds very familiar and seems to "rhyme" with Leftkowitz. LOL :)

DG
[100]2001-03-01 09:49:05[Emeagwali, Gloria (History)]Re: FWD: Math & Science- Ishango and Egypt|
I think you are referring to Howe

-----Original Message-----
From: dg14@swt.edu [mailto:dg14@swt.edu]
Sent: Thursday, March 01, 2001 12:22 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: FWD: Math & Science- Ishango and Egypt

Thanks Paul.
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I was curious...the name Walter F. Rowe is familiar. Is he the "rabid" anti-Afrocentric

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DG

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| 101|2001-03-01 09:58:48|dg14@svt.edu|Re: FWD: Math & Science- Ishango and Egypt|
Yep thanks...it was Howe...I think the attitudes presented by Rowe sounded so similar to those by Howe that I mistook the one for the other. I'm certain their names sounding alike played a minor role as well. :)

Afrocentrism: Mythical
Pasts and Imagined Homes
by Stephen Howe

DG
| 102|2001-03-01 10:12:53|Emeagwali, Gloria (History)|Re: FWD: Math & Science- Ishango and Egypt|
Charles Finch, in The star of Deep Beginnings, Khenti, 1998 (ISBN 09629444) gives an update of the recent dates for Ishango.Thanks for the article by Lumpkin.
GE

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]

Sent: Thursday, March 01, 2001 12:11 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: FWD: Math & Science- Ishango and Egypt

--- In Ta_Seti@y..., Herald of Galactus wrote:
> Africa and Egypt in Math & Science
>
> I remember in the early 1990s, a team redated Ishango
> and claimed an age of 25,000BC. Anyone know if this
> was ever more fully confirmed? Accepted? Discarded?
>
> Also, has there been any serious work done on connecting
> the method of mathematics at Ishango (a possible method
> of addition by duplication) with mathematics in Egypt?
>
> So far this is all I was able to find online....
>
> "The markings on rows (a) and (b) each add
> to 60. Row (b) contains the prime numbers between
> 10 and 20. Row (a) is quite consistent with a numeration
> system based on 10, since the notches are grouped as
> 20 + 1, 20 - 1, 10 + 1, and 10 - 1. Finally, row
> (c) seems to illustrate for the method of duplication
> used more recently in Egyptian multiplication."
>
> http://www.math.buffalo.edu/mad/Ancient-Africa/mad_zaire-uganda.html
>

You might want contact Milo Gardner who researches Egyptian fractionals. I don't know if the following address is still good:
milo.gardner@24stex.com.

Below is a related article on the Ishango bone, which also likely served as a lunar calendar:

A response: African contributions to mathematics. (includes Response to Beatrice Lumpkin by Walter F. Rowe).
Lumpkin, Beatrice
Skeptical Inquirer.
March-April 1996, v20, n2, p53(3)
in Academic Index (database on UTCAT system)

COPYRIGHT Committee for the Scientific Investigation of Claims of 1996

As the author of "African and African-American Contributions to Mathematics" I believe Walter Rowe's article "School Daze: A Critical Review of the 'African-American Baseline Essays for Science and Mathematics,'" SI, September-October 1995, misses the main point. He concludes his article on the Portland Public Schools' "African American Baseline Fasays" by quoting their stated goal: "To eliminate personal and national ethnocentrism so that one understands that a specific culture is not intrinsically superior or inferior to another." This goal he dismisses as "nothing but cant." Coupled with an offensive cartoon stereotype, the effect of the article is a defense of the "white is right" status quo. Rowe says he fears "growing tribalization of American culture," but does not admit that textbooks in the past have presented mathematics and science as purely European contributions, completely omitting contributions of people of color.

Casual readers of "School Daze" may get the false impression that my essay makes claims for paranormal sources of knowledge. On the contrary, my essay tries to show that mathematics developed in Africa as a human response to human needs. I believe that concept can be helpful in the teaching of mathematics.

After a personal attack on my credentials (which I ignore and forgive) Rowe opens with a discussion of the Ishango bone found in Zaire. He says my essay "is clearly intended to infer that systems of numeration originated in Africa." To refute any such inference, Rowe cites Marshack (1972) who dates the bone to 6500 B.C. and gives examples of older numerical records found in Europe. Evidently Rowe was not aware of new work on this subject.

Recent scholarship, which Marshack includes in his 1991 revised edition, gives a much older date of 18,000 B.C. to 23,000 B.C. for the Ishango bone. It is based on work by Brooks and Smith (1987). The Ishango bone grouped numerical values recorded as tally marks and was probably preceded by simpler tally records. A simpler tally record on a fossil baboon bone has been found in Border Cave, between Namibia and South Africa. The bone was inscribed with 29 equally spaced tallies, perhaps a record of a lunar period. Dated about 35,000 B.C., it is the oldest numerical record known to date (Bogoshi, Naidoo, and Webb 1987).

It is possible that modern humans possessed a sophisticated tool kit by the time the species spread from Africa to other continents. Ages of 75,000 to 90,000 years are given for modern-looking toothed harpoon bones found by Yellen et al. (1995) on the Semliki River in Zaire, near the Ishango site on Lake Rutanzige. That discovery may require a correction of current textbooks, which say that such tools were first invented in Europe 40,000 years ago (Yellen et al. 1995).

Some early Egyptologists, who like Rowe did not admit "that Egypt was an African civilization," invented a "dynastic race" invasion that was supposed to have brought civilization to Egypt. Many Egyptologists have discarded this theory because the evidence does not support it (Trigger 1983). Classification of ancient Egyptian civilization as African is based on cultural factors and has nothing to do with the cranial or "racial stock" classifications favored by Rowe.

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stupid to spend many years studying with the Egyptian priests. Heath (1921, 1981), whom Rowe identifies as "the leading expert on Greek mathematics," wrote: "Diodorus gives it as an Egyptian tradition that geometry and astronomy were the discoveries of Egypt, and says that the Egyptian priests claimed Solon, Pythagoras, Plato, Democritus, Oenopides of Chios, and Eudoxus as their pupils. But the Egyptian claim to the discoveries was never disputed by the Greeks." Heath shows that the claim made by the Egyptian priests was corroborated by Herodotus, Aristotle, Strabo, Socrates (according to Plato), and by Heron of Alexandria.

In the transmission of Islamic mathematics and science to Europe, Africa played a major role, notwithstanding Rowe's doubts. During African Islamic rule of Spain and Sicily, European scholars came to those countries to translate science and mathematics books from Arabic to Latin (Boyer 1968). African-European trade provided another transmission route. Leonardo of Pisa (Fibonacci) spent years trading and studying mathematics in Algeria. On his return to Italy he used what he had learned in Africa to write influential books of mathematics, adding new material of his own (Gies and Gies 1969).

Finally, the Egyptian value of 3.16 for $\sqrt{2}$ remains a great achievement for 1800 B.C. I agree that "Besides the value of 3 for $\sqrt{2}$, the Babylonians occasionally used a better approximation, $3 \frac{1}{8}$ (Bunt, Jones, and Bedient 1976).

References

Bogoshi, Jonas, Kevin Naidoo, and John Webb. 1987. The oldest mathematical artefact. *Mathematical Gazette* 71: 294.

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Beatrice Lumpkin is associate professor of mathematics, retired, Malcolm X College, Chicago City Colleges.

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| 103|2001-03-01 10:25:52|kekai@jps.net|Milo Gardner on Egyptian/African fractions|
from the Google archive:

From: Milo Gardner (milogardner@juno.com)
Subject: Egyptian fractions: 3 new ones; why better than than old ones?
Newsgroups: sci.math
Date: 2001-01-08 08:05:24 PST

Almost anyone from Africa speaking on Egyptian fractions must be respected. Africans originated this discipline, one that has not been improved upon for some time now.

That is, could Calla explain why 1/335 as listed is better than than the RMP extended version of $1/5 \times 1/67$, as computed by:

1. $RMP \ 2/67 - 1/40 = 13/(40 \times 67) = (8 + 5)/(40 \times 67)$

2. $1/67 = 1/2 \times (1/40 + 1/335 + 1/536) = 1/80 \ 1/670 \ 1/1072$

3/ $1/335 = 1/400 + 1/3350 + 1/5360$

Regards,

Milo Gardner
Sacramento, Calif.

| 104|2001-03-01 12:49:26|dacmac69@yahoo.se|Re: Ancient village found in Somalia|
I think Punt is some where in red sea (From sudan to Somalia) but this new discovery lies in the middle of Somalia far from both Red sea and Indian Ocean. So in that way I don't believe it has connection to Punt. And that makes more interesting in case this predates Punt. I have seen this article in www.hiiraan.com

--- In Ta_Seti@y..., Herald of Galactus wrote:
> This is certainly interesting.
> Is there a source for this? Or more information?
>
> This part in particular grabbed my attention:
>
> "Mahmud said he believed Egyptian pharaohs had lived in the village,
> but had been unable to explore it properly due to technical
> difficulties."
>
> I wonder why he believed so?
> Is this a connection to Punt?
> The find sounds exciting...just wished there
> was more information to be had! :)
>
> A Somali friend of mine boasts that Somalis today
> boast some of the closest phenotypes to pharaonic
> Egyptians. :) However true that is, I know he's going
> to love this post.
>
> DG
>
> -----

>
>

>
>> Ancient village found inside Hiiraan, Somalia
>>
>> Feb 8 (Qaran) - An ancient village has been discovered deep within
>> the Buurweyn mountains in Hiiraan region (south-central Somalia),
the
>> Somali newspaper Qaran reported on Thursday.
>>
>> Local resident and geologist Abdi Samad Abdulle Mahmud described
how
>> he reached the tiny village through a narrow entrance in the
>> mountainside, which concealed stairs leading down to the former
>> settlement.
>>
>> The finding, 45 km east of Beledweyne, was the first of its kind
in
>> Somalia, the paper said.
>>
>> Mahmud said he believed Egyptian pharaohs had lived in the
village,
>> but had been unable to explore it properly due to technical
>> difficulties. He urged the international communities and Somalia's
>> interim government to send in experts to complete the discovery

[105]2001-03-01 15:06:03|Herald of Galactus|Re: Ancient village found in Somalia|
Thanks.

Yes, I also figure Punt would be more
along the shores and not as far inland
as this article claims of this village (south-central
Somalia.).

Some have even placed it near modern
Eritrea.

I was just mentioning Punt for this is often
the only time Somalia is mentioned in the same
vein as pharaonic Egypt. I was wondering if
Punt had something to do with why the excavator
makes a pharaonic link.

Depending on the dates for this village (?) and
why the author thinks it has connections to
Egyptian pharaohs, it could make a fascinating find.

Thanks for the link. I'm going to browse through
cyber space to see if I can find anything else.

On a related note, I have always found Punt of interest
partly because of Egyptian artistic representations of the
people of the region. As many know, much ado is made
of the Egyptian New Kingdom portrayal of Nubians with
very black skin, exaggerated features and blonde wigs.
This is usually used as an example of the supposed
"ocean of physical/racial difference" between pharaonic
Egyptians and other Africans to the south of them.

Yet in portrayals of the people of Punt (with the exception
of the Punt Queen's lower body which may indicate disease
or some real or symbolic physical features), the figures are painted in
the red-ochre most often used by Egyptians to symbolize
themselves. And the exaggerated features used in *some*
portrayals of New Kingdom Nubian paintings is absent.
As Punt is generally thought to be located even further
south than Nubia, I think it presents a contradiction to those
who contend that Egypt saw vast differences between
themselves and their southern neighbors.

It should be noted that the Egyptians did not always paint

Nubians in the black skin, exaggerated features and blonde wigs. At times Nubians were displayed near identical to Egyptians. And even when differences were seen in artistic portrayals, it did not necessarily make one group "less African" than the other.

People of Punt

<http://www.geocities.com/Athens/Olympus/8192/Punt.jpg>

Fictitious battle of Tutankhamun against Nubian troops. Though Egyptians are portrayed differently from Nubians (for real or symbolic purposes?), neither one exhibits features approaching non-Africoid.

<http://www.geocities.com/Athens/Olympus/8192/egyptnubians.jpg>

Nubian tribute bearers painted in brown and black skins from the tomb of Sebekhotep

<http://www.geocities.com/Athens/Olympus/8192/nubiantribute.jpg>

Picture of red-ochred colored Nubians (left) and near identical Egyptians (right)

<http://www.geocities.com/Athens/Olympus/8192/brownubians.jpg>

DG

DG

- > I think Punt is some where in red sea (From sudan to Somalia) but this
- >
- > new discovery lies in the middle of Somalia far from both Red sea
- > and Indian Ocean. So in that way I don't believe it has connection to
- > Punt. And that makes more interesting in case this predates Punt.
- > I have seen this article in www.hiiraan.com

[106|2001-03-02 10:31:09|kekai@jps.net|Mathematics in Africa and Egypt|
Selected abstracts
from <http://math.truman.edu/~thammond/history/Africa.html>

Africa - Mathematics and the Liberal Arts

Altshiller-Court, Nathan. The Dawn of Demonstrative Geometry.
Mathematics Teacher 57 (1964), 163--66.

The author argues that it seems unlikely that the Greeks could have invented their notion of proof so rapidly and in isolation. Instead, he suggests that the notion of geometric proof was a secret that was jealously guarded from all but the "inner sanctum" of the Egyptian priesthood. (Of course, since his argument implies by its very nature that Egyptian proofs were unlikely to have been written down, this will be a hard argument to either prove or isprove.) Reprinted in Swetz,
Frank J., From Five Fingers to Infinity.

Ascher, Marcia. Graphs in cultures. II. A study in ethnomathematics.
Arch. Hist. Exact Sci. 39 (1988), no. 1,

75--95. (Reviewer: M. P. Closs.) SC: 01A10, MR: 90d:01003.

Discusses the cultural background and mathematical properties of the continuous graphs traced by the Booshong and Tshokwe, who live in the Angola/Zaire/Zambia region of Africa. The Bushoong are a subgroup in the Kuba chiefdom, and exchange their art for food and raw materials. They have interesting ways of classifying designs, which are touched on by the author. The problems in continuous tracing among the Bushoong are primarily the domain of children. Ascher discusses the tracing algorithms used. In the Tshokwe, continuously traced graphs play an important role in the story-telling tradition. The author gives examples of how some diagrams are used to discuss a rite of passage and in connection with the muyombo trees representing the village ancestors. In some cases, the notion of inside/outside is important (an aspect of the Jordan curve theorem). Ascher discusses geometric characteristics of the graphs (for example, many are regular of degree 4), and algorithms for drawing the curves.

Bernal, Martin. Response to a paper by R. Palter: "Black Athena, Afro-centrism, and the history of science" [Hist. Sci. 31 (1993), no. 93, part 3, 227--287; MR: 94i:01001]. With comments by Palter. Hist. Sci. 32 (1994), no. 98, part 4, 445--468. (Reviewer: Donald Cook.) SC: 01A16 (01A07 01A20 01A70 01A80), MR: 96c:01005.

An important question in the history of Greek mathematics is how much Greek mathematics was influenced by the mathematics of the Egyptians. Bernal suggests in Black Athena that the influence may be much greater than previously thought. Palter's review article Black Athena, Afro-centrism, and the history of science disagreed with a number of Bernal's points. Bernal responds here to Palter's review, Palter, Robert, Black Athena, Afro-centrism, and the history of science, and then Palter comments on Bernal's response. The response and comment provide an excellent introduction to some of the issues involved in the question of Egyptian influence and also to some of the issues of modern scholarship. It might be useful to have a class read and comment about this article. It is interesting that questions in the history of medicine play a more important role in this controversy than one might at first expect. If the Greeks borrowed heavily from the Egyptians in medicine, it seems more reasonable that they borrowed in the other sciences as well.

Bogoshi, Jonas; Naidoo, Kevin and Webb, John. The oldest mathematical artefact. Math. Gaz. 71 (1987), no. 458, 294. (Reviewer: M. P. Closs.) SC: 01A10, MR: 89a:01003.

As the authors note, the oldest mathematical artifact known may be a piece of baboon fibula with 29 notches, dating from around 35,000 BC, and discovered in the mountains between South Africa and Swaziland. By comparison, the Ishango bone dates from about 9000 BC, and the Czechoslovakian wolf's bone with 57 notches dates from about 30,000 BC. Bushmen clans in

Nambia apparently use similar bones for calendar sticks today.
Includes photo.

Bruins, Evert M. Egyptian arithmetic. Janus 68 (1981), no. 1-3, 33--52. (Reviewer: Paul Ernest.) SC: 01A15, MR: 83a:01003.

Discusses the construction of the $2/n$ table in the Rhind papyrus, using an extensive computer search. Fairly technical. Doesn't give a magical answer, but does apparently discredit some other theories. Might be a topic suitable for some independent study projects.

Crowe, Donald W. The geometry of African art. III. The smoking pipes of Begho. The geometric vein, pp. 177--189, Springer, New York-Berlin, 1981. (Reviewer: M. P. Closs.) SC: 01A10 (51M20), MR: 84b:01004.

Introduces the strip and plane patterns. Gives a useful flowchart for recognizing them (and some examples). Then classifies the patterns appearing in smoking pipes from the Krama quarter of Begho, in Ghana. The most common strip pattern is the one usually referred to as pmm2 (number 7 in the author's own system). The most common plane patterns are pmm and p4m. As the author notes, both of these can be easily created as rows of pmm2 strips. Representatives of all 7 strip patterns were found, but only 7 of the 17 possible plane patterns occurred. The author also considered questions on the relative preponderance of the various strip types by four different levels in the dig; no noticeable differences were found.

Crowe, Donald W. The geometry of African art. II. A catalog of Benin patterns. Historia Math. 2 (1975), 253--271. (Reviewer: M. P. Closs.) SC: 01A15 (20H15), MR: 58 #9986b.

Discusses the strip patterns and plane patterns occurring in Benin art. All 7 strip patterns and 12 of the 17 frieze patterns occur, though about five of the frieze patterns which do occur are rare: two may only occur once, and one of these may be based on a European model. The author compares the Benin patterns with the Bakuba patterns. Glide reflections are more rare in Benin art than in Bakuba art, possibly because glide reflection symmetries may arise most naturally from weaving patterns. Benin art also tends to be more representational, Bakuba art more abstract. The author also considers Benin patterns to be less varied than Bakuba patterns. However, it appears that the bronzework itself is nearly unsurpassed. A catalog is given with most of the strip patterns the author has found in Benin art, along with one example of each of the 12 plan patterns that occur. The author does not discuss this, but some patterns combine elements of different symmetries: the authors example of a p1 symmetry would have been classified differently if either of its two motifs were removed. Also see the erratum, Crowe, Donald W., Erratum to: "The geometry of African art.

Crowe, Donald W. The geometry of African art. I. Bakuba art. J.

Geometry 1 (1971), 169--182. (Reviewer: M. P. Closs.) SC: 01A15 (20H15), MR: 58 #9986a.

Discusses strip and plane patterns occurring in Bakuba art, particularly in textiles and woodcarving. The inspiration for many of these patterns seems to be from weaving, but at least one pattern may originate in the technique of sewing together triangles to make bark cloth. All seven strip patterns occur, and 12 of the 17 possible plane patterns. Discusses the relative proportions of some of these patterns, and gives an example of each. In all but one of the strip patterns, the author gives both cloth and carved examples (the other is given in cloth only, being rare in wood). The author includes an appealing claim about one of the patterns, made by an earlier researcher (too enthusiastic in the view of the authors): "it is probably the most remarkable example of this kind... its discovery is certainly a mathematical accomplishment of the first magnitude." Also see the erratum, Crowe, Donald W., Erratum to: "The geometry of African art.

Eglash, Ron. Fractal geometry in African material culture. Symmetry: natural and artificial, 1 (Washington, DC, 1995). Symmetry Cult. Sci. 6 (1995), no. 1, 174--177. SC: 01A13 (01A07), MR: 1 371 629.

This article is very brief, but mentions several tantalizing examples of fractals and recursive similarity in Africa. He gives an example of fractals in the layout of the settlement of Mokoulek in Cameroon. There are apparently also hints of fractal architecture in ancient Egypt. The author tells us that recursive scaling (infinite self-similar structures) is also seen in Ethiopian crosses, Egyptian cosmological icons, and Cameroon bronzeware. The author also tells us that "specific scaling techniques are particularly evident in Ghana, where the use of log spirals to represent self-organizing systems (biological morphogenesis and fluid turbulence is common", and that "binary recursion is used in Bambara sand divination" [in Mali].

Engels, Hermann. Quadrature of the circle in ancient Egypt. Historia Math. 4 (1977), 137--140. (Reviewer: L. Guggenbuhl.) SC: 01A15, MR: 56 #5124.

Explains the Egyptian formula for the area of a circle in terms of the practices of Egyptian stone masons. In order to form a relief, the stone masons covered their designs with a grid. The hypothesized construction involves an error which would confirm the now commonly held view that the ancient Egyptians did not properly understand the Pythagorean theorem.

Eves, Howard. On the Practicality of the Rule of False Position. Mathematics Teacher 51 (1958), 606--8.

Eves shows how the method of false position can be simpler than our own methods by giving one

example from the Ahmes Papyrus, three from the Greek Anthology of c. 500 AD, and two of his own. One of his examples is from surveying, and Eves says that it is the method a surveyor would probably use. In the other example of his own, he likens the rule of false position to the method of similitude in geometric constructions. Reprinted in Swetz, Frank J., From Five Fingers to Infinity.

Fauvel, John and Gerdes, Paulus. African slave and calculating prodigy: bicentenary of the death of Thomas Fuller. *Historia Math.* 17 (1990), no. 2, 141--151. SC: 01A70 (01A10), MR: 91h:01051.

Thomas Fuller, who showed remarkable ability in mental computation, was born in Africa and was sold as a slave when he was 14. It would be interesting to know more about where he came from and what the educational practices of the area he came from were. His abilities were not isolated, as there is for example evidence of highly developed ability in mental computation among the African slave traders of the era. The article is at least as much about the way Thomas Fuller's accomplishments were discussed and used by his contemporaries as about Fuller himself. The article includes the text of two sources contemporary with Fuller, one by Benjamin Rush (one of the signers of the Declaration of Independence). The authors also mention Francis Williams, who achieved some fame as a poet and a mathematician. Little is known about Williams' mathematics, but Gerdes does include a sample of Williams' verse (the sample is in Latin).

Fletcher, E. N. R. The area of the curved surface of a hemisphere in ancient Egypt. *Math. Gaz.* 54 (1970), no. 389, 227--229. SC: 01A15, MR: 58 #9987.

Problem 10 of the Moscow papyrus discusses the surface area of a basket and is thought by some to compute the surface area of a hemisphere. The author analyzes which units may have been used in the problem, and advances the theory that the basket in question was, in fact, hemispherical, and was designed to hold 100 Hekat of corn. He notes that the units used in ancient Egypt appear to have some interesting geometrical properties. For example, a circle with a radius of 1 pes (or "foot", equal to 16 digits) was approximately equal in area to a square with sides measuring 1 royal cubit. These are all fascinating possibilities.

Gerdes, Paulus. Fivefold symmetry and (basket) weaving in various cultures. *Fivefold symmetry*, 245--261, World Sci. Publishing, River Edge, NJ, 1992. SC: 52B99 (01A07), MR: 1 178 750.

Gerdes suggests that five-fold symmetries arose from efforts to solve problems in basketweaving rather than in observations of five-fold symmetry in natural phenomena (such as starfish). One way five-fold symmetries can arise is by modifying the more obvious six-fold symmetries (such as

those used by peasants in Mozambique) to fit a curved surface. The author reports that "these pentagonal-hexagonal baskets are, for instance, also woven by the Ticuna and Omagua Indians (northeastern Brazil), by the Huarani Indians, by the Kha-ko in Laos, and by the Menda in India. One sees them also in China, Japan, and Indonesia." The Malaysian sepak tackraw ball is similar to the soccer ball and is woven in the same way. The author reports that the peasants of the island Roti (Indonesia) may have discovered a way to fold a regular pentagon as a kind of a thimble. The author shows how a similar pentagonal weaving pattern is used in weaving brooms in Mozambique. (A near pentagram then appears inside the knot.) The author notes that a similar method is used in Angola to hold together the bars of a cage. The author in addition discusses how hat weaving techniques can lead naturally to three- and five-fold symmetries. The author's main example is with the hats of the Belu of central Timor, but he notes that related techniques are used in northern Mozambique, southern Tanzania, and by the Kuva of Congo. The author also shows a Chinese hat with five-fold symmetry. Two other particularly interesting examples are "a burden basket ... from the Papago Indians (Arizona) which combines beautifully a global sevenfold symmetry with local fivefold symmetry", and the "center of a Japanese basket, which combines global ninefold symmetry with local fivefold symmetry."

Gerdes, Paulus. On mathematics in the history of sub-Saharan Africa. *Historia Math.* 21 (1994), no. 3, 345--376. SC: 01A13, MR: 95f:01003.

This paper broadly surveys the recent research in sub-Saharan mathematics (and some related areas as well). Areas discussed include prehistoric mathematics (e.g., the Ishango and Border Cave bones), number systems and symbolism (including algorithms and education), games and puzzles (for example, a leopard-goat-cassava leaf river crossing problem and a "topological" puzzle), symmetry in African art, graphs or networks (e.g. Tschokwe sand drawings), architecture (one case involving magic squares; also a brief reference to fractals). Gerdes mentions string figures as a possibly productive future research area; he gives some starting points. He also discusses related areas, such as technology, and studies on language and mathematical concepts. A goal of the studies mentioned is apparently to better understand mathematics learning in Africa. Some studies focus on logic. Questions on interaction with ancient Egypt are still largely open. A better understanding of Islamic mathematics in sub-Saharan Africa is desirable as well. The author also touches on factors connected with the slave trade; e.g., the remarkable but not perhaps entirely atypical abilities of Thomas Fuller. Includes an extensive bibliography.

Gerdes, Paulus. Three alternate methods of obtaining the ancient Egyptian formula for the area of a circle. *Historia Math.* 12 (1985), no. 3, 261--268. (Reviewer: Richard L.

Francis.) SC: 01A15, MR: 86k:01004.

Gerdes gives three possible methods that the Egyptians could have used in discovering their "value" of pi, which is in effect $4(8/9)^2$, or about 3.16. All methods are empirical. One is connected with how rope can be coiled, one is with how mats can be formed using concentric rings, and one with arranging small balls or cylinders in a circle (the Egyptians are known to have used such objects). In all cases, if it is desired that the size of the circle be chosen so as to obtain (in effect) a perfect square value for pi, the Egyptian value arises naturally.

Gerdes, Paulus P. J. On ethnomathematical research and symmetry. Symmetry in a kaleidoscope, 2. Symmetry Cult. Sci. 1 (1990), no. 2, 154--170. SC: 01A07, MR: 1 188 949.

Gerdes begins with a discussion of why symmetry is such a common phenomenon in human culture. He notes that some symmetries which are rare in nature (e.g., rotational symmetries of order 2) are common amongst us. Gerdes gives the example of rotational symmetry being used in the tattoos of the Makonde of northern Mozambique. Gerdes explains how symmetries such as the rotational symmetry of order 2 can arise naturally in solving problems in such areas as weaving. Gerdes then turns to the geometry of the line drawings made by the Tamil women in South India (during harvest month) and those made by the Tshokwe. These drawings have some strong similarities, and in both cases show an interest in tracing out a figure with a single continuous line. They also show a strong interest in symmetry, and Gerdes gives examples of how designs which fail to follow the one-line cultural norm may also fail to display the expected symmetries, suggesting that such drawings are degradations of more symmetric ones drawn with one line. The author advances a construction principle that can be used to construct both the Tamil and Tshokwe patterns. (Although the author doesn't note this, it is interesting that this principle is very similar to another principle that has been advanced for Celtic knot friezes!) Gerdes then discusses some mathematical properties of curves made using his construction principle. He also discusses some other interesting topics in his ethnomathematical research. For example, the author mentions that he has found a new hypothesis on the origin of the Egyptian formula for the volume of a truncated pyramid, and has also found an infinite series proof for the Pythagorean theorem.

Gerdes, Paulus and Bulafo, Gildo. Sipatsi. Technology, art and geometry in Inhambane. Translated from the Portuguese by Arthur B. Powell and Gerdes. Instituto Superior Pedagógico, Ethnomathematics Research Project, Maputo, 1994. 102 pp. (Reviewer: J. S. Joel.) SC: 01A07 (00A08 00A69 01A13 51M20), MR: 95f:01002.

The authors discuss the construction and mathematical properties

of the Mozambican sipatsi, which are essentially woven handbags. They are generally decorated with strip or frieze patterns, and in fact all 7 possible types of strip patterns occur in the sipatsi from Inhambane province in Mozambique. This book includes a description of the processes used to create the sipatsi, a catalog of the strip patterns found, and a chapter designed for people using the sipatsi to teach mathematics. The authors also give just a few examples of strip patterns on wooden spoons (also from Inhambane province) and on vases and pots (from Maputo).

Gillings, R. J. Problems 1 to 6 of the Rhind Mathematical Papyrus. Mathematics Teacher 56 (1962), 61--69.

Discusses problems 1-6 of the Rhind Mathematical Papyrus (or Ahmes Papyrus), where 1, 2, 6, 7, 9, and finally 9 loaves of bread are divided among 10 men. The results are given in terms of unit fractions (if you include $\frac{2}{3}$ as a unit fraction). Gillings gives pictures of each of the divisions, and argues convincingly that the division of bread would generally appear to be more fair to the typical (presumably uneducated) ancient Egyptian laborer than a more modern division would be. This is because each laborer would get pieces of both the same number and size, at least if you consider two $\frac{1}{3}$ pieces as being the same number and size as one $\frac{1}{3}$ piece. (Although Gillings doesn't discuss this, this latter problem could be resolved by replacing $\frac{2}{3}$ with $\frac{1}{2} + \frac{1}{6}$. This, however, would increase the number of cuts.) Reprinted in Swetz, Frank J., From Five Fingers to Infinity.

Gillings, R. J. The Volume of a Truncated Pyramid in Ancient Egyptian Papryi. Mathematics Teacher 57 (1964), 552--55.

Gillings gives a clever way to derive the formula $V = \frac{1}{3}(a^2 + ab + b^2)$ for the volume of a truncated pyramid, using only the formula for the volume of a complete pyramid and other methods that the Egyptians had at their disposal. As he shows, fairly simple arguments suffice when $b = a/2, a/3, \dots$, and also when $b = 2/3a$. Since to the Egyptians, every number could be represented as a finite sum of unit fractions, the demonstration is now complete. Of course we (or the Greeks) would require something like the method of exhaustion. (Even without it, the jump to a general number is a difficult step, and not trivial geometrically.) (Since in the Moscow papyrus, $b = a/2$, one might wonder if perhaps the Egyptians did not know the general case after all.) Reprinted in Swetz, Frank J., From Five Fingers to Infinity.

Grünbaum, Branko. The emperor's new clothes: full regalia, G-string, or nothing? With comments by Peter Hilton and Jean Pedersen. Math. Intelligencer 6 (1984), no. 4, 47--56. (Reviewer: H. S. M. Coxeter.) SC: 01A15 (01A60 05B45 20F32 52A45), MR: 86d:01004.

Grünbaum's article: The author discusses the common misconceptions that the Egyptians and the artists of the Alhambra had used all 17 types of plane

patterns. In fact, the Egyptians appear to have missed the five symmetry groups which have three-fold rotations. The sources for these misconceptions are discussed as well. The author has done fairly extensive research on the subject, and has concluded that two of the four plane patterns missing from the Alhambra seem not to appear at all in Islamic art (these are pg and pgg; the two missing at the Alhambra but present elsewhere are p2 and p3m1). A final theme of the author's is that the language of symmetry groups may at times be inadequate to discuss patterns, and can also be misleading in connection with the intentions of the artists themselves.

The response by Peter Hilton and Jean Pedersen: The author's acknowledge Grünbaum's correction about the Egyptians. The authors note that the Egyptians and Moore's between them only missed one symmetry group, p3m1. They comment briefly on Chinese and Japanese designs, and quote Schattschneider, who notes that Chinese and Japanese artwork features rotations and glide reflections much more strongly than Islamic art does. Schattschneider also cites an illustration from a Japanese book that seems to suggest that underlying lattices of squares, equilateral triangles, rhombuses, and parallelograms were consciously used in developing symmetry patterns. The authors acknowledge the limitations of group theory in discussing symmetry, but also emphasize its usefulness.

Jones, Phillip S. The history of mathematics---new sources and uses. Southeast Asian Bull. Math. 4 (1980), no. 1, 1--5. (Reviewer: C. R. Fletcher.) SC: 01A15, MR: 83m:01002.

The author gives a few brief examples of how problems in the Ahmes papyrus could be used for pedagogical purposes.

Lumpkin, Beatrice. From Egypt to Benjamin Banneker: African origins of false position solutions. Vita mathematica (Toronto, ON, 1992; Quebec City, PQ, 1992), 279--289, MAA Notes, 40, Math. Assoc. America, Washington, DC, 1996. SC: 01A05 (01A13), MR: 1 391 748.

Discusses the work of the Benjamin Banneker, who is perhaps the most interesting early American mathematician. The author gives a fine introduction to Banneker's life; this is necessarily brief, because as the author observes, his house burned down on the day of his funeral, destroying almost all his papers. She notes that there were hints of his genius starting with his building of a wood clock at the age of 22 (he used a borrowed pocket watch as a model; unfortunately, the clock was destroyed in the fire); he thereafter became famous for his ability to solve and create mathematical puzzles. "People sent him puzzles from all over the colonies and later from the new republic." His work became more serious when he was 57 and borrowed some books and astronomy instruments from a neighbor. He taught himself the mathematics he needed to become an astronomer, and published local almanacs

including things such as the planetary positions and the times of sunrise, sunset, moonrise, moonset, eclipses, and tides.

"Based on Banneker's work on his almanac, he was appointed an astronomer on the team of surveyors that drew up the outline for the new nation's capital, Washington, DC. Banneker was appointed because he was one of the few in the country capable of doing such work. Charles Leadbetter, author of an astronomy book that Banneker studied, wrote that knowledge of astronomy in London was 'so rare, ... not one of 20,000 hath attained to it.' Knowledge of astronomer", Lumpkin continues, "was even rarer in the new United States. Banneker's work so impressed Thomas Jefferson, then Secretary of State, that he wrote Banneker that he was sending a copy of the almanac to the Paris Academy of Sciences." Most amazing of all is that Banneker accomplished all this as an African American who had spent most of his life thus far hard physical labor. After this introduction, the author focuses on how Banneker and other mathematicians used the rule of false position. She notes, the rule of false position was used by the Egyptians in the time of the Rhind Papyrus and in a variety of other Egyptian sources (e.g., the Kahun and Berlin papyri), in the work of Alexandrian Greeks like Diophantus (c. 250 AD), in the work of Islamic mathematicians such as Abu Kamil (b. 850 AD), and in the work of the mathematician Leonardo of Pisa (Fibonacci) (who was also influenced by the work in Northern Africa). The author then discusses some interesting false position problems from Banneker's own work.

Lumpkin, Beatrice. Note: the Egyptians and Pythagorean triples. *Historia Math.* 7 (1980), no. 2, 186--187.
SC: 01A15, MR: 81c:01004.

The author notes that some ancient Egyptian problems suggest a knowledge of certain Pythagorean triangles. For example, in the Berlin Papyrus there are problems where a given square is to be written as the sum of two squares in a given ratio. The solutions involve the fact that $62+82=102$ and $122+162=202$; these facts are familiar to us from our knowledge of the (3,4,5) right triangle. She also notes that the Egyptian units of measurement suggest a knowledge of the Pythagorean theorem in the special case of an isosceles right triangle. "The double remen is the diagonal of a square whose side was one cubit. By changing the units of measurement from cubits to double remens, the area of a figure would be doubled."

Zaslavsky, Claudia. *Africa counts. Number and pattern in African culture.* Prindle, Weber & Schmidt, Inc., Boston, Mass., 1973. x+328 pp. SC: 01A10, MR: 58 #20993.

This book is an excellent introduction to the mathematics of (primarily sub-Saharan) Africa. The best tribute to its importance may be in Gerdes, Paulus, *On mathematics in the history of sub-Saharan Africa.* Gerdes writes "In her classical study Africa

Counts: Number and Pattern
in African Culture, Claudia Zaslavsky presented an overview
of the available literature on
mathematics in the history of sub-Saharan Africa. She discussed
written, spoken, and gesture
counting, number symbolism, concepts of time, numbers and money,
weights and measures,
record-keeping (sticks and strings), mathematical games, magic
squares, graphs, and geometric
forms, while Donald Crowe contributed a chapter on geometric
symmetries in African art."
Regarding geometric symmetries, it is primarily the frieze
patterns and plane patterns that are
discussed; there is surely more work to be done on the
bichromatic frieze and plane patterns.
Many readers will wish to explore further. Gerdes' paper should
be invaluable for this, not least
for its extensive bibliography. Another useful resource is the
newsletter distributed by the African
Mathematical Union's Commission on the History of Mathematics in
Africa (AMUCHMA).
[107|2001-03-02 15:24:25|Eneagwali, Gloria (History)|Blond Wigs|
Africans have added various dyes to their hair.....from henna to a host
of red, brown and black vegetable dyes.Wigs of raffia or knotted fibres
were common.Hair was oiled, dyed or rubbed with different pigments. Those
so-called blond Nubian wigs could have been raffia wigs or hair dyed in
ochre.Incidentally many contemporary Ethiopians and Kenyans (Masai) still
indulge in this kind of coiffure.

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]

Sent: Friday, March 02, 2001 1:28 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Mathematics in Africa and Egypt

Selected abstracts
from <http://math.truman.edu/~thammond/history/Africa.html>

Africa - Mathematics and the Liberal Arts

Altshiller-Court, Nathan. The Dawn of Demonstrative Geometry.
Mathematics Teacher 57 (1964), 163--66.

The author argues that it seems unlikely that the Greeks could
have invented their notion of proof so rapidly and in isolation.
Instead, he suggests that the notion of geometric proof was a secret
that was jealously guarded from all but the "inner sanctum" of
the Egyptian priesthood. (Of course, since his argument implies by
its very nature that Egyptian proofs were unlikely to have been
written down, this will be a hard argument to either prove or
isprove.) Reprinted in Swetz,
Frank J., From Five Fingers to Infinity.

Ascher, Marcia. Graphs in cultures. II. A study in ethnomathematics.
Arch. Hist. Exact Sci. 39 (1988), no. 1,
75--95. (Reviewer: M. P. Closs.) SC: 01A10, MR: 90d:01003.

Discusses the cultural background and mathematical properties of
the continuous graphs traced
by the Booshong and Tshokwe, who live in the Angola/Zaire/Zambia
region of Africa. The
Bushoong are a subgroup in the Kuba chiefdom, and exchange their
art for food and raw
materials. They have interesting ways of classifying designs,
which are touched on by the author.
The problems in continuous tracing among the Bushoong are

primarily the domain of children. Ascher discusses the tracing algorithms used. In the Tshokwe, continuously traced graphs play an important role in the story-telling tradition. The author gives examples of how some diagrams are used to discuss a rite of passage and in connection with the muyombo trees representing the village ancestors. In some cases, the notion of inside/outside is important (an aspect of the Jordan curve theorem). Ascher discusses geometric characteristics of the graphs (for example, many are regular of degree 4), and algorithms for drawing the curves.

Bernal, Martin. Response to a paper by R. Palter: "Black Athena, Afro-centrism, and the history of science" [Hist. Sci. 31 (1993), no. 93, part 3, 227--287; MR: 94i:01001]. With comments by Palter. Hist. Sci. 32 (1994), no. 98, part 4, 445--468. (Reviewer: Donald Cook.) SC: 01A16 (01A07 01A20 01A70 01A80), MR: 96c:01005.

An important question in the history of Greek mathematics is how much Greek mathematics was influenced by the mathematics of the Egyptians. Bernal suggests in Black Athena that the influence may be much greater than previously thought. Palter's review article Black Athena, Afro-centrism, and the history of science disagreed with a number of Bernal's points. Bernal responds here to Palter's review, Palter, Robert, Black Athena, Afro-centrism, and the history of science, and then Palter comments on Bernal's response. The response and comment provide an excellent introduction to some of the issues involved in the question of Egyptian influence and also to some of the issues of modern scholarship. It might be useful to have a class read and comment about this article. It is interesting that questions in the history of medicine play a more important role in this controversy than one might at first expect. If the Greeks borrowed heavily from the Egyptians in medicine, it seems more reasonable that they borrowed in the other sciences as well.

Bogoshi, Jonas; Naidoo, Kevin and Webb, John. The oldest mathematical artefact. Math. Gaz. 71 (1987), no. 458, 294. (Reviewer: M. P. Closs.) SC: 01A10, MR: 89a:01003.

As the authors note, the oldest mathematical artifact known may be a piece of baboon fibula with 29 notches, dating from around 35,000 BC, and discovered in the mountains between South Africa and Swaziland. By comparison, the Ishango bone dates from about 9000 BC, and the Czechoslovakian wolf's bone with 57 notches dates from about 30,000 BC. Bushmen clans in Namibia apparently use similar bones for calendar sticks today. Includes photo.

Bruins, Evert M. Egyptian arithmetic. Janus 68 (1981), no. 1-3, 33--52. (Reviewer: Paul Ernest.) SC: 01A15, MR: 83a:01003.

Discusses the construction of the 2/n table in the Rhind papyrus, using an extensive computer search. Fairly technical. Doesn't give a magical answer, but does apparently discredit some other

theories. Might be a topic suitable for some independent study projects.

Crowe, Donald W. The geometry of African art. III. The smoking pipes of Begho. The geometric vein, pp. 177--189, Springer, New York-Berlin, 1981. (Reviewer: M. P. Closs.) SC: 01A10 (51M20), MR: 84b:01004.

Introduces the strip and plane patterns. Gives a useful flowchart for recognizing them (and some examples). Then classifies the patterns appearing in smoking pipes from the Krama quarter of Begho, in Ghana. The most common strip pattern is the one usually referred to as pmm2 (number 7 in the author's own system). The most common plane patterns are pmm and p4m. As the author notes, both of these can be easily created as rows of pmm2 strips. Representatives of all 7 strip patterns were found, but only 7 of the 17 possible plane patterns occurred. The author also considered questions on the relative preponderance of the various strip types by four different levels in the dig; no noticeable differences were found.

Crowe, Donald W. The geometry of African art. II. A catalog of Benin patterns. Historia Math. 2 (1975), 253--271. (Reviewer: M. P. Closs.) SC: 01A15 (20H15), MR: 58 #9986b.

Discusses the strip patterns and plane patterns occurring in Benin art. All 7 strip patterns and 12 of the 17 frieze patterns occur, though about five of the frieze patterns which do occur are rare: two may only occur once, and one of these may be based on a European model. The author compares the Benin patterns with the Bakuba patterns. Glide reflections are more rare in Benin art than in Bakuba art, possibly because glide reflection symmetries may arise most naturally from weaving patterns. Benin art also tends to be more representational, Bakuba art more abstract. The author also considers Benin patterns to be less varied than Bakuba patterns. However, it appears that the bronzework itself is nearly unsurpassed. A catalog is given with most of the strip patterns the author has found in Benin art, along with one example of each of the 12 plan patterns that occur. The author does not discuss this, but some patterns combine elements of different symmetries: the author's example of a p1 symmetry would have been classified differently if either of its two motifs were removed. Also see the erratum, Crowe, Donald W., Erratum to: "The geometry of African art.

Crowe, Donald W. The geometry of African art. I. Bakuba art. J. Geometry 1 (1971), 169--182. (Reviewer: M. P. Closs.) SC: 01A15 (20H15), MR: 58 #9986a.

Discusses strip and plane patterns occurring in Bakuba art, particularly in textiles and woodcarving. The inspiration for many of these patterns seems to be from weaving, but at least one pattern may originate in the technique of sewing together triangles to make bark cloth. All seven strip patterns occur, and 12 of the 17 possible plane patterns. Discusses the relative

proportions of some of these patterns, and gives an example of each. In all but one of the strip patterns, the author gives both cloth and carved examples (the other is given in cloth only, being rare in wood). The author includes an appealing claim about one of the patterns, made by an earlier researcher (too enthusiastic in the view of the authors): "it is probably the most remarkable example of this kind... its discovery is certainly a mathematical accomplishment of the first magnitude." Also see the erratum, Crowe, Donald W., Erratum to: "The geometry of African art.

Eglash, Ron. Fractal geometry in African material culture. Symmetry: natural and artificial, 1 (Washington, DC, 1995). Symmetry Cult. Sci. 6 (1995), no. 1, 174--177. SC: 01A13 (01A07), MR: 1 371 629.

This article is very brief, but mentions several tantalizing examples of fractals and recursive similarity in Africa. He gives an example of fractals in the layout of the settlement of Mokoulek in Cameroon. There are apparently also hints of fractal architecture in ancient Egypt. The author tells us that recursive scaling (infinite self-similar structures) is also seen in Ethiopian crosses, Egyptian cosmological icons, and Cameroon bronzeware. The author also tells us that "specific scaling techniques are particularly evident in Ghana, where the use of log spirals to represent self-organizing systems (biological morphogenesis and fluid turbulence is common", and that "binary recursion is used in Bambara sand divination" [in Mali].

Engels, Hermann. Quadrature of the circle in ancient Egypt. Historia Math. 4 (1977), 137--140. (Reviewer: L. Guggenbuhl.) SC: 01A15, MR: 56 #5124.

Explains the Egyptian formula for the area of a circle in terms of the practices of Egyptian stone masons. In order to form a relief, the stone masons covered their designs with a grid. The hypothesized construction involves an error which would confirm the now commonly held view that the ancient Egyptians did not properly understand the Pythagorean theorem.

Eves, Howard. On the Practicality of the Rule of False Position. Mathematics Teacher 51 (1958), 606--8.

Eves shows how the method of false position can be simpler than our own methods by giving one example from the Ahmes Papyrus, three from the Greek Anthology of c. 500 AD, and two of his own. One of his examples is from surveying, and Eves says that it is the method a surveyor would probably use. In the other example of his own, he likens the rule of false position to the method of similitude in geometric constructions. Reprinted in Swetz, Frank J., From Five Fingers to Infinity.

Fauvel, John and Gerdes, Paulus. African slave and calculating

prodigy: bicentenary of the death of Thomas
Fuller. *Historia Math.* 17 (1990), no. 2, 141--151. SC: 01A70 (01A10),
MR: 91h:01051.

Thomas Fuller, who showed remarkable ability in mental computation, was born in Africa and was sold as a slave when he was 14. It would be interesting to know more about where he came from and what the educational practices of the area he came from were. His abilities were not isolated, as there is for example evidence of highly developed ability in mental computation among the African slave traders of the era. The article is at least as much about the way Thomas Fuller's accomplishments were discussed and used by his contemporaries as about Fuller himself. The article includes the text of two sources contemporary with Fuller, one by Benjamin Rush (one of the signers of the Declaration of Independence). The authors also mention Francis Williams, who achieved some fame as a poet and a mathematician. Little is known about Williams' mathematics, but Gerdes does include a sample of Williams' verse (the sample is in Latin).

Fletcher, E. N. R. The area of the curved surface of a hemisphere in ancient Egypt. *Math. Gaz.* 54 (1970), no. 389, 227--229. SC: 01A15, MR: 58 #9987.

Problem 10 of the Moscow papyrus discusses the surface area of a basket and is thought by some to compute the surface area of a hemisphere. The author analyzes which units may have been used in the problem, and advances the theory that the basket in question was, in fact, hemispherical, and was designed to hold 100 Hekat of corn. He notes that the units used in ancient Egypt appear to have some interesting geometrical properties. For example, a circle with a radius of 1 pes (or "foot", equal to 16 digits) was approximately equal in area to a square with sides measuring 1 royal cubit. These are all fascinating possibilities.

Gerdes, Paulus. Fivefold symmetry and (basket) weaving in various cultures. *Fivefold symmetry*, 245--261, World Sci. Publishing, River Edge, NJ, 1992. SC: 52B99 (01A07), MR: 1 178 750.

Gerdes suggests that five-fold symmetries arose from efforts to solve problems in basketweaving rather than in observations of five-fold symmetry in natural phenomena (such as starfish). One way five-fold symmetries can arise is by modifying the more obvious six-fold symmetries (such as those used by peasants in Mozambique) to fit a curved surface. The author reports that "these pentagonal-hexagonal baskets are, for instance, also woven by the Ticuna and Omagua Indians (northeastern Brazil), by the Huarani Indians, by the Kha-ko in Laos, and by the Menda in India. One sees them also in China, Japan, and Indonesia." The Malaysian sepak tackraw ball is similar to the soccer ball and is woven in the same way. The author reports that the peasants of the island Roti (Indonesia) may have discovered a way to fold a

regular pentagon as a kind of a thimble. The author shows how a similar pentagonal weaving pattern is used in weaving brooms in Mozambique. (A near pentagram then appears inside the knot.) The author notes that a similar method is used in Angola to hold together the bars of a cage. The author in addition discusses how hat weaving techniques can lead naturally to three- and five-fold symmetries. The author's main example is with the hats of the Belu of central Timor, but he notes that related techniques are used in northern Mozambique, southern Tanzania, and by the Kuva of Congo. The author also shows a Chinese hat with five-fold symmetry. Two other particularly interesting examples are "a burden basket ... from the Papago Indians (Arizona) which combines beautifully a global sevenfold symmetry with local fivefold symmetry", and the "center of a Japanese basket, which combines global ninefold symmetry with local fivefold symmetry."

Gerdes, Paulus. On mathematics in the history of sub-Saharan Africa. *Historia Math.* 21 (1994), no. 3, 345--376. SC: 01A13, MR: 95f:01003.

This paper broadly surveys the recent research in sub-Saharan mathematics (and some related areas as well). Areas discussed include prehistoric mathematics (e.g., the Ishango and Border Cave bones), number systems and symbolism (including algorithms and education), games and puzzles (for example, a leopard-goat-cassava leaf river crossing problem and a "topological" puzzle), symmetry in African art, graphs or networks (e.g. Tschokwe sand drawings), architecture (one case involving magic squares; also a brief reference to fractals). Gerdes mentions string figures as a possibly productive future research area; he gives some starting points. He also discusses related areas, such as technology, and studies on language and mathematical concepts. A goal of the studies mentioned is apparently to better understand mathematics learning in Africa. Some studies focus on logic. Questions on interaction with ancient Egypt are still largely open. A better understanding of Islamic mathematics in sub-Saharan Africa is desirable as well. The author also touches on factors connected with the slave trade; e.g., the remarkable but not perhaps entirely atypical abilities of Thomas Fuller. Includes an extensive bibliography.

Gerdes, Paulus. Three alternate methods of obtaining the ancient Egyptian formula for the area of a circle. *Historia Math.* 12 (1985), no. 3, 261--268. (Reviewer: Richard L. Francis.) SC: 01A15, MR: 86k:01004.

Gerdes gives three possible methods that the Egyptians could have used in discovering their "value" of pi, which is in effect $4(8/9)^2$, or about 3.16. All methods are empirical. One is connected with how rope can be coiled, one is with how mats can be formed using concentric rings, and one with arranging small balls or cylinders in a circle (the Egyptians are known to have used such objects). In all cases, if it is desired that the size

of the circle be chosen so as to obtain
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Gerdes, Paulus P. J. On ethnomathematical research and symmetry.
Symmetry in a kaleidoscope, 2.
Symmetry Cult. Sci. 1 (1990), no. 2, 154--170. SC: 01A07, MR: 1 188
949.

Gerdes begins with a discussion of why symmetry is such a common
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(e.g., rotational symmetries of
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weaving. Gerdes then turns to the geometry of the line drawings
made by the Tamil women in
South India (during harvest month) and those made by the Tshokwe.
These drawings have some
strong similarities, and in both cases show an interest in
tracing out a figure with a single
continuous line. They also show a strong interest in symmetry,
and Gerdes gives examples of how
designs which fail to follow the one-line cultural norm may also
fail to display the expected
symmetries, suggesting that such drawings are degradations of
more symmetric ones drawn with
one line. The author advances a construction principle that can
be used to construct both the
Tamil and Tshokwe patterns. (Although the author doesn't note
this, it is interesting that this
principle is very similar to another principle that has been
advanced for Celtic knot friezes!)
Gerdes then discusses some mathematical properties of curves made
using his construction
principle. He also discusses some other interesting topics in his
ethnomathematical research. For
example, the author mentions that he has found a new hypothesis
on the origin of the Egyptian
formula for the volume of a truncated pyramid, and has also found
an infinite series proof for the
Pythagorean theorem.

Gerdes, Paulus and Bulafo, Gildo. Sipatsi. Technology, art and
geometry in Inhambane. Translated from the
Portuguese by Arthur B. Powell and Gerdes. Instituto Superior
Pedagógico, Ethnomathematics Research
Project, Maputo, 1994. 102 pp. (Reviewer: J. S. Joel.) SC: 01A07
(00A08 00A69 01A13 51M20), MR:
95f:01002.

The authors discuss the construction and mathematical properties
of the Mozambican sipatsi,
which are essentially woven handbags. They are generally
decorated with strip or frieze patterns,
and in fact all 7 possible types of strip patterns occur in the
sipatsi from Inhambane province in
Mozambique. This book includes a description of the processes
used to create the sipatsi, a
catalog of the strip patterns found, and a chapter designed for
people using the sipatsi to teach
mathematics. The authors also give just a few examples of strip
patterns on wooden spoons (also

from Inhambane province) and on vases and pots (from Maputo).

Gillings, R. J. Problems 1 to 6 of the Rhind Mathematical Papyrus. Mathematics Teacher 56 (1962), 61--69.

Discusses problems 1-6 of the Rhind Mathematical Papyrus (or Ahmes Papyrus), where 1, 2, 6, 7, 9, and finally 9 loaves of bread are divided among 10 men. The results are given in terms of unit fractions (if you include $\frac{2}{3}$ as a unit fraction). Gillings gives pictures of each of the divisions, and argues convincingly that the division of bread would generally appear to be more fair to the typical (presumably uneducated) ancient Egyptian laborer than a more modern division would be. This is because each laborer would get pieces of both the same number and size, at least if you consider two $\frac{1}{3}$ pieces as being the same number and size as one $\frac{1}{3}$ piece. (Although Gillings doesn't discuss this, this latter problem could be resolved by replacing $\frac{2}{3}$ with $\frac{1}{2} + \frac{1}{6}$. This, however, would increase the number of cuts.) Reprinted in Swetz, Frank J., From Five Fingers to Infinity.

Gillings, R. J. The Volume of a Truncated Pyramid in Ancient Egyptian Papryi. Mathematics Teacher 57 (1964), 552--55.

Gillings gives a clever way to derive the formula $V = \frac{1}{3}(a^2 + ab + b^2)$ for the volume of a truncated pyramid, using only the formula for the volume of a complete pyramid and other methods that the Egyptians had at their disposal. As he shows, fairly simple arguments suffice when $b = a/2, a/3, \dots$, and also when $b = 2/3a$. Since to the Egyptians, every number could be represented as a finite sum of unit fractions, the demonstration is now complete. Of course we (or the Greeks) would require something like the method of exhaustion. (Even without it, the jump to a general number is a difficult step, and not trivial geometrically.) (Since in the Moscow papyrus, $b = a/2$, one might wonder if perhaps the Egyptians did not know the general case after all.) Reprinted in Swetz, Frank J., From Five Fingers to Infinity.

Grünbaum, Branko. The emperor's new clothes: full regalia, G-string, or nothing? With comments by Peter Hilton and Jean Pedersen. Math. Intelligencer 6 (1984), no. 4, 47--56. (Reviewer: H. S. M. Coxeter.) SC: 01A15 (01A60 05B45 20F32 52A45), MR: 86d:01004.

Grünbaum's article: The author discusses the common misconceptions that the Egyptians and the artists of the Alhambra had used all 17 types of plane patterns. In fact, the Egyptians appear to have missed the five symmetry groups which have three-fold rotations. The sources for these misconceptions are discussed as well. The author has done fairly extensive research on the subject, and has concluded that two of the four plane patterns missing from the Alhambra seem not to appear at all in Islamic art (these are pg and pgg; the two missing at the Alhambra but present elsewhere are p2 and p3m1). A final theme of the author's is that the language of

symmetry groups may at times be inadequate to discuss patterns, and can also be misleading in connection with the intentions of the artists themselves.

The response by Peter Hilton and Jean Pedersen: The author's acknowledge Grünbaum's correction about the Egyptians. The authors note that the Egyptians and Moore's between them only missed one symmetry group, p3m1. They comment briefly on Chinese and Japanese designs, and quote Schattschneider, who notes that Chinese and Japanese artwork features rotations and glide reflections much more strongly than Islamic art does. Schattschneider also cites an illustration from a Japanese book that seems to suggest that underlying lattices of squares, equilateral triangles, rhombuses, and parallelograms were consciously used in developing symmetry patterns. The authors acknowledge the limitations of group theory in discussing symmetry, but also emphasize its usefulness.

Jones, Phillip S. The history of mathematics---new sources and uses. Southeast Asian Bull. Math. 4 (1980), no. 1, 1--5. (Reviewer: C. R. Fletcher.) SC: 01A15, MR: 83m:01002.

The author gives a few brief examples of how problems in the Ahmes papyrus could be used for pedagogical purposes.

Lumpkin, Beatrice. From Egypt to Benjamin Banneker: African origins of false position solutions. Vita mathematica (Toronto, ON, 1992; Quebec City, PQ, 1992), 279--289, MAA Notes, 40, Math. Assoc. America, Washington, DC, 1996. SC: 01A05 (01A13), MR: 1 391 748.

Discusses the work of the Benjamin Banneker, who is perhaps the most interesting early American mathematician. The author gives a fine introduction to Banneker's life; this is necessarily brief, because as the author observes, his house burned down on the day of his funeral, destroying almost all his papers. She notes that there were hints of his genius starting with his building of a wood clock at the age of 22 (he used a borrowed pocket watch as a model; unfortunately, the clock was destroyed in the fire); he thereafter became famous for his ability to solve and create mathematical puzzles. "People sent him puzzles from all over the colonies and later from the new republic." His work became more serious when he was 57 and borrowed some books and astronomy instruments from a neighbor. He taught himself the mathematics he needed to become an astronomer, and published local almanacs including things such as the planetary positions and the times of sunrise, sunset, moonrise, moonset, eclipses, and tides. "Based on Banneker's work on his almanac, he was appointed an astronomer on the team of surveyors that drew up the outline for the new nation's capital, Washington, DC. Banneker was appointed because he was one of the few in the country capable of doing such work. Charles Leadbetter, author of an astronomy book that Banneker studied, wrote that knowledge of

astronomy in London was 'so rare, ... not one of 20,000 hath attained to it.' Knowledge of astronomer", Lumpkin continues, "was even rarer in the new United States. Banneker's work so impressed Thomas Jefferson, then Secretary of State, that he wrote Banneker that he was sending a copy of the almanac to the Paris Academy of Sciences." Most amazing of all is that Banneker accomplished all this as an African American who had spent most of his life thus far hard physical labor. After this introduction, the author focuses on how Banneker and other mathematicians used the rule of false position. She notes, the rule of false position was used by the Egyptians in the time of the Rhind Papyrus and in a variety of other Egyptian sources (e.g., the Kahun and Berlin papyri), in the work of Alexandrian Greeks like Diophantus (c. 250 AD), in the work of Islamic mathematicians such as Abu Kamil (b. 850 AD), and in the work of the mathematician Leonardo of Pisa (Fibonacci) (who was also influenced by the work in Northern Africa). The author then discusses some interesting false position problems from Banneker's own work.

Lumpkin, Beatrice. Note: the Egyptians and Pythagorean triples. *Historia Math.* 7 (1980), no. 2, 186--187. SC: 01A15, MR: 81c:01004.

The author notes that some ancient Egyptian problems suggest a knowledge of certain Pythagorean triangles. For example, in the Berlin Papyrus there are problems where a given square is to be written as the sum of two squares in a given ratio. The solutions involve the fact that $62+82=102$ and $122+162=202$; these facts are familiar to us from our knowledge of the (3,4,5) right triangle. She also notes that the Egyptian units of measurement suggest a knowledge of the Pythagorean theorem in the special case of an isosceles right triangle. "The double remen is the diagonal of a square whose side was one cubit. By changing the units of measurement from cubits to double remens, the area of a figure would be doubled."

Zaslavsky, Claudia. *Africa counts. Number and pattern in African culture.* Prindle, Weber & Schmidt, Inc., Boston, Mass., 1973. x+328 pp. SC: 01A10, MR: 58 #20993.

This book is an excellent introduction to the mathematics of (primarily sub-Saharan) Africa. The best tribute to its importance may be in Gerdes, Paulus, *On mathematics in the history of sub-Saharan Africa.* Gerdes writes "In her classical study *Africa Counts: Number and Pattern in African Culture* ..., Claudia Zaslavsky presented an overview of the available literature on mathematics in the history of sub-Saharan Africa. She discussed written, spoken, and gesture counting, number symbolism, concepts of time, numbers and money, weights and measures, record-keeping (sticks and strings), mathematical games, magic squares, graphs, and geometric forms, while Donald Crowe contributed a chapter on geometric symmetries in African art."

Regarding geometric symmetries, it is primarily the frieze patterns and plane patterns that are discussed; there is surely more work to be done on the bichromatic frieze and plane patterns. Many readers will wish to explore further. Gerdes' paper should be invaluable for this, not least for its extensive bibliography. Another useful resource is the newsletter distributed by the African Mathematical Union's Commission on the History of Mathematics in Africa (AMUCHMA).

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoo.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
| 108|2001-03-03 08:26:30|kekai@jps.net|Fwd: WORLD'S EARLIEST WOODWORKING?|
ONLINE NEWS
January 31, 2001

WORLD'S EARLIEST WOODWORKING?

Manuel Dominguez-Rodrigo of the Universidad Complutense, Madrid, examines material recently excavated at Peninj, Tanzania (Courtesy Universidad Complutense, Madrid) [LARGER IMAGE]

Did Homo erectus take shop? An assemblage of 1.5-million-year-old stone hand axes unearthed in Tanzania says yes, contends Manuel Dominguez-Rodrigo of the Universidad Complutense, Madrid, who recently excavated the tools at Peninj, a site west of Lake Natron. The axes, worn from heavy use, bear traces of acacia wood on their blades, the world's earliest evidence for woodworking. "Until now," says Dominguez-Rodrigo, "it was believed that our ancestors' toolkit was limited to simple hand-held stone tools until about 500,000 years ago, when wooden tools and weapons appear to have come into use. The oldest-known wooden implements, from 400,000 years ago, are a set of spruce spears, found near Hannover, Germany, and a yew lance tip from Clacton-on-Sea, England; a 500,000-year-old fossilized rhinoceros shoulder blade with a projectile point wound was found recently at Boxgrove, England, attesting the development of spears by that date. "That our forebears had the ability to fashion wood into utensils a million years earlier than previously thought," adds Dominguez-Rodrigo, "will cause us to reassess our understanding of their ability to hunt and gather." As for what may have been crafted of acacia wood at Peninj remains to be determined; no wooden artifacts were recovered.--ANGELA M.H. SCHUSTER

© 2001 by the Archaeological Institute of America
<http://www.archaeology.org/online/news/wood.html>
| 109|2001-03-03 08:28:54|kekai@jps.net|Fwd: FALCONS AND RATS OR SHREWS, OH MY!|
ONLINE NEWS
January 31, 2001

FALCONS AND RATS OR SHREWS, OH MY!

One of eight miniature limestone coffins that

contained mummified rats or shrews (Supreme Council of Antiquities) [LARGER IMAGE]

Ever consider preserving your beloved pet for the afterlife? The ancient Egyptians did, as evidenced by the recent discovery of an animal cemetery at Abydos, 350 miles south of Cairo. Antiquities inspector Yahya al-Masri and his team unearthed the remains of 25 falcons and eight small mammals--either rats or shrews--that had been mummified in the fourth century B.C. The falcons had been placed in six large pottery jars, the mammals in tiny individual limestone coffins, several covered in gold leaf and embossed with images of the animals.

Mummification of animals, either beloved pets or those that had been sacrificed to the gods, is well known from ancient Egypt. Crocodiles and cats, associated with the deities Sobek and Bastet, were among the most popular. Several farms where animals were raised, mummified, and later sold as offerings have been found in Egypt, the most recent being a crocodile farm excavated by an Italian team at the site of Narmuthis in the Faiyum.

An animal cemetery containing dogs and ibises was excavated at Abydos in the nineteenth century but remains largely unpublished. "Historically, animal cemeteries never attracted the scholarly interest of their human counterparts," says Salima Ikram of the American University in Cairo. "The new-found cemetery is sure to enhance our understanding of Ptolemaic cult practices."

Abydos is famed for its mortuary complex and temple to Osiris, commissioned by the New Kingdom pharaoh Seti I (r. ca. 1306-1290 B.C.). Current excavations at the site will be explored in detail in the July/August issue of ARCHAEOLOGY.--ANGELA M.H. SCHUSTER

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<http://www.archaeology.org/online/news/pet.html>
[110]2001-03-03 09:36:11|kekai@jps.net|Radiocarbon dates for early African pottery| Pottery dates as of 1995 (from _The emergence of pottery : technology and innovation in ancient societies_ / edited by William K. Barnett and John W. Hoopes)

Site Country Age (b.p.)

Sarurab Sudan 10060
Kiseiba Egypt 9820
" " 9610
Temet Niger 9550
Kiseiba Egypt 9440
Sarurab Sudan 9370
Tagalagal Niger 9370
Kiseiba Egypt 9350
Tamaya Mellet Niger 9350
Sarurab Sudan 9340

Kiseiba is near Nabta in southern Egypt near the Sudan border.

Regards,

Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[111]2001-03-03 15:28:53[John Wall|Re: Radiocarbon dates for early African pottery|
What about the tolerances ?

All the best,

John

--- kekai@jps.net wrote:

- > Pottery dates as of 1995 (from _The emergence of pottery : technology
- > and innovation in ancient societies_ / edited by William K. Barnett
- > and John W. Hoopes)
- >
- > Site Country Age (b.p.)
- >
- > Sarurab Sudan 10060
- > Kiseiba Egypt 9820
- > " " 9610
- > Temet Niger 9550
- > Kiseiba Egypt 9440
- > Sarurab Sudan 9370
- > Tagalagal Niger 9370
- > Kiseiba Egypt 9350
- > Tamaya Mellet Niger 9350
- > Sarurab Sudan 9340
- >
- >
- > Kiseiba is near Nabta in southern Egypt near the Sudan border.
- >
- > Regards,
- > Paul Kekai Manansala
- > <http://www.jps.net/kabalen/afro.htm>

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<http://personal.mail.yahoo.com/>
[112]2001-03-03 17:59:45[kcamm23063@aol.com|Sun worship at Saqqara|
Sun worship at Saqqara
By Nevine El-Aref

ARCHAEOLOGISTS from the joint Egyptian/Dutch mission working at Saqqara have discovered the tomb of a high priest of Aten. Though primarily an Old Kingdom burial ground, New Kingdom tombs have been found at Saqqara. Those dating from the time of Akhenaten, though, are extremely rare. Maarten J Raven of the Dutch National Museum of Antiquities believes that the tomb's owner was originally the high priest of the goddess Neith but that when Akhenaten (c 1375-1350 BC) broke away from established polytheistic worship to promote a single god, Aten, the priest followed his lead. According to Raven, a section of the wall inscription "clearly shows that the symbol of the goddess Neith was altered to the symbol of Aten, the sun disk with rays". The tomb, which consists of an entrance doorway, a courtyard and a burial chamber, contains scenes of the deceased accompanied by his family honouring Aten and others of workers. And as accumulated earth was being removed from the tomb, coloured reliefs of wailing women and weeping men came to light, along with inscriptions that identify the owner of the tomb as Mery-Neith, a name subsequently changed to Mery-Aten to denote his religious affiliations. The joint mission, which started work on the tomb last month, also uncovered bones and skeletons from a variety of periods, suggesting that the high priest himself usurped an existing tomb that was later reused by yet others. "This is not the first time an Amarna tomb has been found at Saqqara," says Zahi Hawass, director general of the Giza plateau. "The tomb of Aper-El, a high priest and vizier, dates from the same period." But the fact that Mery-Aten held two titles, as high priest and as overseer of the god Aten, suggests the possibility that a temple dedicated to the sun god lies somewhere on the site, waiting to be discovered.

Forward Ever; Backward Never!
Karen-Yaa

[113]2001-03-04 08:02:43[kekai@jps.net|Re: Radiocarbon dates for early African pottery|

> --- kekai@j... wrote:
>> Pottery dates as of 1995 (from _The emergence of pottery :

technology

>> and innovation in ancient societies_ / edited by William K.

Barnett

>> and John W. Hoopes)
>>
>> Site Country Age (b.p.)
>>
>> Sarurab Sudan 10060 (150)
>> Kiseiba Egypt 9820 (380)
>> " " 9610 (150)
>> Temet Niger 9550 (100)
>> Kiseiba Egypt 9440 (230)
>> Sarurab Sudan 9370 (110)
>> Tagalagal Niger 9370 (130)
>> Kiseiba Egypt 9350 (120)
>> Tamaya Mellet Niger 9350 (170)
>> Sarurab Sudan 9340 (110)
>>
>>
>> Kiseiba is near Nabta in southern Egypt near the Sudan border.
>>
>> Regards,
>> Paul Kekai Manansala
>> <http://www.jps.net/kabalen/afro.htm>
>
>
> _____
> Do You Yahoo!?
> Get email at your own domain with Yahoo! Mail.
> <http://personal.mail.yahoo.com/>

| 114|2001-03-04 10:55:12|John Wall|Re: Radiocarbon dates for early African pottery|
Thanks, I've seen this !

All the best,

John

--- kekai@jps.net wrote: >

>> --- kekai@j... wrote:
>>> Pottery dates as of 1995 (from _The emergence of pottery : technology
>>> and innovation in ancient societies_ / edited by William K. Barnett
>>> and John W. Hoopes)
>>>
>>> Site Country Age (b.p.)
>>>
>>> Sarurab Sudan 10060 (150)
>>> Kiseiba Egypt 9820 (380)
>>> " " 9610 (150)
>>> Temet Niger 9550 (100)
>>> Kiseiba Egypt 9440 (230)
>>> Sarurab Sudan 9370 (110)
>>> Tagalagal Niger 9370 (130)
>>> Kiseiba Egypt 9350 (120)
>>> Tamaya Mellet Niger 9350 (170)
>>> Sarurab Sudan 9340 (110)
>>>
>>>
>>> Kiseiba is near Nabta in southern Egypt near the Sudan border.
>>>
>>> Regards,
>>> Paul Kekai Manansala
>>> <http://www.jps.net/kabalen/afro.htm>

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<http://personal.mail.yahoo.com/>

| 115|2001-03-04 11:30:42|kcamm23063@aol.com|STOLEN LEGACY|

My first impression when I visited the British Museum, was "My God! They left all that rubble back in Egypt."

In a message dated 3/4/01 10:01:05 AM Pacific Standard Time, RWalker949@aol.com writes:

The BBC online service ran this article today:

"By arts reporter Jo Episcopo"

"The British Museum in London has opened its newly restored African galleries, showcasing one of the finest collections of African art. "

"The collection is made up of work from across the entire African continent and spans centuries with contemporary work on show, beside artefacts from ancient kingdoms such as Asante and Benin."

"With over 200,000 objects, of which 600 pieces are on show to the public, the museum's collection is one of the world's biggest."

"The aim is to show the diversity and vitality of the continent's artistic achievements dating back more than five centuries right up until the modern day."

"Traditionally under-represented regions such as the Maghreb and north-east Africa are featured prominently."

"Bitter dispute"

"But the collection is also a controversial one. "

"It includes a number of pieces like the Benin bronzes, seized by the British from the former ancient kingdom in 1897, which have been at the centre of a bitter dispute to have them returned to their country of origin."

"The British Museum argues it is one of the most popular cultural institutions in the world, offering millions of visitors a year a chance to view the artefacts."

"But the dispute is a long-running one and while many will welcome the return of this fine collection to the museum, the debate about the origins of the work is also just as likely to return. "

http://news.bbc.co.uk/hi/english/entertainment/newsid_1199000/1199973.stm

The only way we can reclaim our cultural heritage is through achievement of true Pan-Africanism. Then Africa's voice would be heard and obeyed on matters particular to Africa and her people....we must all work to educate the broad population of African peoples about Pan-Africanism, because in the end, it is not the "leadership" that will make or break our struggle for Pan-Africanism but the peoples themselves...

Forward Ever; Backward Never!

Karen-Yaa

| 116|2001-03-05 09:20:24|kekai@jps.net|Fwd: A phoenix from the ashes, The rebirth of Alexandria's ancient |

Notice that this article accepts classical history which has many great Greek thinkers studying in Alexandria and other parts of Egypt.

A phoenix from the ashes

The rebirth of Alexandria's ancient great library

By ERLING HOH

ALEXANDRIA, Egypt -- Down by the corniche, a legend of classical antiquity is rising from the ashes as miraculously as a phoenix. This summer, the new \$200 million Bibliotheca Alexandrina, a spectacular piece of high-tech architecture billed as the revival of the Ancient Library of Alexandria, is due for inauguration, more than 20 years after the idea was conceived and seven years after construction began.

Bibliotheca Alexandrina, billed as the rebirth of the ancient library
As opening day draws near, crucial questions are being asked. What will its function be? Will it become a beacon of science and progress as its predecessor was?

"I want it to be true to the spirit of the old library of Alexandria: a vibrant intellectual center, a meeting place for civilizations," says Ismail Serageldin, who recently resigned his job as vice president of the World Bank to focus his efforts on the library and who is seen as the most likely candidate to become its first director.

As part of his program for the library, Serageldin says he wants it to be a library for the whole world, with an international Board of Trustees and strong support from organizations such as UNESCO. "If it is part of the Egyptian government, it will not have the flexibility to create the necessary programs," he says.

By any measure, re-establishing the position held by the ancient library will be a tall order. At the time of Christ, Alexandria was one of the greatest cities on earth, and its Great Library was the beacon of Hellenistic civilization. There, Euclid devised his geometry, Archimedes formulated his principles, Aristarchus concluded that the Earth revolves around the sun, and Erastotenes calculated the circumference of the Earth with astonishing accuracy. A team of 70 scholars translated the Pentateuch of the Old Testament from Hebrew into Greek -- the Septuagint. Herophilus dissected the human body and realized that the brain, not the heart, is the seat of intelligence.

Then, mysteriously, the library disappeared off the radar screen of history. Scholars are still divided over the ultimate fate of the ancient great library. Julius Caesar, the Christians and the Arabs have all been held responsible.

In 48 B.C., Caesar, having entered the Alexandrian War on the side of his lover Cleopatra, found himself under attack from sea. "When the enemy tried to cut off his fleet, Caesar was forced to repel the danger by using fire, which spread from the dockyards and destroyed the Great Library," the Greek historian Plutarch wrote.

After A.D. 391, when Christianity became the official religion of the empire, Christians destroyed the city's greatest pagan temple, the Serapeum, which housed a daughter branch of the Great Library. And a 12th-century account of the Arab conquest of Egypt in A.D. 642 states that the bathhouses of Alexandria were heated for six months with burning scrolls.

Whatever the case, the Great Library, wrapped in myths and fables, has come to epitomize the ideal of free thought and independent scholarship in the pursuit of truth.

"One ghostly image haunts all of those charged with preserving the creative heritage of humanity: the specter of the great, lost Library of Alexandria," James H. Billington, the United States librarian of Congress, said in a 1993 speech.

Today, Alexandria, a city with 4.5 million inhabitants, has been called the world's largest village, and does not even have its own newspaper. The idea to revive the ancient library was born among scholars at the city's university in the '70s. As the scale and the ambition of the project grew, UNESCO became involved and a global architectural competition for the library building was announced. Out of over 500 entries from architects in some 40 countries, the jury selected the submission of a group of young, unknown architects from the Norwegian firm Snhetta.

In 1990, at a meeting in Aswan, Arab leaders competed to make the largest cash contribution. Sheik Zaid bin Sultan of the United Arab Emirates offered \$20 million, Iraqi leader Saddam Hussein put up \$21 million and Saudi Arabia contributed \$23 million. Saddam Hussein's

check cleared only days before the beginning of the Gulf War.

The architects at Snhetta -- three Norwegians, an Austrian and an American -- have designed a cylindrical building sunk halfway into the ground. Some of the world's most famous libraries, such as the old British Library, are round, and, as Christoph Kapeller, the Austrian member, explains, the circle symbolizes the unity and perfection of knowledge.

The idea that gives the library a completely unique, spectacular identity, however, was to visualize the round building as a sundial rising from the Earth, tilt it and then freeze it at an angle of 16 degrees. The roof, inspired by a computer microchip and symbolizing the future, is made of aluminum and glass, and insulated against the strong sun with the same material and technology used for airplane wings.

The outer wall, which runs along the building's perimeter, is clad with unpolished Aswan granite, upon which the Norwegian artist Jorunn Sannes, with the help of computers and automated machinery, has engraved signs and letters in different sizes from virtually every system of writing man has devised since the dawn of civilization.

"I see the library as a window for the world on Egypt, and a window for Egypt on the world," says Serageldin. "One question we will have to answer is: 'What does it mean to be a research library in the age of the Internet?'"

Born and educated in Egypt, Serageldin has an M.A. in urban planning from Harvard University and has spent the past 20 years outside his home country. Only the challenge, intellectual and organizational, that the library poses was able to persuade him to leave his prestigious job at the World Bank and return home.

One thing is for sure: The Information Age has made the old dream of a universal library, with the whole creative heritage of man gathered under one roof, virtually impossible. The world's largest library, the U.S. Library of Congress, which has more than 120 million items in its collections, does not even make that claim.

Two thousand years ago, however, the old library of Alexandria, with its collection of some 700,000 scrolls, except for writings in Chinese and Sanskrit, came pretty close to being universal. The Ptolemaic kings' hunger for books was legendary. According to one story, every ship calling at Alexandria was ordered to hand over all its books to the library, where the librarians decided whether to keep, copy or return them.

According to another legend, Ptolemy III, in his quest for the original manuscripts of the Greek tragedians Sophocles, Aeschylus and Euripides, agreed to pay the State Archives in Athens the enormous sum of 15 talents as security for the permission to borrow and copy them. As soon as he had received the literary treasures, however, he informed the governors of Athens that they could keep the money, as he intended to keep the original manuscripts.

With the new library due to open early next year, its collection, which will have about half a million items on opening day, is beginning to take shape. The city of Alexandria has handed over 5,000 original manuscripts from its archives. France has donated copies of documents from the Suez Canal Company, and Spain has sent copies of the famous Escorial and C rdoba collections, with thousands of important documents in Arabic relating to the country's Moorish era. Norway, Brazil, the U.S., Russia, China, Japan, Oman, Turkey and many other countries have donated books, manuscripts and other items.

Greece, for its part, has donated a facsimile copy of Claudius Ptolemy's famous world map, which Christopher Columbus used 1,500 years later as he searched for a passage to India, but discovered

America instead.

"It is a beginning. It is a big baby which is being born. We will make it into what we want it to be," says Dr. Mohsen Zahran, the present director of the Bibliotheca Alexandrina project.

The Japan Times: Feb. 28, 2001
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| 117|2001-03-05 09:30:31|kekai@jps.net|Egyptology Events|
"Geoarchaeology of Egypt" by James A. Harrell (University of Toledo)
date: March 14, 2001; time?
place: TBA; Greensboro, North Carolina
info: Jeffrey S. Soles at (336) 334-5214; jsoles@uncg.edu

"Geoarchaeology of Egypt" by James A. Harrell (University of Toledo)
date: March 15, 2001; time?
place: TBA, Richmond, Virginia
info: Gertrude Howland at (804) 282-1141

"New Discoveries in the Search for Ancient Egyptian Stones" by James A. Harrell (University of Toledo)
date: March 13, 2001; 7:30 pm
place: McClung Museum, University of Tennessee, Knoxville, Tennessee
info: Donald W. Jones (865) 574-4626; pdg@ornl.gov; URL
| 118|2001-03-05 09:39:54|kekai@jps.net|Fwd: 'My Trip to Kemet'|
My Trip To Kemet

08-26-00
By Junious Ricardo Stanton

" This summer I was blessed to accompany a group of eighty youngsters, their chaperones, parents and guests on a tour of Egypt. Helen McCrary Giddens and Philip Ali Salahuddinn the founders of Teen Summit 1000 invited me to go with them as a journalist to write about he trip to the land of the Nile Valley Civilization from August 8th through 20th. I have never been out of this hemisphere so I jumped at the chance to visit Africa, the cradle of humanity and civilization as we know it. The twelve day journey was an awe inspiring learning experience..."

http://www.tbwt.com/views/junious/junious_08-26-00.asp
| 119|2001-03-06 08:17:33|Donella-Elizabeth Alston|New Member?|
Attachments :

Ashe/Hotep;

I was doing a search for groups dealing w/ African culture and stumbled upon yours. I've been mainly studying West African culture but I keep making cyber friends who are versed in Kemetic culture and now I would like to learn more.

Sincerely,

Donella
| 120|2001-03-06 10:09:21|kekai@jps.net|Re: New Member?|
--- In Ta_Seti@y..., Donella-Elizabeth Alston wrote:

> Ashe/Hotep;
>
> I was doing a search for groups dealing w/ African culture and

stumbled upon yours. I've been mainly studying West African culture but I keep making cyber friends who are versed in Kemetic culture and now I would like to learn more.

>
> Sincerely,
>
> Donella

Hi Donella,

The similarities between the Pan-African culture of today and that of ancient Egyptian culture are many and still haven't been fully explored. West Africa is one of the least explored areas in terms of archaeology.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

| 121|2001-03-07 09:03:27|kekai@jps.net|Fwd: The Oldest Rock Art, A Belgian Expedition Dates the Earliest A|

The mention of fish traps in the article brings to mind the fishing culture of the African Aqualithic.

<http://www.egyptrevealed.com/030201-oldestrockart.htm>

The Oldest Rock Art

A Belgian Expedition Dates the Earliest Art Form of the Nile Valley

Dirk Huyge, Egypt Revealed Editor-at-Large

Rock art in the El-Hosh area of Upper Egypt has been firmly dated to at least 8,000 years old, making it the oldest artwork ever recorded in the Nile Valley.

A small cluster of deeply pecked curvilinear motifs ('fish-trap' designs) at the site of Abu Tanqurah Bahari.CLICK TO ENLARGE (Photo: Dirk Huyge)

An international team led by the Belgian Royal Museums of Art and History and financed by the National Geographic Society and the Fund for Scientific Research-Flanders has been studying the petroglyphs of El-Hosh since 1998. The rock art was dated using the Accelerator Mass Spectrometry C-14 method.

The petroglyphs in the vicinity of the village of El-Hosh, about 100 kilometers (62 miles) south of Thebes, were discovered more than a century ago. German explorer and ethnographer Hans Winkler surveyed the area in the 1930s and published a number of the drawings. These include bizarre-looking curvilinear designs, capped with mushroom-shaped protuberances. Frequently appearing in clusters and occasionally as isolated figures, these curvilinear designs are often associated with abstract and figurative motifs, including circles, ladder-shaped drawings, human figures, footprints, and crocodiles.

The El-Hosh curvilinear designs may be representations of fish traps, as their outlines are similar to a ground plan for a fish-trapping device called a labyrinth fish fence. Such traps channel and barricade fish into a confined space, where they can easily be speared, netted, and collected by hand.

The first goal of the expedition, with participants from Belgium, Australia, Egypt, and Italy, was to properly record the rock art in drawings and photographs. Australian Alan Watchman collected several dozen samples of the dark, patinated deposits from within petroglyphs and on the surrounding rock. He found that minute amounts of organic matter (namely, plant fiber) appeared to have been trapped within the surface patina.

One of the samples, taken from a typical "fish-trap" design, gave a radiocarbon date of about 5,900 to 5,300 B.C. This date provides a minimum-age estimate for the petroglyphs. It is estimated that the curvilinear designs are between 13,000 and 8,000 years old, well beyond the age of any other graphic activity known in the Nile Valley.

The rock art of El-Hosh testifies to a hitherto unknown

cultural-artistic phase in the history of Egypt, evidently characterized by a rich and elaborate body of thought. The spectacular dating results are being published in the British journal Antiquity.
| 122|2001-03-07 16:57:10|John A. Clarke|Re: Sickle Cell (HbS) in Predynastic Mummies|
--- In Ta_Seti@y..., kekai@j... wrote:

> --- In Ta_Seti@y..., "John A. Clarke" wrote:
> > --- In Ta_Seti@y..., kcammm23063@a... wrote:
> > > Very interesting. It has been my understanding that the sickle
> cell
> > was
> > > formed (mutated) to ward off malaria. As malaria began to
> > dissipate, the > > cell then turned on its host - which is why the
> African in America > would be > > afflicted with anemia. Malaria

does

> not seem to affect modern-day > Egypt, but
> > > I wonder if it had been epidemic in that area 5,000 to 10,000
> years > ago, and > > then began to die out, bringing on anemia. Of
> course today the Nile > is a > > hotbed for mosquitoes, as I'm sure

it

> must have been 5,000 years > ago. I
> > > wonder how many modern-day Egyptians carry the sickle cell.
> >
> >
> > It's difficult to tell whether the great prevalence of the trait
> was,
> > primarily , "magnified" by the removal of competitors, even if not
> > consider direct competitors, or if it was a somewhat innocuous

(yet

> > painful) trait passed along, or a complex interplay. I suspect

that

> > it is the latter. Resistance to malaria probably gave certain
> > individuals an advantage, thus "magnifying" the trait within the
> > population. At the same time, the trait already existed within

the

> > populations and would be passed reasonably safely from generation

to

> > generation without a great threat from malaria, this is what makes
> it
> > a fairly good marker for the traceability of human migration and
> > evolution.
> >
>
> This sounds reasonable enough. The lack of malaria has not caused
> sickle cell to vanish from African Americans.
>
> I might add that prevailing opinion is that all these hemoglobin
> mutations are believed to have originated in tropical regions of
> Africa or Asia. So, the mutations in S. Europe and arid regions of
> Asia have either and a tropical African or tropical Asian origin.

I agree.

>
> Regards,

> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

| 123|2001-03-08 09:36:18|kekai@jps.net|Event: "Pathways to Africa's Past"|
"Pathways to Africa's Past"

Austin, Texas
Friday, March 30 - Sunday, April 1, 2001

We are pleased to announce a three-day conference centered on the theme of using diverse methods and sources to recreate and narrate African history and society from different perspectives.

All interested scholars are welcome. Graduate students and advanced undergraduates are also invited, both to present papers and to participate in the workshop.

African history is written using many different sources and methods. Decades ago, Africanists played a crucial role in the development of oral history within the discipline.

Today, Africanists are still at the forefront of incorporating new ideas into the historical method, drawing on ecological, medical, archaeological, literary, linguistic, and anthropological materials.

These diverse sources and methods inform African history in fundamental ways, but they also sometimes foster a branching of the field into various sub-disciplines.

The "Pathways to Africa's Past" conference will provide a space for Africanists to teach each other about their diverse interests, and to find common ground on which we might pose the questions for future research and writing.

For additional information contact:

Toyin Falola Email toyin.falola@mail.utexas.edu Christian Jennings
Email xianjen@mail.utexas.edu

| 124|2001-03-09 02:00:22|osiris_auser@yahoo.com|Did AE's face south when they prayed?|
Paul,

Some time ago on usenet you mentioned that Egyptians faced south when they prayed. Unfortunately, I've been unable to find any information on this topic. Can you (or anyone else) provide a primary source that supports this conclusion?

L.A.B.
| 125|2001-03-09 07:47:36|storm shadow|Re: Digest Number 24|
Hi, I joined this group to become more familiar with the history of the Isrealites, after the fall of Rome.
Which Tribe migrated to Afica?

Do You Yahoo!?
Get email at your own domain with Yahoo! Mail.
<http://personal.mail.yahoo.com/>

| 126|2001-03-09 15:49:28|kekai@jps.net|Re: Did AE's face south when they prayed?|
--- In Ta_Seti@y..., osiris_auser@y... wrote:

>
>
> Paul,
>
> Some time ago on usenet you mentioned that Egyptians faced south

when

> they prayed. Unfortunately, I've been unable to find any

information

> on this topic. Can you (or anyone else) provide a primary source
> that supports this conclusion?
>
> L.A.B.

The opening verses of the Book of the Opening of the Mouth instruct that the statue of the king to be placed on a mound of sand in the "House of Gold" with its face to the south, in the sanctification ceremonies for temples.

Such statues were also made of dead ancestors and made to face toward the south.

There are pictures of this type of statue on the tomb of Seti I.

The right hand in ancient Egyptian designates the West, and the dead are buried with head pointing toward the South (but facing the West).

Statues of the god Min were carried in a procession toward the South before being returned to the their temple. Also, libations to Ra-horakhuti were also made facing the south (as compared to offerings to Ptah while facing the north). See Herodotus and Abu-Simbel temple.

Greg Reeder has also mentioned on Usenet a relief of gods positioned along the Nile that had a southern orientation.

That's all I've got for now in terms of primary sources although I have some quotes from Cheikh Anta Diop on the matter.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[127]2001-03-09 15:51:49|kekai@jps.net|Re: Digest Number 24|
--- In Ta_Seti@y..., storm shadow wrote:

>
> Hi, I joined this group to become more familiar with
> the history of the Isrealites, after the fall of Rome.
> Which Tribe migrated to Afica?
>

I don't know the answer to this, but Ethiopian Christians believe they have a special connection with King Solomon through the Queen of Sheba. Also, there used to be an ancient Jewish settlement in Yemen.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[128]2001-03-10 10:15:50|kekai@jps.net|Ra-horakhuti|
Ra-horakhuti 'Ra, the Horus of two Horizons' is one of the oldest deities associated at Edfu with the founding of the Egyptian dynasties. He is the patron deity of royalty and of the institution of kingship.

At Abu Simbel, offerings to Ra-horakhuti are made while facing the south, the sandy hills of Khenti. From the same temple, offerings to Ptah, a deity associated with Memphis are made while facing the north.

The mound of sand upon which statues of the king were placed in the Book of the Opening of the Mouth might point to the hills of Khenti. The building of this mound caused the land of the temple to become holy.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[129]2001-03-11 00:45:25|Kimbrough Williford|Ancient Egypt ~ Link with Australia|

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<http://auctions.yahoo.com/>

[130]2001-03-11 12:53:33[osiris_auser@yahoo.com]Re: Did AE's face south when they prayed?

--- In Ta_Seti@y..., kekai@j... wrote:

> --- In Ta_Seti@y..., osiris_auser@y... wrote:
> >
> >
> > Paul,
> >
> > Some time ago on usenet you mentioned that Egyptians faced south
> when
> > they prayed. Unfortunately, I've been unable to find any
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> >
> > L.A.B.
>
> The opening verses of the Book of the Opening of the Mouth instruct
> that the statue of the king to be placed on a mound of sand in the
> "House of Gold" with its face to the south, in the sanctification
> ceremonies for temples.
>
> Such statues were also made of dead ancestors and made to face

toward

> the south.
>
> There are pictures of this type of statue on the tomb of Seti I.
>
> The right hand in ancient Egyptian designates the West, and the

dead

> are buried with head pointing toward the South (but facing the

West).

>
> Statues of the god Min were carried in a procession toward the

South

> before being returned to the their temple. Also, libations to
> Ra-horakhuti were also made facing the south (as compared to

offerings

> to Ptah while facing the north). See Herodotus and Abu-Simbel

temple.

Thanks alot for the info, Paul. I'll look for more info on Ra-Horakhuti. Do you remember which work by Herodotus contains a reference to this god?

> Greg Reeder has also mentioned on Usenet a relief of gods
> positioned along the Nile that had a southern orientation.

All of this seems to lend support to your interpretation of ta-akhu as meaning "land of the gods (ancestors)". This name was usually used in reference to Punt but also referred to the lands in the east.

This brings up another question. Is there any evidence of Egyptian gods being worshipped in Punt (Somalia), or the Sudan, before in Egypt? Possibly under a different name? I saw your recent news article link that indicated that Hathor may have been worshiped in Nubia during the late Neolithic and, also, some theorize that worship of the god Bes had its origins in the Sudan, however, I'm unaware of any others.

> That's all I've got for now in terms of primary sources although I
> have some quotes from Cheikh Anta Diop on the matter.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

L.A.B.
| 131|2001-03-11 13:57:35|kekai@jps.net|Re: Did AE's face south when they prayed?|
--- In Ta_Seti@y..., osiris_auser@y... wrote:

> --- In Ta_Seti@y..., kekai@j... wrote:
> > --- In Ta_Seti@y..., osiris_auser@y... wrote:
> >

> > Statues of the god Min were carried in a procession toward the
> South
> > before being returned to the their temple. Also, libations to
> > Ra-horakhuti were also made facing the south (as compared to
> offerings
> > to Ptah while facing the north). See Herodotus and Abu-Simbel
> temple.
>
> Thanks alot for the info, Paul. I'll look for more info on Ra-
> Horakhuti. Do you remember which work by Herodotus contains a
> reference to this god?
>

I'll have to get back to you for exact reference of Herodotus on the god Min.

The reference for Ra-Horakhuti are the inscriptions at Abu Simbel.

>
> All of this seems to lend support to your interpretation of ta-akhu
> as meaning "land of the gods (ancestors)". This name was usually
> used in reference to Punt but also referred to the lands in the
> east.
>
> This brings up another question. Is there any evidence of Egyptian
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> Egypt? Possibly under a different name? I saw your recent news
> article link that indicated that Hathor may have been worshiped in
> Nubia during the late Neolithic and, also, some theorize that

worship

> of the god Bes had its origins in the Sudan, however, I'm unaware of
> any others.
>

I guess you mean in other than their orthodox Egyptian forms. Kush, Napata, Meroe and Axum all had heavy Egyptian influence, of course.

There are some general sacred totemic deities like the falcon, snake,

crocodile, beetle and frog that occur widely in this region under both similar and diverse names.

Budge did an interesting analysis on Egyptian religious influences in the rest of Africa. I append below my webpage drawn from his work _siris; The Egytian Religion Of Resurrection_:

African and Egyptian Religious Beliefs in E. A. Wallis Budge's Osiris

Sir E. A. Wallis Budge's book Osiris; The Egyptian Religion Of Resurrection gives one of the most detailed comparisons of African and Egyptian religion to be found anywhere.

Budge had always contended that the ancient Egyptians were African to the core and this bothered many scholars of his day who advocated an Asian origin for Egyptian civilization. Listed below are some of the more striking links uncovered by Budge.

The widespread belief in a single creator God, immortality, transmigration of souls and transubstantiation (partial residence of God in amulets).

The Moon, rather than the Sun, is associated with the Supreme God among the ancient Egyptians and among peoples living along the Nile, Congo and Niger. Budge notes that the New Moon festival is found all over Africa and is commonly associated, as it was in ancient Egypt, with the remembrance, by kings and commoners, of their sins, and by prayers for protection from evil spirits. He cites examples such as the Mendi, Tshi and Ilogo and various peoples in Sudan and Tanganyika..

The importance of the cow as the most sacred of animals is found in ancient Egypt and in many parts of Africa especially among the peoples living along the Nile and in the Great Lakes region. Of particular importance was the sacrifice of a bull(s) at the funeral of the deceased. The sacrifice of two bulls at funerals is detailed in "The Opening of the Mouth." The Egyptian rite involved offering the heart of one bull to the mouth of the deceased or to a statue of the deceased. The hide of the other bull was used to wrap the corpse. Both rituals were believed to impart the powers of the bull (which represented Osiris) to the dead ancestor. Budge gives numerous examples of the sacrifice of a bull during African funerals. Among many Nilotic peoples the bull's hide is placed at the bottom of the grave.

In Egypt, offerings were made to ancestors in the form of meals placed on stone slabs in the ancestor's tomb. Budge notes that stone slabs were used for the same purpose among the Buvuma. The offering of meals to ancestors in spirit houses is widely found through much of Africa and Budge cites examples among the Bakonjo, Basukuma, Makarakas and in East and West Africa.

Deification of ancestor heroes is a common practice in much of Africa. Budge notes that Osiris in the form of Khenti-Amenti stands as the ancestor god of Egypt while Isis is the ancestor mother goddess. He notes the uncanny resemblance between the widespread African practice of giving birth in the "bush" to a bas relief found at Philae. Among Africans, birth in the bush is done in solitude with the father and the shaman waiting from a comfortable distance until after the delivery. The relief at Philae shows Isis in a stylized papyrus swamp suckling Horus. The papyrus would thus stand here for the "bush." Standing on either side of Isis is Amen-Ra, representing the African father, and Thoth, representing the African shaman. Budge thinks the symbols found under Isis could represent the

placenta and blood associated with child birth. Interestingly, Budge cites a passage in which Isis speaks of her loneliness during labor, which mirrors the African tradition of giving child birth in solitude. Specific examples are given from Uganda and the Sudan.

Amulets are seen as partial residences for ancestral spirits in ancient Egypt and throughout Africa. Budge notes that the "fetish" quality of amulets, often stressed by Western observers, is secondary to the importance of communion with the ancestors.

The beetle and frog are amulets of new life in both ancient Egypt and modern Africa.

In predynastic Egypt, Budge gives evidence of the practice of consuming the bodies of slain enemies. This also appears to have persisted, to some extent, even into the dynastic period. Passages are cited relating how King Unas of Sakkara obtained supernatural powers through eating human flesh. The same story is repeated in the pyramid of Teta in the VI dynasty. The practice of consuming one's slain enemies and the consequent powers gained survived among some African peoples in Budge's day. However, Budge goes overboard in giving citations of cannibalism in medieval and modern Egypt and Africa. In many cases, such events were driven by hunger during famine or war and have little to do with the concepts illustrated from ancient Egypt.

In ancient Egypt, slaves and others were often put to death at the funerals of kings and important people. Budge cites the same practice at the funerals of chiefs in Sudan, the Gold Coast, Benin, along the Niger and Congo and elsewhere. The resting of coffins on human heads in Sudan is linked to a similar practice illustrated on the tomb of Seti I.

The tall hats and horned crowns worn by African chiefs resemble the White Crown and horned crowns worn by Osiris. Examples are given among the Bayanzi, Imbangela, Lomani, Lulongo-Maringo, Bangala, N. Ngombe and Alunda. Two ostrich feathers decorate the White Crown of Osiris. These feathers are worn by various peoples in Africa also.

The plaited beard common in old Egyptian art is quite common in various parts of Africa. Budge cites examples among the Makarkas, Mpungu, Fang, Bayanzi, Lunda and Luba.

The "scalework" on the body of Osiris is thought to be related to the body painting or tattooing found among various African peoples particularly those in the Sudan.

Budge notes that both modern Africans and ancient Egyptians practiced preservation of the dead body: "The Egyptians removed the intestines and brain, and embalmed the body with great skill, and then swathed it in linen, and laid it in a coffin or sarcophagus. The modern African removes the more perishable parts of the body by ways which will be described further on, and dries or smokes the corpse very effectively. He also anoints it with unguents, and wraps it up in much cloth, and then places it in a coffin or on a bier." (p. 90)

The mention of the jawbones of the deceased Unas, Re-stau and enemies of Horus in Egyptian texts are explained by the African practice of removing and preserving the jawbones of kings, or using the jawbones of enemies as trophies. Specifically mentioned are the Sudani, Dahomey, Baganda, Ashante and various peoples of Uganda.

The Egyptian concept of the ka, meaning "double" has its counterpart throughout wide regions of Africa. Among the Tshi it is known as kra or kla meaning "soul" and as doshi among the Bantu which means literally "double" (as in the Egyptian). In both Egypt and the rest of Africa, the ka differs from the Western idea of "soul." The ancient Egyptians and modern Africans had the idea of at least three

types of "souls" inhabiting each person. The ka is an immaterial double of the physical body that persists after death. The ka though is distinct from the person, and is a type of guardian spirit. The ka in both Africa and ancient Egypt must be cared for after a person dies or the ka itself will perish. Egyptians and Africans made images in which the ka dwelt and to these were offered meals and worship.

The sahu or "spirit-body" arose in the "Other World" after one's death. Among the Tshi, the "shadowy person" that comes to live in the "Other World" after death is known as Srahman. Similar ideas were cited amongst the Yoruba, Uvengwa and Baluba. Like the ba, the sahu could perish in certain circumstances.

The Egyptians considered the shadow or khaibat as a type of "soul." Similar beliefs among the Nsism, Wanyamwesi, Nandi, and Busuko and in various parts of the Lower Niger, Congo, Southern Guinea and Mashonaland were mentioned by Budge.

The khu was the imperishable spirit and had its counterpart in the "dual soul" concept of West Africa. The belief in transmigration of the dual soul and shadow was common in Africa. Reincarnation was widely found among the people of the Niger Delta who made a practice of identifying which people in a community were the souls of persons deceased in earlier times. Among the Pygmies, Banza and West Mubangi the spirit was reincarnated in animal form and this type of belief was held by some segments of the Egyptian population.

Both modern Africans and ancient Egyptians took care to protect the buried body from contact with the earth, which was seen as contaminating. The African burial usually consists of a deep pit into which a niche is carved so that the body does not come into contact with the earth. The Egyptian tomb was also built in a pit with a sarcophagus taking the role of the niche. In some African burials the niche was sealed off with stones as with the Egyptian sarcophagus.

The Egyptians, like modern Africans, saw the journey to the "Other World" after death as difficult. In both cases, rituals were performed to "open the way" for the deceased. The Egyptian concept of Tuat found its counterpart in the African "God's Town" or "Njambi's Town."

The concept of divine kingship linked ancient and modern cultures.

Ancient Egyptians and modern Africans both had priests/shamans adept in both "white" and "black" magic. Unlike the Hebrew or Mesopotamian priest, who usually eschewed magical practices, the Egyptian priest's schooling involved learning innumerable magical incantations and potions. The use of "black magic" by Egyptian priests often resembled practices common in Voodoo. These included the making of wax dolls in the image of specific persons. These wax dolls could be cut and slashed to inflict pain on those persons or burnt to inflict death. In one passage, a wax crocodile was fashioned that turned into the real thing in order to attack the intended victim.

Budge notes that spitting had a religious meaning among ancient Egyptians. He found similar beliefs among the Kordofan, Dyur, Barotze, Nandi, Suk, Kytch and Masa.

In a somewhat unrelated notice, Budge mentions that Egyptians commonly made figures of steatopygous women. He mentions specifically the dolls and representations at the 4th Egyptian Room in the British Museum. He compares these with the figures of the steatopygous queen and princess of Punt.

Budge notes that African cultures, including Egypt, often worship the snake and crocodile. The symbolism of the serpent uraeus is specially noted.

The use of multiple "mighty names" among ancient Egyptians was similar to the use of "strong names" among African peoples.
[132]2001-03-12 09:34:02[Tylor Durden|Ethiopian Jews (off topic question about Jews in Africa)]
I don't know how beyond the central topic
this listserv is going...but if u wanted info.
on Israelites in Africa...

There are many historical excerpts of Jews in ancient/medieval Africa. Yet this is often confined to parts of Roman controlled North Africa, or Carthage, or Egypt and other parts of North Africa where there are mention of Jews in existence.

I am assuming as those are well documented as obvious Jewish migrants from Western Asia, the current question of Jews in Africa might involve those instances of Judaism found much further south. Here's a bit on Ethiopia's Jews...

The earliest reference to the Beta Israel appears in the diary of one Eldad Hadani, a merchant who claimed to have lived in a Jewish state in eastern Africa inhabited by the tribes of Dan, Naftali, Gad, and Asher. But it has been of great dispute exactly who these Jews are within Ethiopia.

In the 16th Century AD the Radbaz (the Rabbi David Zimra) issued a legal decree from Cairo declaring that "those who come from the land Cush (Ethiopia) are without a doubt the Tribe of Dan..." He confirms that Ethiopian Jews are fully Jewish. But of course the debate did not end there.

The Solomonic dynasty gains control of Ethiopia by the 13th Century AD after a devastating loss of power to a warrior Queen Judith (founder/member of the Zagwhe Dynasty) whom some believe may have been Jewish herself. However it is most likely Judith/Qudit practiced traditional African spirituality.

During the next 300 years (1320-1620), various battles occur between the Christian kings of Ethiopia and those of Beta Israel which results in the latter's loss of independence. The conquered Jews are sold off as slaves and are forced to give up their land. They have since suffered numerous persecutions under Christian Ethiopia.

There is not alot known about the early origins of the Ethiopian Jewish community, but there are certainly a great deal of stories. Some believed that they adopted Judaism around the 2nd and 3rd centuries AD. But that's not the only story.

Christian Ethiopia has of course the legend of King Solomon and Makedda the Queen of Sheba whose descendants found the Solomonic Dynasty. It is said that their son, Menelik, returned to Jerusalem to live with his father but then returned with a number of Israelite tribes. They also manage to bring with them none other than the Ark of the Covenant as well as the Tablets of Law to Axum. This is where some believe the origins of Judaism in Ethiopia begin. However the Jews of Ethiopia don't really believe this tale.

Another story tells of a son of Solomon, a Danite who traces his ancestry back to Dan son of Jacob, who immigrates to Egypt to avoid an impending Israeli civil war. He migrates further south to Sudan and Ethiopia along with members of the tribe of Gad and Asher. But even this story is not held by many Ethiopian Jews today though it appears that as late as the 15th and 16th centuries it was quite commonplace.

Many Ethiopian Jews look towards portions of Isaiah in which it is prophesised that following the destruction of the First Temple and the Assyrian captivity, the scattered tribes of Israel would be reunited from around the earth. Isaiah makes mention of these tribes inhabiting Cush and Abyssinia. Now true enough, one cannot take Biblical prophecy as history---but this alludes to a *probable* Jewish presence in Eastern Africa and Ethiopia as early as the 6th Century BC.

And there are further stories linking the Ethiopian Jews to converted ancient tribes, Yemenites and immigrants of Jews forced to settle in Egypt. They may all hold some truth as the immigration of Jews to Ethiopia may have occurred in successive waves. The one thing they do all have in common is "conversion." However and whenever Judaism reached Ethiopia, it seems to have been a product of conversion. Thus the original founder population of Jews in Ethiopia (no doubt small in number) eventually became absorbed by those Ethiopians who were converted.

See the following for more information, "Jewish Communities of the World" published in 1998 by World Jewish Congress.

I would suppose an ancient Jewish settlement in Yemen may link it with Ethiopia's Jews as the regions share cultural similarity and geographic proximity.

There have been claims of Black Jews (of ancient origin) in other parts of Africa---but I have never (IMHO) put much stock into such claims. Often this involves rewriting African history and culture to make everything from the Akan to the ruins of Zimbabwe as Jewish in origin. IMHO, this has more to do with religious fervor (and a bit of ethnocentrism/racism) than actual history/archaeology.

The latest claim of any credibility has come from the Lemba of southern Africa who exhibit the cohen "priestly" gene supposedly only common among Middle Eastern and European Jews. They also speak of a Yemenite connection which may show that their legends are based on some partial facts.

While, IMHO, the Lemba are not some "lost tribe of Israel" I think *perhaps* they may have links (cultural and physical) to East Africans and thus to Yemenites---even Yemenite Jews.

Speaking of which, there has often been dispute as to whether the Queen of Sheba was from Ethiopia or Yemen. Each side claims her. Saba/Sheba is a Yemenite kingdom yet it is also an Ethiopian ancient name. Could it be (as would happen much later in the medieval era when Axum invaded Yemen) that at some time in the ancient past, southern Yemen and regions of Ethiopia were united as a state or as a cultural grouping under the shared name Saba/Sheba?

Just wondering...

DG

Paul said:

- >I don't know the answer to this, but Ethiopian Christians believe they
- > have a special connection with King Solomon through the Queen of
- > Sheba. Also, there used to be an ancient Jewish settlement in Yemen.

stormshadow said:

> Hi, I joined this group to become more familiar with
> the history of the Isrealites, after the fall of Rome.
> Which Tribe migrated to Afica?

[133|2001-03-12 10:41:32|kekai@jps.net|Re: Ethiopian Jews (off topic question about Jews in Africa)|
--- In Ta_Seti@y..., Tylor Durden wrote:

>
>
> The latest claim of any credibility has come from the Lemba
> of southern Africa who exhibit the cohen "priestly" gene
> supposedly only common among Middle Eastern and European
> Jews. They also speak of a Yemenite connection which may
> show that their legends are based on some partial facts.
>
> While, IMHO, the Lemba are not some "lost tribe of Israel"
> I think *perhaps* they may have links (cultural and physical)
> to East Africans and thus to Yemenites---even Yemenite Jews.
>

I have problems with the 'Cohen' marker. It would be remarkable if a group as small as those with Cohen surnames could have a discrete gene and that this specific one would turn up again in the Lemba.

I will reserve judgement until wider studies of this gene are conducted in Africa and the Middle East.

> Speaking of which, there has often been dispute as to whether
> the Queen of Sheba was from Ethiopia or Yemen. Each side
> claims her. Saba/Sheba is a Yemenite kingdom yet it is also
> an Ethiopian ancient name. Could it be (as would happen much
> later in the medieval era when Axum invaded Yemen) that at
> some time in the ancient past, southern Yemen and regions of
> Ethiopia were united as a state or as a cultural grouping under
> the shared name Saba/Sheba?
>

J. Angel, the mentor of S.O. Keita, theorized that Northeast African type crania start appearing in Arabia early on. If I remember right, the period is during the transition from Mesolithic to Neolithic. This might be connected with the movement of Semitic languages into Asia.

Of course, this has little to do with Biblical Saba/Sheba. Prof. Ayele Bekerie had some theories on this matter correlated with the latest archaeological evidence. I hope to be able to enlist him on this group.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[134|2001-03-13 06:57:39|kcamm23063@aol.com|King Teharka in the Bible: Who can help ?!!|
Greetings - A friend of mine requests the following information:

In a message dated 3/13/01 2:33:42 AM Pacific Standard Time,
dengajak@hotmail.com writes:

Dear All,

This is a quick enquiry for help with this piece of information, which I have somewhere in my files but unable to locate at present.

I want to be helped with the chapter and verse in which King Teharka is mentioned in the Bible, in relation to one of price of work I now have to complete asap. Could anyone help ?!!

Thank you all in advance for the trouble.

Best regards,

Dena

Forward Ever; Backward Never!

Karen-Yaa

[135]2001-03-13 08:32:26|kekai@jps.net|Re: King Teharka in the Bible: Who can help ?!!|

--- In Ta_Seti@y..., kcamm23063@a... wrote:

> Greetings - A friend of mine requests the following information:
>
> In a message dated 3/13/01 2:33:42 AM Pacific Standard Time,
> dengajak@h... writes:
>
> Dear All,
>
> This is a quick enquiry for help with this piece of information,

which I have

> somewhere in my files but unable to locate at present.
>
> I want to be helped with the chapter and vrese in which King Teharka

is

> mentioned in the Bible, in relation to one of price of work I now

have to

> complete asap. Could anyone help ?!!
>

Isaiah 37:9, Kings 19:9

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[136]2001-03-13 08:57:38|kcamm23063@aol.com|Re: King Teharka in the Bible: Who can help ?!!|

THANKS A MILLION, PAUL!!!

Forward Ever; Backward Never!

Karen-Yaa

[137]2001-03-13 10:21:06|Emeagwali, Gloria (History)|Some Other Old Testament References to Nubia|

Some other references to Nubia(Nubian Ethiopia) in the Old Testament:

Amos 9:7

'Are ye not as children of the Ethiopians unto me, O Children of
Israel, saith the Lord?'

Isaiah 45:14

'Thus saith the lord, the labour of Egypt and the merchandise of Ethiopia
and the Sabaeans, men of stature.....'

Jeremiah 46:9

Come up ye horses and rage ye chariots And let the mighty men come forth;
The Ethiopians

Zepaniah 2:12

'The word of the lord which came unto Zepaniah, the son of Cush.....'

Psalms 68:31

Princes shall come out of Egypt. Ethiopia shall soon stretch out her hands
unto God (Ethiopia here probably refers to the entire continent, though)
GE

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]
Sent: Tuesday, March 13, 2001 11:32 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: King Teharka in the Bible: Who can help ?!!

--- In Ta_Seti@y..., kcam23063@a... wrote:
> Greetings - A friend of mine requests the following information:
>
> In a message dated 3/13/01 2:33:42 AM Pacific Standard Time,
> dengajak@h... writes:
>
> Dear All,
>
> This is a quick enquiry for help with this piece of information,
which I have
> somewhere in my files but unable to locate at present.
>
> I want to be helped with the chapter and verse in which King Teharka
is
> mentioned in the Bible, in relation to one of price of work I now
have to
> complete asap. Could anyone help ?!!
>

Isaiah 37:9, Kings 19:9

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

[138]2001-03-13 18:59:31[storm shadow]Re: Digest Number 28]

> 1. Ethiopian Jews (off topic question about
> Jews in Africa)
> From: Tylor Durden <dg14@swt.edu>
> 2. Re: Ethiopian Jews (off topic question
> about Jews in Africa)
> From: kekai@jps.net
>

Thank you this will help to point me in the right
direction.

Also, I was wondering if there was any archiological
evidence to prove or disprove any of the claims.

Do You Yahoo!?

Yahoo! Auctions - Buy the things you want at great prices.

<http://auctions.yahoo.com/>

[139]2001-03-14 09:44:41[kekai@jps.net]Did King Tut have wide hips?

The writer avoids any mention of steatopygia, known affectionately in
modern times as 'ghetto booty.'

<http://www.egyptrevealed.com/020801-tuthip.shtml>

A Very Hip King

Tutankhamun had big hips? Well, according to latest research, his hips were enormous.

The actual appearance of the Pharaohs has always been a matter of great interest and this is particularly so for the rulers of the end of the Eighteenth Dynasty, which include Akhenaten and Tutankhamun. Both bodies survive (if the body found in tomb KV 55 in the Valley of the Kings is that of Akhenaten). Neither bodies have been studied fully and in any case, the mummified remains present a much different appearance now, than they would have had in life.

Dr. Vogelsang-Eastwood, curator of the Ethnological Museum in Leiden, has adopted a novel way of working out the size of Tutankhamun in life by looking at the many articles of his clothing found in his tomb. Until she began her research in 1992, little or no work had been done on the textiles. The tomb had been ransacked in antiquity and many clothes pulled out of chests and then crammed back into them by those who restored the burial. The clothes were not folded, and in their creased and crumpled state, they presented Howard Carter with a difficult conservation problems. Most of the clothes were simply left untouched and placed in store and it is only now that some of their secrets can be revealed.

From the dimensions of the clothing, and by making exact copies of some of the more fragile pieces, Dr. Vogelsang-Eastwood has calculated that Tutankhamun had a 31 inch chest, 29 inch waist and 43 inch hips, making him distinctly pear shaped. Statues of Akhenaten show him with similarly wide hips, although most images of Tutankhamun do not show this at all. The theory is that Tutankhamun and perhaps Akhenaten before him suffered from some form of disease which affected his weight and his hips in particular, but no one has any idea what the disease might actually be.

More work needs to be done on this, but the interpretation of such evidence is always difficult and I would suggest two things that need to be considered before too much emphasis is placed on the findings.

Firstly, it is now a well-established fact that Tutankhamun's tomb contained a substantial number of items which were not made for him but for a female ruler (perhaps Nefertiti who may have ruled as Pharaoh after Akhenaten). Many of the ritual statues and Ushabti figures have a distinctive female shape, complete with wide hips. It would not, therefore, be unreasonable to assume that perhaps not all the items of clothing in the tomb were actually those of the King. It would be interesting to see if ALL the items of clothing exhibit these dimensions or just some.

Secondly, there always seems to be a great desire to find some rare and fascinatingly named "disease" which affected Tutankhamun and Akhenaten in particular. As a confirmed "people-watcher" I know that the human body comes in many shapes and sizes and I have seen people with faces which resemble Akhenaten and even men with unusually wide and fatty hips, none of which were caused necessarily by any disease, - just the influence of genes. This is, however a fascinating area and we can only await further research with interest.

Robert Partridge, Senior Editor
[140]2001-03-15 09:11:43|kekai@jps.net|(no subject)|
There is an interesting article in the March issue of the American Journal of Human Genetics (abstract posted below).

The claims include:

*There is limited patrilineal evidence of gene flow between NW Africa and Iberia.

*About 75% of NW African Y chromosome heritage originated from E.

African migrations during the Upper Paleolithic.

*About 78% of Iberian Y chromosome heritage came from Upper Paleolithic western Asia.

*NW Africa and Iberia have about 13% and 10% paternal gene contribution from the 'Middle East' and 'sub-Saharan Africa' respectively during and after the Neolithic.

*There has been about 4% and 7% mutual paternal gene contribution to NW African and Iberia respectively from each other.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

*Hum. Genet., 68:000, 2001
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High-Resolution Analysis of Human Y-Chromosome
Variation Shows a Sharp Discontinuity and Limited Gene
Flow between Northwestern Africa and the Iberian Peninsula

Elena Bosch,^{1,*} Francesc Calafell,¹ David Comas,¹ Peter J. Oefner,²
Peter A. Underhill,³ and Jaume Bertranpetit¹

In the present study we have analyzed 44 Y-chromosome biallelic polymorphisms in population samples from northwestern (NW) Africa and the Iberian Peninsula, which allowed us to place each chromosome unequivocally in a phylogenetic tree based on >150 polymorphisms. The most striking results are that contemporary NW African and Iberian populations were found to have originated from distinctly different patrilineages and that the Strait of Gibraltar seems to have acted as a strong (although not complete) barrier to gene flow. In NW African populations, an Upper Paleolithic colonization that probably had its origin in eastern Africa contributed 75% of the current gene pool. In comparison, 78% of contemporary Iberian Y chromosomes originated in an Upper Paleolithic expansion from western Asia, along the northern rim of the Mediterranean basin. Smaller contributions to these gene pools (constituting 13% of Y chromosomes in NW Africa and 10% of Y chromosomes in Iberia) came from the Middle East during the Neolithic and, during subsequent gene flow, from Sub-Saharan to NW Africa. Finally, bidirectional gene flow across the Strait of Gibraltar has been detected: the genetic contribution of European Y chromosomes to the NW African gene pool is estimated at 4%, and NW African populations may have contributed 7% of Iberian Y chromosomes. The Islamic rule of Spain, which began in A.D. 711 and lasted almost 8 centuries, left only a minor contribution to the current Iberian Y-chromosome pool. The high-resolution analysis of the Y chromosome allows us to separate successive migratory components and to precisely quantify each historical layer.

[142]2001-03-15 09:36:16|kekai@jps.net|Fwd: Pyramids were 'modelled' on Saharan hills |
The theory below could apply equally to the hills of Upper Nubia, the direction in which the aakhu statues faced.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

<http://www.sunday-times.co.uk/news/pages/sti/2001/03/11/stifgnmid01001.html>

March 11 2001 MIDDLE EAST

Pyramids were 'modelled' on Saharan hills

John Follain

THE answer to the riddle of the great pyramids and the Sphinx at Giza could lie in the sands of the Sahara. Scientific studies have prompted claims that the monuments are copies of natural rock formations found in the desert.

Farouk El-Baz, who heads the Centre for Remote Sensing at Boston University, believes that the pyramids - which rank among the seven wonders of the ancient world - were inspired by similar shaped hills that stretch for hundreds of miles west of the Kharga oasis in southern Egypt.

El-Baz claims that knowledge of the formations was carried to the Nile valley, where the great pyramids stand, by nomads fleeing a severe drought about 5,000 years ago.

Although their original homeland is today one of the driest places in the world, El-Baz has used satellite imagery and carbon dating of plant remains and ostrich eggshells to show that it was once savanna, with tall grasses and trees that flourished around numerous lakes.

"The farmers who lived along the Nile had no idea what a pyramid looked like," said El-Baz, an American of Egyptian origin who used to work for Nasa, the space agency. "It was the nomads who knew them as giant billboards in the desert, as markers that they could see from a vast distance and that told them where to go.

"The Great Sphinx, like several pyramids, was likely built on top of a large limestone rock. The Egyptians reshaped its head in the image of their king, and they gave it a lion-like body inspired by what they had seen in the desert."

The natural "pyramids" are believed to have been formed over tens of thousands of years by water and wind erosion from what was once flat-topped rock. Their shape has altered little in the 5,000 years since the nomads left.

The first known stone pyramid was built by the pharaoh Djoser in Saqqara in the third millennium BC.

Both the Sphinx and the pyramids at Giza are thought to date from a little more than a century later.

El-Baz's claims, published in the American review Archaeology, have produced a mixed reaction from other academics.

Stephen Quirke, assistant curator at London's Petrie Museum of Egyptian Archaeology, said the theory addressed an unresolved issue concerning the pyramids: why the Egyptians had chosen to build structures of that shape.

"The big question is always why the ancient Egyptians chose the pyramid," Quirke said. "For me it comes from a tradition that is not

visible in the archeological record, and part of that may well be the set of beliefs that the nomads brought with them from the western desert."

Richard Parkinson, assistant keeper at the British Museum's ancient Egypt department, is sceptical. He remains convinced by the traditional explanation of the pyramids as a form of step that symbolised the ascent into the sky of the pharaoh buried within.
| 143|2001-03-15 14:06:08|Abstract Thought|Re: Fwd: Pyramids were 'modelled' on Saharan hills |
hello. my name is mark. this is my first time posting here, but i have a question: do those of you who study such things hold the below theory to be sound?

Pyramids were 'modelled' on Saharan hills

THE answer to the riddle of the great pyramids and the Sphinx at Giza could lie in the sands of the Sahara. Scientific studies have prompted claims that the monuments are copies of natural rock formations found in the desert.

"...where does this power come from; to fuel sweet soulful streams of blissful pleasure, brilliant white beaches and coral-strewn azure seas that seek fruition through the ocean of being? Events and people collaborate in the cosmic dance of creation and synchronicity abounds until the right person is found."

"The Wraith", by Rahkyl

Your e-mail, your network, your people...
The World is Yours - <http://www.BlackPlanet.com>
| 144|2001-03-16 08:35:54|kekai@jps.net|Re: Fwd: Pyramids were 'modelled' on Saharan hills|
--- In Ta_Seti@y..., "Abstract Thought" wrote:

> hello. my name is mark. this is my first time posting here, but i

have a question: do those of you who study such things hold the below theory to be sound?

>

From the review article, it doesn't seem like there is any literary evidence that would lead us to associate the pyramids with the Eastern Desert. It seems mainly that there is some physical resemblance between the desert hills and the pyramids. I believe the Sumerian ziggurat and some other similar structures in various places in the world are viewed as mountains. So the theory is not implausible, the question then would lie in what location served as inspiration (assuming the theory is valid.

The Egyptians wrote of terraced hillsides at Punt. This location was thought by Budge and others to be the original Egyptian homeland. Maybe, some mountain/hill on Punt served as inspiration for Djoser's stepped pyramid.

I'd like to read the original work to see if any literary support was found for this theory.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 145|2001-03-16 14:34:18|Abstract Thought|Re: Fwd: Pyramids were 'modelled' on Saharan hills|

From the review article, it doesn't seem like there is any literary evidence that would lead us to associate the pyramids with the Eastern Desert. It seems mainly that there is some physical resemblance between the desert hills and the pyramids. I believe the Sumerian ziggurat and some other similar structures in various places in the world are viewed as mountains. So the theory is not implausible, the question then would lie in what location served as inspiration (assuming the theory is valid.

in the article, mention was made later about how the pyramids were used perhaps as an ascension model for the dead pharaohs. if this article is true, and the pyramids were modeled after hills, doesn't that make the belief that the pyramids represented something much deeper invalid? or can the two coexist?

The Egyptians wrote of terraced hillsides at Punt. This location was thought by Budge and others to be the original Egyptian homeland. Maybe, some mountain/hill on Punt served as inspiration for Djoser's

stepped pyramid.

i have read this before. i question the purpose of this article only because it seems to downplay the significance of the mathematical structure of the temples. i know that there is no denying the mathematical precision with which they were made, but still, i would like to know the purposes of those doing the research.

em hetep

mark

"...where does this power come from; to fuel sweet soulful streams of blissful pleasure, brilliant white beaches and coral-strewn azure seas that seek fruition through the ocean of being? Events and people collaborate in the cosmic dance of creation and synchronicity abounds until the right person is found."

"The Wraith", by Rahkyt

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[146]2001-03-16 15:20:22|kekai@jps.net|Re: Fwd: Pyramids were 'modelled' on Saharan hills|

--- In Ta_Seti@y..., "Abstract Thought" wrote:

- >
- > From the review article, it doesn't seem like there is any literary
- > evidence that would lead us to associate the pyramids with the

Eastern Desert. It seems mainly that there is some physical resemblance between the desert hills and the pyramids. I believe the Sumerian ziggurat and some other similar structures in various places in the world are viewed as mountains. So the theory is not implausible, the question then would lie in what location served as inspiration (assuming the theory is valid.

- > ---
- > in the article, mention was made later about how the pyramids were

used perhaps as an ascension model for the dead pharaohs. >

Yes, that's the standard theory.

- > if this

article is true, and the pyramids were modeled after hills, doesn't that make the belief that the pyramids represented something much deeper invalid? or can the two coexist?

- > ---

Good question. Mountains and hills themselves are seen as means of ascent in many cases. There is certainly a lot of mystery surrounding these monuments.

- > The Egyptians wrote of terraced hillsides at Punt. This location was
- > thought by Budge and others to be the original Egyptian homeland.
- > Maybe, some mountain/hill on Punt served as inspiration for Djoser's
- > stepped pyramid.
- > ---
- > i have read this before. i question the purpose of this article

only because it seems to downplay the significance of the mathematical structure of the temples. i know that there is no denying the mathematical precision with which they were made, but still, i would like to know the purposes of those doing the research.

- >

There's no denying the incredible engineering that went into building

the Pyramids of Giza. They really stand out by themselves especially for the time period involved. I have no doubt that the Egyptians who built the pyramids had mastered geometry and many or all aspects of trigonometry.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 147|2001-03-17 08:56:46|kekai@jps.net|Fwd: More time, less stones|
More time, less stones

Compiled by Fatemah Farag

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DID Khufu have enough time to build the Great Pyramid? After years of debate, new evidence suggests he might have had time after all, reports Nevine El-Aref.

According to Zahi Hawass, director-general of the Giza Plateau, and the American scholar Mark Lehner, the answer to this question lies in the Turin Papyrus, the earliest King List, which records the names of Egypt's most important Pharaohs, the duration of their rule and major events which took place during their reigns.

Some 63 years after the papyrus was discovered by the Italian Egyptologist Drovetti, Hawass says a new study of the document reveals that Khufu might have reigned for as long as 32 years.

"Ancient Egyptians recorded the lengths of the reigns of their kings based on the bi-annual cattle count," Hawass explained. "Khufu reigned longer than we thought. Lehner and I have been studying the famous Turin Papyrus again, with special reference to Khufu because his originally reported 23-year reign would surely not have been long enough to raise such a monument as the Great Pyramid."

Meanwhile, new information about the structure of the Great Pyramid has led to a recalculation of the number and size of the blocks. Because the pyramid is now known to be built on a natural rock hill, Hawass believes the total actual number of blocks is far less than the traditional estimate of 2,300,000, and may be only 750,000. Evidence from the quarry where the blocks were cut shows the blocks could have weighed between half a ton and 1.8 tons, and not 16 tons as was once thought.

weeklyweb@ahram.org.eg
| 148|2001-03-19 09:12:52|kekai@jps.net|Nabta Playa site|
A good technical site on Nabta Playa with all the datings and artifact information:

<http://timeweb.wisdomtools.com/dbt/site40533.html#Evidence>
| 149|2001-03-19 09:14:24|kekai@jps.net|Abstract: Testing ancient Egyptian granite-working methods in Aswan|
Antiquity (Vol 75 (2001): 89-94)

Testing ancient Egyptian granite-working methods in Aswan,
Upper Egypt

Denys A. Stocks

Rose granite was a favoured, but difficult, stone to work in ancient Egypt. Recent sawing, drilling and cutting tests of the granite in Aswan suggest how exacting were those tasks for craftworkers.

Key-words: granite, stone-working, Egypt, Aswan
| 150|2001-03-19 09:29:14|Egyptian Account|Re: Nabta Playa site|
Thank you for your message, which will be forwarded to the relevant member of the Department; you will receive a reply shortly.

Please note that the Department is entering a period of moves untill August 2001, involving offices, archives, library and collections, and this may cause some delays in replying.
[154]2001-03-19 10:11:30|Egyptian Account|Re: Abstract: Testing ancient Egyptian granite-working methodsinAsw|
Thank you for your message, which will be forwarded to the relevant member of the Department; you will receive a reply shortly.

Please note that the Department is entering a period of moves untill August 2001, involving offices, archives, library and collections, and this may cause some delays in replying.
[155]2001-03-20 09:13:56|kekai@jps.net|Aswan, Abu Simbel archaeological projects to be inaugurated soon |
<http://www.uk.sis.gov.eg/online/html3/o170321m.htm>
March 17, 2001

Aswan, Abu Simbel
archaeological projects to be
inaugurated soon

Minister of Culture Farouk Hosni said that
President Hosni Mubarak is expected this month to inaugurate the
project of developing archaeological places from Aswan to Abu Simbel.

This comes within the framework of the
Ministry's plan for restoring and developing the archaeological places
from Aswan to Abu Simbel in two stages; the first of which included
Philae and Abu Simbel temples.

Farouk Hosni highlighted that the project aims at
protecting Abu Simbel's two temples from high temperature
and moisture which badly affect the temple's walls.

The Minister of Culture added that the project also
includes for the first time the use of Sound and light and
setting up a centre that would allow visitors to get acquainted
with the two temples.
[156]2001-03-20 09:47:15|kekai@jps.net|(no subject)|
Moustafa Gadalla is an Egyptian Egyptologist from Cairo. He
has some interesting views on the diffusion of Egyptian
culture into Africa. Diop thought this process began with
the early conquests of Egypt.

<http://www.egypt-tehuti.org/books/africa-toc.html>

The Heart of Africa
by Moustafa Gadalla
(1999), ISBN: 0-9652509-6-2, 352 pages, paperback, 5.5" x 8.5", \$19.95
U.S.
Fully illustrated, 28 maps.
Publisher: Tehuti Research Foundation

Read about the forgotten ancient Egyptians, who fled the foreign
invasions and religious oppressors. Read how
they rebuilt the ancient Egyptians model system in Africa, when Egypt
itself became an Arab colony. Find out how
the Islamic jihads fragmented and dispersed the African continent into
endless misery and chaos. Read about the
superiority of the ancient Egyptians' social, economical, and
political systems, and their extended application into
sub-Sahara Africa. This book uncovers the plain and simple truth,
buried underneath the deception of academia
and Arab historians.

Exiled Egyptians: The Heart of Africa

Table of Contents

Table of Contents 5
List of Maps 15

Preface 17
Standards & Terminology 19
Map of Africa 21
Map of Egypt 22

**** I. Clearing Academic Confusion ****

1. The Days After 24

2. Language, Race, and History 26

3. Dependency on Written History 28
Moslem Historical Accounts
Christian Historical Accounts

4. Western Linguists & Africa 32
Linguistic Classification Falsehoods
Falsehood of "Tribal" Classification
Ancient Egyptian Language Falsification

5. Nubia, Meroe Fictional Sham 41

**** II. Egypt: The Mother Land ****

6. Ancient Egypt & Interior Africa 46
Ancient Trade Routes
Items of Trade with Interior Africa

7. Kush: The Egyptian Frontier 51
The Archaic Period
The Old Kingdom Period
The Middle Kingdom Period
The New Kingdom Period
Napata and Other Kushite Holy Places

8. The Aftermath of the New Kingdom Era 60
Regional Governments (1072-712 BCE)
The South Rises (712-657 BCE)
The Southern Retreat
The Persians and the End of Renaissance
The Last Egyptian Pharaohs

9. Macedonian & Ptolemaic Rule 69
Ptolemies & Foreign Settlement
Revolting Against Foreign Occupation
Ptolemies and the Renegades at Meroe

10. Roman Rule 80
Struggling with the South
The Iron Hand
Taxation Without Justification
More Depopulation of Egyptians
Romans and the Renegades at Meroe
The Southern Rebels

11. The Byzantine Rule 90
Romans & Early Christians in Egypt
Christian Rampage
Philae: The Last Stand
The X-Group

12. Byzantine & Christians Self-Destruct 98
The Powerful New Monster
Christian Family Feud

The Persian Interlude
Cyrus: A Taste of Their Own Medicine

13. Christians Sell Out Egypt to the Arabs 102
Christians' Gift to Mohammed
Islam Rises Out of the Rubble
Kush: Ambiguous Christian Era
Kush Repulses the Arabs

14. Egypt: The Arab Colony 107
The Murderous Musical Chairs
Resisting the Arab Rule
The Fatimid Locusts Destroy Egypt
The Murderous Musical Chairs Continue
Arab Republic of Egypt

***** III. Dispersing the Egyptian Seeds *****

15. Populating Western Africa 120
Western Africa Population Explosion
Egypt: Source of People, Knowledge,
and Wealth
Progression of Population Patterns
in West Africa

16. Between the Nile & Lake Chad 130
Mass Migration
The Founding of Duguwa(Kanem) Confederation
(between Lower Kush & Lake Chad)
Southern Kordofan Region
The Tungur Confederation & The Tumagera
The Sa-u (West and South of the Lake)
Pre-Islamic Bornu (A Child of the Sa-u)

17. New Beginning at the Benu 140
The Nok Culture
The Jukun
The Bantu at the Upper Benu River

18. MaBa-u (Hausa) Commonwealth 152
The Alliance of the Sevens
Examples of Ancient Egypt Similarities
The Legend of the MaBa-u (Hausa) Founders

19. The Pearls of the Niger River 158
Migration from the Nile to the Niger
Examples of Ancient Egyptian Similarities
The Niger River (The Other Nile)
Ginne: The Western Pearl of the Niger

20. Wagadu (Ghana) Commonwealth 166
The Westerly Confederation
Soninke (Founders of Ancient Wagadu
and Songhai)
Soninke's Ancient Egyptian Traditions
The Gold Mystery and Wangara

21. Trading With the Devil 172
New Saharan Trade Activities (the Gold Rush)
Trade Routes in the Sahara & Western Africa
Trade Items
The Wolf in Sheep's Clothing
Conversion, Death, or Enslavement
(The Islamic Doctrine)
The Barbarian Berbers (Hired Mercenaries)
The 11th Century Massacres

***** IV. The Egyptian Model & The New Societies *****

22. Religious Beliefs 182

Falsification of Ancient Egyptian and

African Belief Systems

Monotheism

Cosmology and the Origin of the Universe

The Mighty Word

The Name (Ren) Significance

Energies that Animate the Universe

Animism (The Energized Universe)

Ausar(Osiris) and the Ancestor Spirits

Interacting with the Animated World

Ma-at: The Way

Serpent Significance

Spirited Groves and Trees

Male Initiation and Circumcision

23. Social & Political Structures 202

As Above So Below

Matrilineal/Matriarchal Society

The Family Lineage

Polity / Village

Alliance of Individual Polities

Relationship Between Land and People

The Legitimacy and Role of King/Leader/Head

The Leader, Fertility, and the Moon

Energizing the Master Servant

24. Division of Labor 218

Inborn Destiny

Division of Labor/Castes/Classes

Dynamics Within Each Labor Division/Caste

Dynamics Between the Occupations/Layers

1) Public Servants (Intermediaries)

2) The Farming Community (Nobles & Farmers)

3) The Artisans (Manifesters of the Cosmic Word)

a) The Smiths

b) The Weavers

c) Leatherworkers

d) Wordsmiths (Storytellers)

4) Servile Bondsmen

5) Homeless Herders

25. Linguistic Similarities 236

***** V. The Islamic Onslaughts on Western Africa *****

26. Wagadu(Ghana) is Shattered 242

The 1076 Barbarian Northern Blow

The Barbarian Keita Clan Southern

Assault (1235 CE)

27. Keita Clan (Mali) Islamic Rule 245

Ushering Africa's Dark Age

The Illegitimate Murderous Succession

28. Songhai Under Islamic Rule 248

Keita Rule Over the Niger Pearls

The Sunni Rulers

The Askia Islamic Military Rule

The Militaristic Collapse (1590)

29. Lake Chad Basin in Distress 252
Western Kanem Islamic Coup of 1068
The Bulala Resist the Moslem Intrusion
The Islamization of Bornu

30. The Southern Exodus 257
The Safer South
Yorubaland
Benin
Mossi Kingdoms

31. Turmoil Between Lake Chad and the Nile Valley 265
The Sennar(Fung) Confederation
The Tungur Breakups (Dar-Fur & Wadai)

32. The Fulani Islamic Slaughter Campaign 270
The Pastoral Fulani
The Aftermath of Firearms Introduction
(17th & 18th centuries Devastations)
Plotting the Slaughter Campaigns
The Serial Killings (A Two Thousand Mile Trail of Terror)
The Sokoto Caliphate (Bloody Animal Farm)
Islamic Righteousness between Bornu and the Fulani

***** VI. The Last Two Centuries *****

33. European Colonialism 282
Fulani Islamic Jihads and Africa's Misery
The Europeans End Islamic Jihads
European Delineation of African Borders

34. Independence & A Dark Future 287
End of European Colonialism
Political and Social Systems

***** VII. Epilogue *****

35. Fragmented But Never Forgotten 292
The Kotoko
The Highlands of Central Cameroon
The Bamun
Ga/Gan/Gang
Dogon
Bozo
The Bantu Dispersion Into Interior & Southern Africa
Non-Moslem Peoples of the Sudan
Egypt Now

36. Let Freedom Ring 306
Bring the Walls Down
Time for Rebirth

***** Appendixes *****

A. Glossary 310
B. Selected Bibliography 315

C. Notes & Sources 321
D. Index 336
E. About Our Books 350
E. Order Form 352
[157]2001-03-20 15:54:38[Emeagwali, Gloria (History)]Re: (unknown)|
I read one of Gadalla's texts on Ancient Egypt and found the work
extremely useful and illuminating.I look forward to getting this new work.

Gloria Emeagwali

-----Original Message-----
From: kekai@jps.net [mailto:kekai@jps.net]
Sent: Tuesday, March 20, 2001 12:47 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] (unknown)

Moustafa Gadalla is an Egyptian Egyptologist from Cairo. He
has some interesting views on the diffusion of Egyptian
culture into Africa. Diop thought this process began with
the early conquests of Egypt.

<http://www.egypt-tehuti.org/books/africa-toc.html>

The Heart of Africa
by Moustafa Gadalla
(1999), ISBN: 0-9652509-6-2, 352 pages, paperback, 5.5" x 8.5", \$19.95
U.S.
Fully illustrated, 28 maps.
Publisher: Tehuti Research Foundation

Read about the forgotten ancient Egyptians, who fled the foreign
invasions and religious oppressors. Read how
they rebuilt the ancient Egyptians model system in Africa, when Egypt
itself became an Arab colony. Find out how
the Islamic jihads fragmented and dispersed the African continent into
endless misery and chaos. Read about the
superiority of the ancient Egyptians' social, economical, and
political systems, and their extended application into
sub-Sahara Africa. This book uncovers the plain and simple truth,
buried underneath the deception of academia
and Arab historians.

Exiled Egyptians: The Heart of Africa

Table of Contents

Table of Contents 5
List of Maps 15
Preface 17
Standards & Terminology 19
Map of Africa 21
Map of Egypt 22

**** I. Clearing Academic Confusion ****

- 1. The Days After 24
- 2. Language, Race, and History 26
- 3. Dependency on Written History 28
Moslem Historical Accounts
Christian Historical Accounts

4. Western Linguists & Africa 32
Linguistic Classification Falsehoods
Falsehood of "Tribal" Classification
Ancient Egyptian Language Falsification

5. Nubia, Meroe Fictional Sham 41

**** II. Egypt: The Mother Land ****

6. Ancient Egypt & Interior Africa 46
Ancient Trade Routes
Items of Trade with Interior Africa

7. Kush: The Egyptian Frontier 51
The Archaic Period
The Old Kingdom Period
The Middle Kingdom Period
The New Kingdom Period
Napata and Other Kushite Holy Places

8. The Aftermath of the New Kingdom Era 60
Regional Governments (1072-712 BCE)
The South Rises (712-657 BCE)
The Southern Retreat
The Persians and the End of Renaissance
The Last Egyptian Pharaohs

9. Macedonian & Ptolemaic Rule 69
Ptolemies & Foreign Settlement
Revolting Against Foreign Occupation
Ptolemies and the Renegades at Meroe

10. Roman Rule 80
Struggling with the South
The Iron Hand
Taxation Without Justification
More Depopulation of Egyptians
Romans and the Renegades at Meroe
The Southern Rebels

11. The Byzantine Rule 90
Romans & Early Christians in Egypt
Christian Rampage
Philae: The Last Stand
The X-Group

12. Byzantine & Christians Self-Destruct 98
The Powerful New Monster
Christian Family Feud
The Persian Interlude
Cyrus: A Taste of Their Own Medicine

13. Christians Sell Out Egypt to the Arabs 102
Christians' Gift to Mohammed
Islam Rises Out of the Rubble
Kush: Ambiguous Christian Era
Kush Repulses the Arabs

14. Egypt: The Arab Colony 107
The Murderous Musical Chairs
Resisting the Arab Rule
The Fatimid Locusts Destroy Egypt
The Murderous Musical Chairs Continue
Arab Republic of Egypt

***** III. Dispersing the Egyptian Seeds *****

15. Populating Western Africa 120
Western Africa Population Explosion
Egypt: Source of People, Knowledge,
and Wealth
Progression of Population Patterns
in West Africa

16. Between the Nile & Lake Chad 130
Mass Migration
The Founding of Duguwa(Kanem) Confederation
(between Lower Kush & Lake Chad)
Southern Kordofan Region
The Tungur Confederation & The Tumagera
The Sa-u (West and South of the Lake)
Pre-Islamic Bornu (A Child of the Sa-u)

17. New Beginning at the Benu 140
The Nok Culture
The Jukun
The Bantu at the Upper Benu River

18. MaBa-u (Hausa) Commonwealth 152
The Alliance of the Sevens
Examples of Ancient Egypt Similarities
The Legend of the MaBa-u (Hausa) Founders

19. The Pearls of the Niger River 158
Migration from the Nile to the Niger
Examples of Ancient Egyptian Similarities
The Niger River (The Other Nile)
Ginne: The Western Pearl of the Niger

20. Wagadu (Ghana) Commonwealth 166
The Westerly Confederation
Soninke (Founders of Ancient Wagadu
and Songhai)
Soninke's Ancient Egyptian Traditions
The Gold Mystery and Wangara

21. Trading With the Devil 172
New Saharan Trade Activities (the Gold Rush)
Trade Routes in the Sahara & Western Africa
Trade Items
The Wolf in Sheep's Clothing
Conversion, Death, or Enslavement
(The Islamic Doctrine)
The Barbarian Berbers (Hired Mercenaries)
The 11th Century Massacres

***** IV. The Egyptian Model & The New Societies *****

22. Religious Beliefs 182
Falsification of Ancient Egyptian and
African Belief Systems
Monotheism
Cosmology and the Origin of the Universe
The Mighty Word
The Name (Ren) Significance
Energies that Animate the Universe
Animism (The Energized Universe)
Ausar(Osiris) and the Ancestor Spirits
Interacting with the Animated World

Ma-at: The Way
Serpent Significance
Spirited Groves and Trees
Male Initiation and Circumcision

23. Social & Political Structures 202
As Above So Below
Matrilineal/Matriarchal Society
The Family Lineage
Polity / Village
Alliance of Individual Polities
Relationship Between Land and People
The Legitimacy and Role of King/Leader/Head
The Leader, Fertility, and the Moon
Energizing the Master Servant

24. Division of Labor 218
Inborn Destiny
Division of Labor/Castes/Classes
Dynamics Within Each Labor Division/Caste
Dynamics Between the Occupations/Layers
1) Public Servants (Intermediaries)
2) The Farming Community (Nobles & Farmers)
3) The Artisans (Manifesters of the Cosmic Word)
a) The Smiths
b) The Weavers
c) Leatherworkers
d) Wordsmiths (Storytellers)
4) Servile Bondsmen
5) Homeless Herders

25. Linguistic Similarities 236

***** V. The Islamic Onslaughts on Western Africa *****

26. Wagadu(Ghana) is Shattered 242
The 1076 Barbarian Northern Blow
The Barbarian Keita Clan Southern
Assault (1235 CE)

27. Keita Clan (Mali) Islamic Rule 245
Ushering Africa's Dark Age
The Illegitimate Murderous Succession

28. Songhai Under Islamic Rule 248
Keita Rule Over the Niger Pearls
The Sunni Rulers
The Askia Islamic Military Rule
The Militaristic Collapse (1590)

29. Lake Chad Basin in Distress 252
Western Kanem Islamic Coup of 1068
The Bulala Resist the Moslem Intrusion
The Islamization of Bornu

30. The Southern Exodus 257
The Safer South
Yorubaland
Benin
Mossi Kingdoms

31. Turmoil Between Lake Chad and the Nile Valley 265
The Sennar(Fung) Confederation
The Tungur Breakups (Dar-Fur & Wadai)

32. The Fulani Islamic Slaughter Campaign 270
The Pastoral Fulani
The Aftermath of Firearms Introduction
(17th & 18th centuries Devastations)
Plotting the Slaughter Campaigns
The Serial Killings (A Two Thousand Mile Trail of Terror)
The Sokoto Caliphate (Bloody Animal Farm)
Islamic Righteousness between Bornu and the Fulani

***** VI. The Last Two Centuries *****

33. European Colonialism 282
Fulani Islamic Jihads and Africa's Misery
The Europeans End Islamic Jihads
European Delineation of African Borders

34. Independence & A Dark Future 287
End of European Colonialism
Political and Social Systems

***** VII. Epilogue *****

35. Fragmented But Never Forgotten 292
The Kotoko
The Highlands of Central Cameroon
The Bamun
Ga/Gan/Gang
Dogon
Bozo
The Bantu Dispersion Into Interior & Southern Africa
Non-Moslem Peoples of the Sudan
Egypt Now

36. Let Freedom Ring 306
Bring the Walls Down
Time for Rebirth

***** Appendixes *****

A. Glossary 310
B. Selected Bibliography 315
C. Notes & Sources 321
D. Index 336
E. About Our Books 350
E. Order Form 352

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| 158|2001-03-21 09:32:56|kekai@jps.net|Re: (unknown)|

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)" wrote:

> I read one of Gadalla's texts on Ancient Egypt and found the work

> extremely useful and illuminating.I look forward to getting this new work.

>

Yes, it sounds very interesting. I especially like Gadalla's approach of searching for ancient Egyptian culture that has survived in modern Egyptians.

It's hard to deny that rituals like the sed, the ritual/actual slaying of the divine king in Egypt is not related to similar practices all over Africa. I'm sure Gadalla can enlighten us to some other links that aren't so well known.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[159]2001-03-21 09:35:32|kekai@jps.net|Fwd: New riddle over Sphinx's future|
<http://www.independent.co.uk/news/World/Africa/2001-03/sphinx180301.shtml>

New riddle over Sphinx's future

By Adel Darwish

18 March 2001

The Great Sphinx at Giza, near Cairo, famous in mythology for its deadly riddle, has set a new poser for archaeologists. Why, after the Egyptian government spent 10 years and millions of dollars on its restoration, is it now in imminent danger of crumbling into the desert?

A British team of Egyptologists believes that the huge 4,500-year-old man-headed lion in the shadow of the pyramids, one of the world's greatest tourist attractions, could collapse within 25 years as a direct result of the techniques intended to save it.

The project to restore the Sphinx was mounted after a block of stone fell from its shoulder in 1988. Some experts believed the base of the statue was being undermined by a rising water table. Others blamed pollution. The bill soared as restorers used 12,000 limestone blocks to shore up the statue's stomach, legs and paws.

British Egyptologist Ahmad Osman and Dr Ali el-Kholy, former head of Egyptian Board of Antiquities, fear the chemicals used by the restorers, shoddy workmanship and the failure to close the site to visitors could prove fatal.

The Sphinx, dating back to the 4th dynasty pharaoh Chephren, had been immersed in sand for at least 2,000 years until it was uncovered in 1926. "The Sphinx, which has been guarding the Giza necropolis for thousands of years, seems to be approaching the end of its life," said Mr Osman. "Unless revolutionary steps are taken it will disintegrate in 25 years."

The new stone, it has emerged, was simply used to cover decaying parts of the statue. Other deteriorating parts of the monument were left untreated.

* A 40-year-old Japanese woman who lives in Egypt with her British husband was stabbed yesterday during a visit to the pyramids. The couple and their son, eight, and daughter, six, were confronted by a man who screamed at the victim before stabbing her in the stomach and back. She was not seriously hurt. Police shot and wounded the 35-year-old attacker.
[160]2001-03-22 00:06:02[Tamara L. Siuda]AE ritual survivals
Paul Kekai Menansala wrote:

- > Yes, it sounds very interesting. I especially like Gadalla's approach
- > of searching for ancient Egyptian culture that has survived in modern Egyptians.
- > It's hard to deny that rituals like the sed, the ritual/actual slaying
- > of the divine king in Egypt is not related to similar practices all over Africa. I'm sure Gadalla can enlighten us to some other links
- > that aren't so well known.

It's encouraging that a number of people are finally writing about both the survivals of ancient Egyptian cultural and religious practices (as makes perfect sense; the people are the people), and about the similarities of many practices on the African continent and not just in north Africa.

I wanted to share that there is a well-known practice amongst the Egyptians at modern-day Thebes that is clearly pharaonic in origin. Yearly, at a mulid (a supposedly Islamic festival in honor of a deceased holy man) in the city, boats are taken out of the water or created from scratch, filled with children, candies and flowers like Mardi Gras floats in other places, and paraded about town, ending at the ancient Luxor temple where the "blessing of the oars" is practiced. Upon viewing the parade one is immediately reminded of the procession of Opet Festival, where sacred barges of Amun "visited" Mut's temple at Luxor yearly. An Egyptologist friend actually talked one group into building a replica of the ancient "henu" boat used to carry divine statues. The resulting photograph of kids sitting in the ancient boat carried on the shoulders of Egyptian men is quite a sight!

Tamara

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

[161]2001-03-22 09:17:11|kekai@jps.net[Re: AE ritual survivals]
Thank you for your insight. AE cultural survivals have been studied more amongst Nilotic peoples like the Shilluk and Nuer than in modern Egypt.

One survival, though, that most of us are familiar with is that of the use of the shadoof in irrigation. I remember talking with an Egyptian friend in college who said that wedding ceremonies where he was from were largely inherited from AE. He wore his hair in dreadlocks, but this because he was a member of a reggae band ;).

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.html>

- In Ta_Seti@y..., "Tamara L. Siuda" wrote:
- >
 - > It's encouraging that a number of people are finally writing about both the> survivals of ancient Egyptian cultural and religious practices (as makes> perfect sense; the people are the people), and about the similarities of> many practices on the African continent and not just in north Africa.
 - >
 - > I wanted to share that there is a well-known practice amongst the Egyptians> at modern-day Thebes that is clearly pharaonic in origin.

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>
> Tamara
>
> =====
> Tamara L. Siuda
> t-siuda-10@a...
> =====

| 162|2001-03-22 15:20:08|kekai@jps.net|Museum to repatriate stolen Nok treasures|
The Guardian Online - <http://nrguardiannews.com>
Tuesday, March 20, 2001
Museum to repatriate stolen treasures

Heritage

By Ozolua Uhakheme

THREE NOK statues dating back from 500 BC and AD 500, worth over 300,000 pounds, currently with The Louvre Museum, Paris, France, are among dozens of stolen artefacts from Nigeria listed for repatriation from major arts dealers across Europe by the federal government.

This was part of resolutions reached by the board of National Commission for Museums and Monuments (NCMM) at its recent inaugural meeting at Abuja on measures to preserve and protect the nation's treasures that have been plundered for years.

According to Dr. Omotoso Eluyemi, director-general of the commission, who is expected to lead the recovery team to Europe, the commission has commenced negotiations with some of the affected arts galleries, citing cities like Hague, Paris, Zurich and London as hotspots of stolen African antiquities.

"We have been in touch with the French government concerning this, and they have responded by inviting the commission to come over there to examine the works so as to negotiate. In fact, the searchlight of the team will not only be on Paris, but other cities like Zurich, Hague, and London, where a large number of Nigerian artefacts are kept.

"They have sent the commission a list of works in their possession ... and the team will soon recover the works through subtle means," he assured.

In November last year, a leading British archaeologist, Lord Renfrew of Kaimsthorn, director of the Cambridge University Institute of Archaeological Research, had accused President M. Chirac of France of engineering the fraudulent acquisition of these antiquities from Nigeria. According to The Times of London November 18, 2000, the archaeologist told a United Nations conference that "the conduct of Chirac and the Louvre in attempting to cover up the contraband origins of the statues, had set a deplorable example for international efforts to halt the plunder of archaeological treasures".

It would be recalled that a 19th century tribal crown belonging to one of the past traditional rulers of Abeokuta, Ogun State capital,

resurfaced at a London private gallery in June last year. According to report, the collector who deals in African objects was said to have sold the crown to a newspaper organisation, but however claimed ignorant of the fact that the artefacts were illegally carted away from Nigeria. He argued that there is no way he could have known if the objects in his collection were stolen.

But in December last year, and January this year, 143 artefacts and an Ife Bronze Head were respectively intercepted by security operatives at the Murtala Mohammed Airport, Lagos as smugglers attempted to export them. Security reports revealed that some museum workers are linked to the January deal which has attracted finger prints experts in the investigation. The bronze object was claimed to be heading to Houston Art Gallery and as part of Goldston Collection.

Last Thursday, Dr. Eluyemi, who has been uncomfortable with the development, was at the Lagos Museum to charge museum workers to be more honest and dedicated to their responsibilities as custodians of the nation's treasures. He told the workers that the job of safeguarding works in the museum is the duty of every museum worker, who must work towards leaving a heritage for future generations.

Professor Olu Obafemi, the chairman of the board of the commission, who was at the Lagos Museum in company of the DG, told the gathering of museum workers that the image of the museum is on the low ebb following reports of pillage of antiquities by criminals, and the frequent stealing of artefacts from museums with the assistance of museum workers.

He maintained that the antiquities in the museums are for the pleasure of all, and should be preserved for generations yet unborn. The University of Ilorin theatre don, stressed that Nigerian heritage has become the envy of the colonialist and civilisational valuers, which is why the treasures are the target of foreign smugglers.

"It is an attempt to erase our history and civilisation. It is also to replace our indigenous canons with western ideas. Once all our proposals are sold to the government, the commission shall spring to action. Museum should be re-evaluated and properly positioned to meet the new challenges. A situation where the culture ministry is rated grade C, and at the bottom of the ladder is not ideal for the growth of culture," Professor Obafemi told The Guardian. The board held its first inaugural meeting between February 25 and 26, resolving to give adequate attention to the problems confronting the museum. The chairman disclosed that the issues would be confronted in multidimensional approach such that no aspect will be left untouched.

He added that given the state of the museums, "little seems to be known of the potentials of the sector, both in private and public sectors. People look at the museums with disdain, and as a place for idol worshipping. Unfortunately, art is one part of the environment, and the soul of the nation.

"In handling the issues, the neglected areas of the museums must be addressed, while effective enlightenment programmes embarked upon to educate people of the significance and roles of museum in national development and international cultural exchange.

"If the museums and monuments are well managed under good atmosphere, Nigeria stands good chance of generating revenues from it. Investment in the arts may not be accompanied by immediate reward, but it is an enduring investment".

On how the board will handle some of the lingering welfare problems in the commission, Obafemi explained that already functioning committees have been set up to take a total look at the various problems plaguing the commission. He disclosed that the board has approved the recent promotion of workers which covered 1997, 1998 and 1999; appraisal periods, while that of 2000 is receiving attention.

He reiterated the commission's resolve to deal with any staff found dragging the commission's name into disrepute. According to Obafemi, it will not be business as usual, as the commission would not hesitate to deal with such individual according to the law. Recently, three staffers of the Port Harcourt office of the commission found guilty of aiding and abetting smugglers of artefacts have since been handed over to the security for prosecution, he added.

Part of the areas the board is also giving immediate attention is the power supply to the Lagos Museum which has been non-existent, no thanks to the epileptic power supply by National Electric Power Authority (NEPA). In no distant time, the chairman said, the generating plant at the museum would be overhauled while supply of diesel will be made regular so as to make the museum a conducive environment.

[163]2001-03-23 06:52:41[Wu Killa B]FWD: Egyptian oasis yields 11 mummies| Egyptian oasis yields 11 mummies

CAIRO, Egypt (AP) - Archaeologists have found 11 mummies in Egypt's Western Desert, including one of a child entombed with his parents and wearing a mask that shows him in tears.

The mummies are about 1,800 years old, Egypt's Supreme Council of Antiquities said in a statement. They belong to one family, are in good condition and were found near Bahariya Oasis, 215 miles southwest of Cairo.

"The most beautiful one is that of a 3-year-old child lying next to the mummies of his father and mother. It has a mask with the drawing of a child who appears to be crying, " the head of the council, Gabballah Ali Gabballah, said in the statement.

Some of the mummies have plaster casts bearing paintings of the gods of the afterlife. In the past two years, dozens of mummies have been found in the Bahariya area.

Full article at: <http://www.infobeat.com/fullArticle?article=406497490>
[164]2001-03-23 10:40:47[kekai@jps.net]Fwd: HLA genes in Macedonians and the sub-Saharan origin of the Gre| This was an eye-opener. Probably the most important study from the African-centered viewpoint since Prowse et al.

---Medline abstract---

Tissue Antigens 2001 Feb;57(2):118-127

HLA genes in Macedonians and the sub-Saharan origin of the Greeks.

Arnaiz-Villena A, Dimitroski K, Pacho A, Moscoso J, Gomez-Casado E, Silvera-Redondo C, Varela P, Blagoevska M, Zdravkovska V, Martinez-Laso J

Department of Immunology and Molecular Biology, H. 12 de Octubre, Universidad Complutense, Madrid, Spain; Tissue Typing laboratory. Institute of Blood Transfusion, Skopje. Republic of Macedonia.

HLA alleles have been determined in individuals from the Republic of Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele frequencies and extended haplotypes have been for the first time determined and the results compared to those of other Mediterraneans, particularly with their neighbouring Greeks.

Genetic distances, neighbor-joining dendrograms and correspondence analysis have been performed. The following conclusions have been reached: 1) Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians, 2) Macedonians are not related with

geographically close Greeks, who do not belong to the "older" Mediterranean substratum, 3) Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups.

Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as *0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304 and *1310. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group and finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour joining dendrograms and correspondence analyses.

The time period when these relationships might have occurred was ancient but uncertain and might be related to the displacement of Egyptian-Ethiopian people living in pharaonic Egypt.
165|2001-03-24 23:48:41|Lincoln C Smith|Sydney|

Is there any group members from Sydney Australia interested in starting an in person group. We could regularly get together to discuss Ancient Egypt and related topics in a fun environment. We could occasionally get expert guest speakers, shares photos, books and videos. It could be fun. Please email me directly if interested. Thanks.

Lincoln

helslinc@dingoblue.net.au

| 166|2001-03-25 11:16:51|kekai@jps.net|Call for papers: "African Philosophy and the Analytic Tradition"|

"African Philosophy and the Analytic Tradition"

South Africa

May 15, 2001

Call for Papers: "African Philosophy and the Analytic Tradition" Special edition of philosophical papers.

Guest editor: Richard H. Bell, Dept of Philosophy, The College of Wooster (USA). Article submissions are welcome on any topic relevant to the relationship between African philosophy and the analytic tradition in philosophy.

This includes, but is not restricted to, such topics as:

*The relevance, use or limitations of the analytic approach for African philosophy.

*The relevance, use or limitations of African philosophy to topics of traditional interest to analytic philosophers.

*The analysis of concepts particular to the contemporary African context, including such as race and racism, justice, human rights and democracy, amnesty and reconciliation, issues in development ethics or issues related to cultural diversity and multiculturalism in Africa.

*The nature of African philosophy in terms of its similarity to and distinctness from the analytic tradition.

Deadline for submission of manuscripts is May 15, 2001. The issue will appear in October of 2001, and will be comprised of both invited and submitted articles.

Interested contributors should send two hard copies of the manuscript, as well as a copy saved on a new 3.5-inch diskette, to Philosophical Papers, Department of Philosophy, Rhodes University, Grahamstown, 6140, South Africa.

Further enquiries may be addressed to either:

Prof Richard H. Bell, Email: rbell@acs.wooster.edu or
Ward Jones (Editor, Philosophical Papers),
Email: w.jones@ru.ac.za.
| 167|2001-03-25 11:49:14|kekai@jps.net|Book review: African Fractals|

[http://www.africanbynature.com/Merchant2/merchant.mv?Screen=PROD&Store
_Code=TFW&Product_Code=ABNB130](http://www.africanbynature.com/Merchant2/merchant.mv?Screen=PROD&Store_Code=TFW&Product_Code=ABNB130)

AFRICAN FRACTALS

Modern Computing and Indigenous Design

Fractal geometry has emerged as one of the most exciting frontiers in the fusion between mathematics and information technology. Fractals can be seen in many of the swirling patterns produced by computer graphics, and have become an important new tool for modeling in biology, geology, and other natural sciences. While fractal geometry can take us into the far reaches of high tech science, its patterns are surprisingly common in traditional African designs, and some of its basic concepts are fundamental to African knowledge systems.

In traditional African settlements tend to use fractal structure--circles of circles of circular dwellings, rectangular walls enclosing ever-smaller rectangles, and streets in which broad avenues branch down to tiny footpaths with striking geometric repetition. These indigenous fractals are not limited to architecture; their recursive patterns echo throughout many disparate African designs and knowledge systems.

African Fractals introduces readers to fractal geometry and explores the ways it is expressed in African cultures. Drawing on interviews with African designers, artists, and scientists, Ron Eglash investigates fractals in African architecture, traditional hairstyling, textiles, sculpture, painting, carving, metalwork, religion, games, quantitative techniques, and symbolic systems.

He also examines the political and social implications of the existence of African fractal geometry. Both clear and complex, this book makes a unique contribution to the study of mathematics, African culture, anthropology, aesthetic design and computer simulations.

Part I: Introductions 1. Introduction to fractal geometry 2. Fractals in African settlement architecture 3. Fractals in cross-cultural comparison 4. Intention and invention in design

Part II: African Fractal Mathematics 5. Geometric algorithms 6. Scaling 7. Numeric systems 8. Recursion 9. Infinity 10. Complexity

Part III: Implications 11.Theoretical frameworks in cultural studies of knowledge 12. The politics of African Fractals 13. Fractals in the European history of mathematics 14. Conclusion: Futures for African fractals

Dr. Ron Eglash, Assistant Professor, Department of Science and Technology Studies Rensselaer Polytechnic Institute (RPI) Troy, NY, softcover, 275 pages

Visit Dr. Eglash's website:
<http://www.rpi.edu/~eglash/eglash.dir/afactal.htm>

| 168|2001-03-26 09:28:20|Wu Killa B|FWD: The Berbers: Defending North Africa's Cultural Heritage|
This isn't really related directly to the list...

but no discussion of any portion of North Africa seems complete without bringing up the Berbers.

I've always found them an interesting study--- heterogenous racial types with a (generally speaking) homogeneous culture.

DG

The Berbers: Defending North Africa's Cultural Heritage
By Hisham Aidi
Africana.com

The Berbers, to most who have even heard of them, seem a long-ago, exotic people. But the Berbers are still here, a vital part of the population of North Africa especially Morocco, Algeria, Tunisia and Libya and many have begun fighting back against governments that insist they abandon their Berber identity to become Arabs.

full article: http://www.africana.com/index_20010326.htm
[169|2001-03-26 15:38:08|kekai@jps.net|NEWS: El Nuba historical area development projects| Three airports in El Nuba

An integrated project to develop El Nuba historical area has started south Aswan. The project includes the development of the archaeological sites and the temples located along Nasser Lake. Three airports are to be built in El Emda, Wadi El Seboue and Gerf Hussein as announced by Minister Farouk Hosni. Helicopter and flying ambulance will have access to these airports as well as charters. The completion of the project is due in six months and will cost 7.5 million EGL.as it include the maintenance and restoration of temples and monuments in the area.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[170|2001-03-27 08:05:30|amneht@hotmail.com|Archeologists uncover ancient Sumerian town| Although this is not about Egypt, thought it would be of interest.

amneh

Archeologists uncover ancient Sumerian town

The remains of the Sumerian town in Iraq, dating back to 2,700 BC, included the oldest known cemetery

March 21, 2001, 09:39 AM
BAGHDAD (AFP English)

Iraqi archeologists have uncovered the remains of a Sumerian town dating back to 2,700 BC, including what the head of the excavation team said could be the oldest cemetery known to mankind.

"Remains show that the town stretched over six square kilometers (two square miles) and excavations started in 1999 have uncovered many houses, a palace, a temple and a huge cemetery," said Haidar Abdul Wahad, head of the archeology team.

"The cemetery has thousands of tombs dating from between 2,300 and 2,600 BC, which is the oldest cemetery in the history of mankind," said Abdul Wahad.

"We found curled-up skeletons of men, women and children," he said. "The team has also found pottery, figurines, jars, glasses and jewelry as well as other items such as knives and axes."

Abdul Wahad said the palace covered 2,500 square meters (26,900 square feet) and was surrounded by a wall 2.5 meters (eight feet) thick.

But the head archeologist said that the site had been pillaged in 1991 in the thick of the Gulf War in which Iraqi occupation troops were expelled from neighboring Kuwait.

"Around 4,000 archeological pieces were stolen, with antiques traffickers smuggling some of their booty into Turkey."

Despite the looting, the head of Iraq's department of archeology and heritage, Donni George, dubbed the discovery as "an important event because it will throw light on the Sumerian era."

"The town, whose name is not known, was probably an administrative and religious center, given it had a temple, palace ziggurat and cemetery," he said.

The town lies in the desert region of Um Al Aqareb, or "mother of the scorpions", almost 300 kilometers (190 miles) south of Baghdad and so called because of its large number of scorpions.

It is just 120 kilometers (75 miles) north of Ur, the most splendid of all the ancient Sumerian cities of Mesopotamia, witnessing its peak in about 4,000 BC.

Ur, which contains the remains of the famous ziggurat -- a three-tiered edifice standing more than 17 meters (56 feet) high -- spreads out over nine square kilometers (3.5 square miles) and houses a mass of temples, palaces and royal tombs.

Ur, the Biblical birthplace of Abraham, has been linked to Gilgamesh, the king of Uruk, who is one of the main figures in Assyrian and Babylonian mythology.

Iraq, and especially the northern province of Kurdistan, contains more than 10,000 archeological sites, most of which have still not yet been uncovered, according to official statistics.

Following the Gulf War, Baghdad accused US soldiers of having stolen some treasures from Ur.

Iraq has also repeatedly accused foreigners of financing the theft of archeological pieces and pointed an accusing finger at diplomats posted in Baghdad and UN employees.

Before the embargo imposed on Iraq in August 1990 for invading Kuwait, Iraq played host to numerous foreign archeological expeditions each year.

© 2001 AFP
| 172|2001-03-27 08:38:33|amneht@hotmail.com|Mummy knows best, offers clues to illnesses |
Mummy knows best, offers clues to illnesses

Mummies have solved the mystery of ages, showing ill health sufferings such as migraine, diabetes

March 15, 2001, 03:23 PM
(Agencies)

Three-dimensional movies, Portraits and skulls of mummified Egyptians have yielded a remarkable insight into the neurological problems of people who lived 2,000 years ago. They have solved a mystery of the

ages, indicating that they suffered ill health such as epilepsy, migraine and diabetes.

Researchers from the US and Britain looked at 200 "mummy portraits" from the start of the first millennium, exhibited in the British Museum and Metropolitan Museum of Art in NY. They used 3-D scanning and calipers to measure 32 skulls excavated at Hawara, northern Egypt.

In November 2000 researchers have made a similar approach in making a virtual tour through the body and skull of an unidentified royal Egyptian who died 3,000 years ago to prove that he was Ramses I, first ruler of the 19th dynasty.

They Used CT scans (or computer tomography, a form of X-ray photography), and sophisticated imaging software, that they created movies to allow viewers take an almost seamless virtual tour of the body cavities.

Researchers working on finding clues of illnesses in ancient Egyptian mummies said that two of the mummies they examined were found to have Parry-Romberg syndrome, a progressive condition in which the side of the face and the underlying bones disintegrate, causing migraines and epilepsy.

The mummy portraits they looked at have covered the head of mummified corpses, showing the face of that person while he or she was still alive, as part of the practice of preparing the dead for the afterlife. Stunningly lifelike, these pictures have been acclaimed by experts as among the finest portraiture in art history.

The team was also able to identify another three mummies having oval eyes or corectopia, explaining, "it's an indication that these three mummies suffered from diabetes."

"Although the patients died about 2,000 years ago, the probability that they had focal epilepsy, hemiplegic migraine, deviation of the visual axes (tropia), corectopia, and autonomic nervous system dysfunction is very high," the researchers said.

Others had an apparent squint, known as tropia, or signs of a facial tick. Ancient mummies are a blessing for modern man

Dr. Rosalie David, director of the Egyptian Mummy Research Project at Manchester University Museum in Manchester, England says that far from a curse, the medical insights entombed within the bodies of ancient Egyptian mummies may prove a blessing for modern man.

"Egypt provides an unparalleled opportunity to study the history of disease, because there is an abundance of skeletal and mummified human material," adding that modern Egyptians differ little from their ancestors and, therefore, it is possible, through studying the epidemiology of certain diseases over some 5,000 years, to attempt to understand disease evolution.

Examination of mummy remains seems to reveal that the leading killers of modern times, diseases like cancers, syphilis, and tuberculosis rarely troubled the Egyptians of eons past.

One plague, parasitic infections -- which continue to affect mankind - - are often detected in mummy tissue, and have been identified in many mummies. Researchers once found a calcified 'nodule' on the abdominal wall of one mummy showing the remains of the Guinea worm, which is still prevalent among those living in hot climates today; commonly causing painful ulcers on the legs and feet.

Of course, parasites weren't the only affliction to curse the pharaohs. Although dental cavities seem to have been rare during the first 3,000 years of early Egyptian history (diet being the probable explanation), mummy teeth themselves show signs of extensive wear and

tear.
|173|2001-03-27 15:11:21|Emeagwali, Gloria (History)|Canaanites|
Does anybody have some good solid data on the appearance of the
Canaanites of old.Thanks.
GE

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]

Sent: Sunday, March 25, 2001 2:17 PM

To: Ta_Seti@yahogroups.com

Subject: [Ta_Seti] Call for papers: "African Philosophy and the Analytic Tradition"

"African Philosophy and
the Analytic Tradition"

South Africa

May 15, 2001

Call for Papers: "African Philosophy and the Analytic Tradition" Special edition of philosophical papers.

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Further enquiries may be addressed to either:

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Ward Jones (Editor, Philosophical Papers),
Email: w.jones@ru.ac.za.

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[174]2001-03-27 18:28:16|Paul Kekai Manansala|Re: Canaanites|
"Emeagwali, Gloria (History)" wrote:

>
> Does anybody have some good solid data on the appearance of the
> Canaanites of old.Thanks.
> GE
>

If I remember right, the book Black Spark, White Fire discusses
the late Larry Angel's views on the appearance of African types
in the Levant either in the Mesolithic or Neolithic.

There is one theory that the Bedouin of the area are the best
modern representatives of the Canaanites. That would agree with
the Biblical descent of Canaan from Ham.

If true, then the Bedouin of Israel, the Sinai and the West Bank, all
of whom I have seen in person, are a very mixed people. Many are of East
African or 'sub-Saharan' appearance while others are of more 'Arab' or
'Middle Eastern' in appearance. Differences like this are common within
the same family.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[175]2001-03-28 08:05:48|Okonkwo|Re: Canaanites|
My two cents...

Canaan and Phoenicia are both in the Levant
region. The Canaanite period involves the very
early period of the region (starting at 3000BC).
The Phoenician period starts around 1200BC or
so.

During all this time, this region saw numerous
amounts of people intermixing both physically and
culturally I would assume. I would think that the
people of the region are primarily (for lack of a more
defining word) "Semitic" and Indo-European. However
African types *perhaps* may have also intermingled with
the population. However I am apt to suspect they did so
in a very small amount. And the question is WHEN did
they do so.

I know Phoenicia/Canaan gets tied in with Africa
after the Hyksos overrun Egypt and rule from
1783-1550BC. After throwing off Hyksos domination,
the Egyptians begin conquering towards the region of
Canaan/Phoenicia. Now I do not know if the Hyksos
were of Canaanite origin. But it would seem (IMHO)
the Egyptians may have thought so. Or perhaps the Hyksos
retreated towards the Levant. Whatever the case, Canaan/
Phoenicia took the blame.

The Egyptians made the region a vassal state and began
a strong period indoctrination. Phoenician princes were
captured and sent to learn in Egypt to make them more
loyal subjects. Not surprisingly modern anthropologists
digging in the region have remarked that Phoenecia looks
more Egyptian at times than Egypt.

Such a relationship would have no doubt brought physical Egyptians
into the region as well. What is more, Hebraic folklore associates

Phoenecia with other kingdoms in Africa. The sons of the mythical Ham are Cush (Nubia), Mizraim (Egypt), Punt (Eritrea or Somalia) and lastly Canaan, home of Phoenecia. This association may be more so a cultural one (with an Egyptianized Phoenecia) than a physical one.

The Egyptians often depict the Phoenecians as yellowish or even white indicating they were lighter than themselves. But at certain times Phoenecians are depicted as reddish-brown like the Egyptian *most* often depict themselves.

Egyptians use of color in depictions are not so easily translated as everyone is well aware.

It is not improbable to suppose that Phoenecia held within its borders an Africoid population; its size and overall significance is unknown to me. Were these figures Nilotic migrants from Egypt during the vassal period of Phoenecia? Had they been in Phoenecia prior to the Egyptian conquest? What roles did they hold? Were any other Africans in the region (in significant numbers) as early as Canaan?

Its sometimes hard in certain regions to determine when Africans arrived. African types in Arabia today for instance can be the product of migration by will (as say southern Yemen and East Africa) or forced migration (Africans imported as slaves into the ports of Oman).

Here is a carving of a Phoenician. Can't vouch for it however as it comes from a website that doesn't give a source for the picture.

<http://www.geocities.com/SoHo/Lofts/2938/glasshead.gif>

According to the same website, this is a carving from Phoenicia---with noticably strong Egyptian influences:

<http://www.geocities.com/SoHo/Lofts/2938/PhoeniIvory.jpg>

Here is a supposed carving of the Phoenician/Canaanite god Baal. Unfortunately the website it is from does not give a source either. If it is Phoenician, the Egyptian stance and head dress are very telling.

<http://www.geocities.com/alphamunu/baal.jpg>

I suppose some skeletal examination of any Canaanite/Phoenician remains are in order. :)

DG
[176]2001-03-29 10:20:26|kekai@jps.net[Re: Canaanites]
--- In Ta_Seti@y..., Okonkwo wrote:

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- > into the region as well. What is more, Hebraic folklore associates
- > Phoenecia with other kingdoms in Africa. The sons of the mythical
- > Ham are Cush (Nubia), Mizraim (Egypt), Punt (Eritrea or Somalia)
- > and lastly Canaan, home of Phoenecia. This association may be more
- > so a cultural one (with an Egyptianized Phoenecia) than a physical

one.

>

I wonder if the idea of a relationship between African and Levantine/Arabian peoples does not show some recognition of the migration of Afro-Asiatic speakers from the African continent?

There was an older strata in this area represented by languages like Sumerian, Hurrian, Subarian, etc. I wonder how these relate to the Biblical children of Ham and Shem.

[illegible]

THE BBC says it has reconstructed the face of Jesus Christ, using new historical research and computer technology, for a £1.5 million documentary series that will challenge key assumptions about his life and death.

The BBC's reconstruction of the face of Jesus Christ
The image unveiled yesterday - of a swarthy, coarse featured man with short beard and hair - contradicts the traditional representation of Christ as blue-eyed and aquiline with long hair.

The makers of Son of God said this was the closest image yet produced of how he might have looked. The face was reconstructed from a 1st century Jewish skull by Richard Neave, a forensic scientist at Manchester University, with the aid of computer graphics used on Walking With Dinosaurs.

Programme makers took evidence from 2nd century synagogue frescoes from Syria showing that Jews of the period had short, wiry hair and close-cropped beards, as did people throughout the Roman Empire.

Jean Claude Bragard, the series director, said that in a letter to the Corinthians, St Paul says that it is a disgrace for men to have long hair. "Paul knew people who had known Jesus, so he wouldn't have said that if he had had long hair," he said, adding: "We're not saying this is Jesus's face, but that this is how he is likely to have looked from the scientific information we have."

The three-part series, presented by Jeremy Bowen and starting on Sunday, is part of BBC1's religious output, but is neutral on the question of Jesus's divinity, instead providing a historical perspective for his life. It challenges other Biblical assumptions, notably that Jesus was "betrayed" by Judas. The series will suggest that in the Greek in which the New Testament was originally written, Judas "handed over" Jesus, suggesting that they might have colluded.

It provides evidence from pathologists to suggest that, contrary to assumptions that the story of Jesus sweating blood on the cross was only a figure of speech, people can sweat blood when under extreme stress. Some of this evidence comes from Death Row in America.

Mr Bragard said the series would not try to challenge the authenticity of the miracles surrounding Jesus's life, but it would investigate other explanations, such as the use of the knock-out drug mandrake, for his resurrection from the cross. The documentary will include evidence that "healing pools" have been discovered at Bethesda, where Christ healed the sick.

Bowen, who said that he was not religious, added that the series would challenge the notions about Christ of believers and non-believers. "We've respected people's beliefs and tried not to offend anyone, but I'm sure

they'll find food for thought."

Lorraine Heggessey, the controller of BBC1, said the series, the highlight of her new spring-summer season, epitomised the new BBC1. It was accessible, modern and not afraid to challenge beliefs about what made a mainstream popular programme. "It dares to ask surprising questions of the traditional Christian stories and comes up with unexpected conclusions."

The channel's £253 million new season includes 14 dramas, amounting to a 20 per cent increase in drama on the same period last year. They include several new crime series, one of which, Murder In Mind, will give Steve McFadden, alias Phil Mitchell, his first role away from EastEnders in a decade.

Your decisions determine your direction, and your direction determines your destiny.....BOB.

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]

Sent: Monday, March 26, 2001 6:38 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] NEWS: El Nuba historical area development projects

Three airports in El Nuba

An integrated project to develop El Nuba historical area has started south Aswan. The project includes the development of the archaeological sites and the temples located along Nasser Lake. Three airports are to be built in El Emda, Wadi El Seboue and Gerf Hussein as announced by Minister Farouk Hosni. Helicopter and flying ambulance will have access to these airports as well as charters. The completion of the project is due in six months and will cost 7.5 million EGL.as it include the maintenance and restoration of temples and monuments in the area.

Regards,
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<http://www.jps.net/kabalen/afro.htm>

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[178]2001-03-29 14:55:38|dg14@swt.edu|Re: Ancient Faces|

Here's a picture to go along with that story of the recreated Jesus. He is much more "Semitic" looking (common for inhabitants of the Levant and nearby regions) than the Eastern or Western European depiction normally used.

<http://www.msnbc.com/news/550752.asp>

Doesn't Diop have a picture of Semites or Jews in comparison to ancient Egyptians in one of his books? I believe it was in Civilization or Barbarism. In that picture they are depicted similar to this recreation of Jesus.

DG

[179]2001-03-29 15:24:59|Emeagwali, Gloria (History)|Re: Ancient Faces|

Seems that MSNBC has lightened the BBC image a bit.
GE

-----Original Message-----

From: dg14@swt.edu [mailto:dg14@swt.edu]
Sent: Thursday, March 29, 2001 5:55 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Ancient Faces

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[180]2001-03-29 15:33:19|Emeagwali, Gloria (History)|Re: Ancient Faces (BBC Version)|
<http://news6.thdo.bbc.co.uk/hi/english/entertainment/tv/%5Fand%5Fradio/newsid/%5F1243000/1243339.stm>

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[181]2001-03-29 15:40:49|Emeagwali, Gloria (History)|Re: Ancient Faces (BBC Version)|
<http://news6.thdo.bbc.co.uk/hi/english/entertainment/tv/%5Fand%5Fradio/newsid/%5F1243000/1243339.stm>
Hope this comes through. If not do a search on the BBC network for Jesus Christ

-----Original Message-----

From: Emeagwali, Gloria (History) [mailto:emeagwali@mail.ccsu.edu]

Sent: Thursday, March 29, 2001 6:33 PM

To: 'Ta_Seti@yahoogroups.com'

Subject: RE: [Ta_Seti] Ancient Faces (BBC Version)

<http://news6.thdo.bbc.co.uk/hi/english/entertainment/tv%5Fand%5Fradio/newsid%5F1243000/1243339.stm>

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Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
[182|2001-03-31 11:00:51|kekai@jps.net|Re: Ancient Faces (BBC Version)]
--- In Ta_Seti@y..., "Emeagwali, Gloria (History)" wrote:

>

<http://news6.thdo.bbc.co.uk/hi/english/entertainment/tv%5Fand%5Fradio/newsid%5F1243000/1243339.stm>

Gloria, this link will not work if clicked because it is broken into two lines. To get to the URL, copy and paste the first line of the URL into the location input of the browser and then do the same for the second line without any spaces between.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[183|2001-03-31 11:05:06|kekai@jps.net|Link: APIS, Advanced Papyrological Information System]

<http://www.columbia.edu/cu/web/projects/digital/apis/index.html>

[184|2001-03-31 11:09:03|kekai@jps.net|Fwd: Browsing through documented history]

Browsing through documented history

To preserve Egypt's historical sites -- a large chunk of the world's cultural heritage -- from future hazardous urban, agricultural and infrastructure development, a comprehensive archaeological Atlas will soon be available on the Internet. Nevine El-Aref looks into it

Egypt has a unique historical and cultural heritage -- pre-dynastic, Pharaonic, Coptic and Islamic. Up to now, however, there have been no formally established boundaries between archaeological sites. This fuzziness has led to a tendency for one excavation to infringe on another.

An overwhelming number of monuments have been partially or wholly destroyed by urban and agricultural development. Well-known examples include Nazlet El-Siman in Giza, Al-Qurna in Luxor and Al-Qabari in Alexandria. The need for comprehensive documentation has long been regarded as imperative for future generations but, until recently, it has not been put into effect.

The aim of the present joint project between the Supreme Council of Antiquities (SCA), in collaboration with Finnish experts, is to launch a coherent and sustainable reference to be called the Archaeological Geographical Information System (AGIS) which will not only register historical sites, land use and legal aspects of property, but will also indicate the risks they face.

An example of the seriousness of the inadvertent infringement on important archaeological areas can be seen at the site of Per-Ramses at Qantir. This is located on the banks of the now dried-up Pelusiac branch of the Nile at the former eastern edge of the Nile Delta, half-way between Tel Basta at Zagazig and Sa El-Haggar, the former city of Tanis.

German archaeological mission member Edgar Pusch embarked on a magnetic survey when the German team began its excavation in 1996. The survey revealed that the site, now hidden under agricultural land, was once a town even larger than those of Tel El-Amarna and Luxor. The area contained the remains of temples, houses, streets and living quarters, as well as objects unearthed from the soil and now kept in Cairo, Zagazig and the storehouses of Pusch and his colleagues at Tel El-Dab'a. Pusch handed his findings over to the Egyptian Antiquities Information System (EAIS) so they could be incorporated into their own survey and the AGIS.

The idea of establishing the AGIS centre was first raised during the International Congress of Egyptologists in March 2000, during which the SCA declared its intention to move ahead. A month later, it signed a protocol with Finland, under which the Finnish government issued a \$1 million grant. Work on mapping three pilot sites -- at Sharqiya, the north coast and Sinai -- began last June.

Two projects will be carried out simultaneously. One, the EAIS project, will produce detailed maps at the site level, citing areas for site protection, planning and control. It will handle the various available maps including official boundaries of provinces, topographic maps, mission maps and land use maps.

EAIS team leader Naguib Amin says the National Authority for Remote Sensing and Space Science, which carried out a survey of the necropolis from Giza to Dahshur and other areas, including Sharqiya province, is providing satellite images and maps.

Such maps have also been provided by other foreign missions working in Egypt, who provided details of the sites they have studied during

their excavations. The Cairo University Engineering Centre for Archaeology and Environment, the Cabinet's Information and Decision Support Centre, and the General Organisation of Physical Planning also contributed.

The second is the AGIS project which, in cooperation with government agencies, will provide the technological apparatus needed to cover three levels of archaeological information. "One on the national level, where every site is presented by a point on the reference map and a set of data; the second on the site level, where each site is expanded to show its different structures; and the third is the monument level, with details of architectural elements on the monuments displayed," the director of the National Centre for Documentation and Cultural and Natural Heritage (CULTNAT), Fathi Saleh, said.

The massive pilot projects, which the Finnish government is financing, are estimated to be finished in two years. One function of the pilots is to train Egyptians in relevant fields so that the Egyptian government can continue to carry out similar documentation on all the sites in Egypt.

To control the boundaries of archaeological sites once they have been identified, the maps provided by the E AIS will be distributed among governmental authorities, including those of traffic and housing, agriculture, infrastructure, sewerage and drainage. In this way, proper planning and protection measures will be taken, and there is a chance that further haphazard urban expansion, road construction and agricultural infringement will be controlled.

The criteria for choice of the three pilot projects was based on those areas considered most endangered. In Sharqiya, this was because it is largely agricultural land, and heavily populated; on the north coast because it is succumbing all too rapidly to tourist development; and in Sinai because it is equally rapidly undergoing change.

On the Internet, the first level will be the national one, allowing the user to zoom into different regions and select sites according to date, type or other criteria. The basic information corresponding to the selected site will be displayed, including recent and archival photographs and information about the objects recovered from the site. At the second level, a detailed map will display the site's general components, as well as further data about the monument, its builder, type and age. The third and last level will provide in-depth data about the selected monument, and display a detailed plan of the structure, along with an overview image. A complete description of the reliefs or paintings will accompany the attached photograph. For some of the monuments, a 3-D model will be available, offering the possibility of a walk-through visit.

This is one of the most exciting developments in the preservation of Egypt's heritage in recent years. Too long have much-needed projects been shelved. So far, only the Giza plateau has offered a web-site for visitors to enjoy a journey round Egyptian monuments while sitting in an armchair on the other side of the world.

>
>
>Message: 3
> Date: Fri, 23 Mar 2001 18:40:41 -0000
> From: kekai@jps.net
>Subject: Fwd: HLA genes in Macedonians and the sub-Saharan origin of the Greeks
>

>This was an eye-opener. Probably the most important study
>from the African-centered viewpoint since Prowse et al.
>
>---Medline abstract---
>
>Tissue Antigens 2001 Feb;57(2):118-127
>
>HLA genes in Macedonians and the sub-Saharan origin of the Greeks.
>
>Arnaiz-Villena A, Dimitroski K, Pachó A, Moscoso J, Gomez-Casado E,
>Silvera-Redondo C, Varela P, Blagoevska M, Zdravkovska V,
>Martinez-Laso J
>
>Department of Immunology and Molecular Biology, H. 12 de Octubre,
>Universidad Complutense, Madrid, Spain; Tissue Typing laboratory.
>Institute of Blood Transfusion, Skopje. Republic of Macedonia.
>
>HLA alleles have been determined in individuals from the Republic of
>Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele
>frequencies and extended haplotypes have been for the first time
>determined and the results compared to those of other Mediterraneans,
>particularly with their neighbouring Greeks.
>
>Genetic distances, neighbor-joining dendrograms and correspondence
>analysis have been performed. The following conclusions have been
>reached: 1) Macedonians belong to the "older" Mediterranean
>substratum, like Iberians (including Basques), North Africans,
>Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians),
>Armenians and Iranians; 2) Macedonians are not related with
>geographically close Greeks, who do not belong to the "older"
>Mediterranean substratum,

Interesting, as the invasion of the Hyksos has been postulated
to have occurred in the 18th century BC...

>3) Greeks are found to have a substantial
>relatedness to sub-Saharan (Ethiopian) people, which separate them
>from other Mediterranean groups.

So much for the Greeks being "special" for being the most original
Europeans.

On the other hand, what first comes to my mind are the elaborate
descriptions from Black Athena, describing founding of Athens and
the settlement of the Peloponnese by Egyptian pharaohs, in Chapter 1.

> Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as
>*0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304
>and *1310. Genetic distances are closer between Greeks and
>Ethiopian/sub-Saharan groups than to any other Mediterranean group and
>finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour
>joining dendrograms and correspondence analyses.

Which would be consistent with a small number of people carrying these
alleles, settling in Greece at a relatively early time, giving this small
number of genes ample time to spread across the population, as it grew
naturally. Am I wrong?

>The time period when these relationships might have occurred was
>ancient but uncertain and might be related to the displacement of
>Egyptian-Ethiopian people living in pharaonic Egypt.

Like the invasion of the Hyksos?
Or perhaps the Danaans?

Quoting from Martin Bernal's "Black Athena":

"Not only did Diodoros frequently refer to the colonizations of Thebes and Argos by Kadmos and Danaos but he devoted considerable space, near the beginning of his work, to Saitian claims that Kekrops (Senwosret?) and other early Athenian kings had been Egyptians, and their plausible arguments for a special relationship between Athens and Egypt."

Now, not only is there a claim that the Ancient Egyptians were Black, but a considerable number of the ancestors of the Greeks as well! I guess reality can indeed be more "outrageous" than claims made by academics, studying literature. ;-)

I'd like to see Mary Lefkowitz deal with that.
Has anyone yet confronted her with these findings?

Alex
[186]2001-04-01 15:04:34|Paul Kekai Manansala|Re: Digest Number 37|
Alex van Deelen wrote:

- >
- >
- >>3) Greeks are found to have a substantial
- >>relatedness to sub-Saharan (Ethiopian) people, which separate them
- >>from other Mediterranean groups.
- >
- > So much for the Greeks being "special" for being the most original
- > Europeans.
- >
- > On the other hand, what first comes to my mind are the elaborate
- > descriptions from Black Athena, describing founding of Athens and
- > the settlement of the Peloponnese by Egyptian pharaohs, in Chapter 1.
- >
- >> Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as
- >>*0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304
- >>and *1310. Genetic distances are closer between Greeks and
- >>Ethiopian/sub-Saharan groups than to any other Mediterranean group and
- >>finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour
- >>joining dendrograms and correspondence analyses.
- >
- > Which would be consistent with a small number of people carrying these
- > alleles, settling in Greece at a relatively early time, giving this small
- > number of genes ample time to spread across the population, as it grew
- > naturally. Am I wrong?
- >

Since these alleles are specific to immunity, they are highly-selective.
So,
there frequencies could be higher/lower due to selective
advantages/disadvantages.

The Y chromosome studies show frequencies of African YAP+ haplotypes at
about
25% or higher. It would be interesting to see a similar study from the
standpoint
of mtDNA.

Y chromosome data is probably more accurate, although it would show the
paternal
contribution.

- >>The time period when these relationships might have occurred was
- >>ancient but uncertain and might be related to the displacement of
- >>Egyptian-Ethiopian people living in pharaonic Egypt.

> `

- > Like the invasion of the Hyksos?
- > Or perhaps the Danaans?
- >
- > Quoting from Martin Bernal's "Black Athena":
- >
- > "Not only did Diodoros frequently refer to the colonizations of Thebes
- > and Argos by Kadmos and Danaos but he devoted considerable space,
- > near the beginning of his work, to Saitian claims that Kekrops (Senwosret?)
- > and other early Athenian kings had been Egyptians, and their plausible
- > arguments for a special relationship between Athens and Egypt."
- >

The Senwosret/Sesotris colonization also seems supported by physical anthropology.

- > Now, not only is there a claim that the Ancient Egyptians were Black,
- > but a considerable number of the ancestors of the Greeks as well!
- > I guess reality can indeed be more "outrageous" than claims made
- > by academics, studying literature. ;-)
- >
- > I'd like to see Mary Lefkowitz deal with that.
- > Has anyone yet confronted her with these findings?
- >

I'll try to find her current email! ;)

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

- >
- > To unsubscribe from this group, send an email to:
- > Ta_Seti-unsubscribe@yahoogroups.com
- >
- >
- >
- > Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--
Check out <http://AsiaPacificUniverse.com/>
| 187|2001-04-02 14:48:10|kekai@jps.net|Event: Cleopatra exhibition and conference|
Cleopatra exhibition and conference

The exhibition 'Cleopatra of Egypt: from History to Myth' will open in the British Museum on 12 April 2001. An associated conference, 'Cleopatra Reassessed' will take place in the British Museum on 13-15 June.
| 188|2001-04-02 17:58:04|gebeily@yahoo.com|Invitation to Eldawry.com Web site|
If you are intrested in Egyptian Soccer don't hesitate to visit this site

<http://www.eldawry.com>

if you like it .. forward it to all your contact list

Best Regards
| 189|2001-04-03 12:51:58|kekai@jps.net|Fwd: High tech, old papyrus|
Science & Ideas 4/9/01

High tech, old papyrus

Recovering the ancients

By Andrew Curry

The people of Herculaneum hardly had a chance. In the early-morning August darkness of A.D. 79, the rumbling volcano belched a river of mud and ash, burying the terrified residents and one of the Roman Empire's most luxurious communities under 75 feet of debris.

Entombed along with the unlucky citizens was one of the empire's premier philosophy libraries. Ironically, the disaster that buried Herculaneum and neighboring Pompeii actually preserved the collection of some 1,500 papyrus scrolls for almost 2,000 years. Badly charred, compressed by tons of rock, and damaged by water, the fragile scrolls are largely unreadable to the naked eye. But thanks to space-age technology, classics scholars are finally getting a look at the long-lost lectures and commentaries.

Charcoal sticks. First uncovered during excavations in 1752, the papyrus scrolls were so badly burned they resembled little more than sticks of charcoal. Indeed, early attempts to unroll and read the documents destroyed at least a third of each scroll. And until recently, studying the scrolls was a painstaking struggle with magnifying glasses and microscopes.

This changed last year when Brigham Young University scientists used multispectral imaging to examine the scrolls. Developed by NASA to photograph planets from space, the technique filters out different wavelengths of light to reveal images and patterns invisible to the naked eye. So far, the researchers have made more than 23,000 digital images of the scrolls, which are confirming that the library is an archaeological treasure.

Much of the collection consists of the writings and lectures of Philodemus of Gadara, who lived from about 110 to 30 B.C. and was one of ancient Italy's pre-eminent philosophers. An Epicurean, he believed that refined intellectual pleasure was the highest goal in life. But what may prove most illuminating are Philodemus's many critiques of his intellectual foes. These, and the detailed summaries of their arguments (including the only surviving discussion of Aristotle's Poetics), make Philodemus's library a critical window on the ancient world.

The story of the Herculaneum scrolls is far from over. Most of the villas remain buried under the modern Italian town of Ercolano. The massive villa where Philodemus's scrolls were found is still largely unexcavated, and many archaeologists are convinced that another, larger library lies somewhere below. Says classics professor David Armstrong of the University of Texas-Austin: "If you were going to recover all the lost literary works of antiquity in one place, this is your best chance."

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[190]2001-04-04 10:32:24|kekai@jps.net|Exhibit: "Women of the Nile"|
"Women of the Nile"

Date: April 7 - September 19, 2001

The 100 artifacts create an intimate portrait of the lives of Egyptian women and their quest for spiritual significance. The exhibit explores the essential role of women and their variety of responsibilities in the four primary aspects of Egyptian life: in the home, the temple, the palace and the afterlife This national traveling exhibit was shown

before in the Rosicrucian Egyptian Museum in San Jose, California (January 31 - September 6,1999), the Stedman Gallery, Rutgers University in Camden, New Jersey (October 4 - 31, 1999), and the Putnam Museum, Davenport, Iowa (June 3 - November 5, 2000), Glenbow Museum, Calgary, Alberta (December 2, 2000 - March 11, 2001) and will come to Muscarelle Museum of Art, College of William and Mary, Williamsburg, Virginia (October 13, 2001 - January 13, 2002). The show will then return to San Jose in February 2002.

[191]2001-04-05 08:48:46[kekai@jps.net]Fwd: Tomb of Pharaoh's Wife Discovered in Oasis | Tomb of Pharaoh's Wife Discovered in Oasis

Updated 7:59 AM ET April 3, 2001

CAIRO, Egypt (Reuters) - The tomb of a pharaoh's wife has been discovered in Egypt's Western Desert, decorated with 100 gold amulets, the largest number ever found on one mummy, Egyptian officials said Monday.

Minister of Culture Farouk Hosni said an excavation team working in the village of Bawiti last week found the mummy of Naas, the wife of Gad Khensu Eyuf Ankh, the ruler of the Bahriya oasis between 589 and 570 BC.

An oasis describes the area around an actual water point where Bedouin settlements may be situated.

The Pharaoh's tomb was discovered in March last year in the same village in the oasis, some 250 miles southwest of Cairo.

Hosni said Naas' tomb, 4 miles from the valley of the golden mummies, held a limestone coffin, 100 gold amulets and other jewelry.

Gaballah Ali Gaballah, chairman of Egypt's Supreme Council of Antiquities, said this was the first time such a large number of amulets had been discovered on one mummy.

The most important discoveries were a gold ring on the mummy's finger and an Osiris pendant, he said.

Zahi Hawass, director of the Giza Plateau, said the team would continue excavation work at the same site to try to uncover all 26 mummies of the oasis' ruling family. Six mummies have already been found.

In 1999 a team uncovered a mass grave of more than 100 mummies belonging to families of high-ranking officials in the Roman period (30 BC to 395 AD) in the same village.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[192]2001-04-06 11:26:46[kekai@jps.net]Fwd: Adopt a mummy (BBC News)| Sunday, 1 April, 2001, 16:26 GMT 17:26 UK

Egypt seeks money for mummies

Even mummies need mummies: good parents sought

By Caroline Hawley in Cairo

Have you ever been fascinated by ancient mummies, but found full-sized pharaohs too scary?

Pet mummies are particularly nice because you get an idea of Ancient Egyptians' love for their animals

Perhaps you'd prefer something smaller - a dog which is not just for life, but for the afterlife too?

Well, the Egyptian Museum in Cairo has the answer. It is encouraging people to "adopt" its mummies of ancient Egyptian animals in an effort to help preserve them for posterity.

On offer over the internet are everything from cat mummies to crocodiles and the now extinct sacred ibis bird.

In return for payments - ranging from \$50 for "co-parenting" a mummified snake to \$800 for being sole adopter of an ancient crocodile - "parents" get a photograph and information pack.

Preserving pets

The money will pay for the mummies to be X-rayed and kept in special cases to prevent them deteriorating further.

For romance, approach the cat mummy

"Animal mummies are very, very important because we can learn not only about the ancient environment - many of these animals are now extinct in Egypt - but also about Ancient Egyptians' beliefs," said Salima Ikram, co-director of the Animal Mummy Project and the driving force behind the "adopt-a-mummy" concept.

"Pet mummies are particularly nice because you get an idea of Ancient Egyptians' love for their animals," she added.

"If something isn't done they'll be lost for ever," says her co-director, Nasry Iskander.

Experts say the animal mummies offer invaluable information about ordinary life in ancient Egypt, as well as the environment, flora and fauna of the time and even veterinary practices.

Cheated pilgrims

The ancient Egyptians made mummies of their favourite pets, including dogs, cats, monkeys and gazelles to take the animals with them into the afterlife.

An X-ray of this baboon mummy proved it was genuine, but some were fakes to fool the unwary

They also offered mummified animals as offerings to particular gods.

"People used to purchase animal mummies made by priests as prayers - like lighting candles in a church," says Dr Ikram.

"If you wanted to be lucky in love, you made a cat mummy offering to Bastet, the cat goddess of love."

But X-rays have revealed some of the mummies to be ancient fakes, containing only rags or pieces of animal, which Dr Ikram says were "probably sold to unsuspecting pilgrims."
[193]2001-04-07 01:30:41[Tamara L. Siuda]Re: "Pharaoh's wife"
Dear TaSeti list:

Wanted to point out an inaccuracy in that recent Cairo media report that went out. It's been corrected on some lists but you may not have gotten the correction here. Djed-khonsu-uef-ankh (here written with the "Z" that Zahi Hawass likes to use, "Zed" rather than "Djed") was the governor of Bahariya oasis and held nobility titles, but was not a pharaoh. (You'll remember he was the gentleman whose tomb was so unceremoniously torn apart for FOX television on the "Golden Mummies" special last year). Hence his wife was

not a queen or regnant female pharaoh, but a wife of a governor.

The news reporter made a mistake in translating the use of the word "Pharaonic" out of Arabic: the wife is a "Pharaonic" mummy, meaning a mummy from the time of the pharaohs (adjective use of pharaonic), not a mummy belonging to a pharaoh (possessive relative use of pharaonic).

Ironically last week a very similar gaffe happened by someone translating an article out of Italian into English about the finding of a female mummy in a coffin designated for a male. Somehow in the British versions of the story they were talking about this mummy being the very first example of a "sex change operation" when what the story was in fact saying was that there had been a coffin swap and a female was in a coffin originally intended for a male (not that a female was made of a male).

The Egyptology news and gossip website at <http://www.newton.cam.ac.uk/egypt/> is generally a good site to sort out if any article that sounds rather sensational is actually true, I've found. Even the official Egyptian websites seem to be plagued by the occasional mistranslation like the above.

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

| 194|2001-04-08 11:13:30|kekai@jps.net|Leuven Database of Papyrus collections|
<http://millennium.arts.kuleuven.ac.be/hpc/>

The database is searchable.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 195|2001-04-08 22:34:37|life7god@yahoo.com|canaan|
I am interested in possible connections between wadi kubbaniya or later Qadan culture expansions into palestine and turkey. Does anyone have any references to add on regarding Natufian crania? Any interpretation's of McGowens disertation?

Peace

Life
| 196|2001-04-09 08:55:10|kcamm23063@aol.com|Black Pharaohs (Course)|
Subj: **Black Pharaohs**
Date: 4/9/01 8:29:22 AM Pacific Daylight Time
From: lauradn@jet.es (Laura Di Nobile)
Sender: owner-meroitic@lists.cudenver.edu
Reply-to: meroitic@lists.cudenver.edu
To: meroitic@lists.cudenver.edu

Dear Sirs,

we send to you the information about the course "Nubia: Land of the Black Pharaohs", in case it's interesting for your list.

The Egyptian Institute of Islamic Studies, pertaining to the Egyptian Embassy in Madrid, announces a course on Nubia: Land of the Black Pharaohs

The Nubian and Egyptian civilizations not only shared the Nile as a common axis, but were also the two most ancient of Africa. Forming a geographical link connecting the Mediterranean world through Egypt with the tropical heart of the continent, nubia was for some four thousand years the meeting point of many differing cultures, and as such was constantly a object of desire for its powerful neighbours to the north. This long relationship produced reciprocal interchanging influences, but none so strong as to lead Nubia to lose its distinct identity. Not only did this never occur, but as Nubia absorbed facets of Egyptian culture the essence of this great civilization persisted long after the demise in its land of origin.

9th May-Geography and Cultural Periods
Miguel Jaramago Canora

16th May-The Egyptian Colonization of Nubia
Juan Rodríguez Lázaro

23th May-Mines and Goods. Trading Routes
Laura Di Nobile Carlucci

30th May-Religious Architecture in Nubia
José Ángel Gutiérrez Sánchez

6th June-Burial Customs
Ángel González y Arema

13th June-An Introduction to Meroitic Religion
Ángel González y Arema

20th June-The Nubian Collection of the National Archaeological
Museum in Madrid
María del Carmen Pérez-Die

A guided visit to the Nubian Room in the National Archaeological
Museum is included among the activities of this course. The conferences
will also be supplemented with cultural videos and support material to be
given out in each classs.

A diploma will be given accrediting attendance on this course.

Lecturers:

Miguel Jaramago Canora
Graduated in Prehistory and Archaeology at the Universidad Autónoma
de Madrid. Member of the International Association of Egyptologists, the
Sudan Archaeology Research Society, and the Asociación Española de
Orientalistas.

Juan Rodríguez Lázaro
Member of the International Association of Egyptologists and the
Asociación Española de Orientalistas.

Laura Di Nobile Carlucci
Member of the International Association of Egyptologists, the Egypt
Exploration Society, the Asociación Española de Orientalistas and the
Society of Jewellery Historians.

José Ángel Gutiérrez Sánchez
Graduated in Prehistory and Archaeology at the Universidad Autónoma
de Madrid. Member of the International Association of Egyptologists, and
the Asociación Española de Orientalistas.

Ángel González y Arema
Member of the International Association of Egyptologists, the Egypt
Exploration Society, and the Asociación Española de Orientalistas.

María del Carmen Pérez-Die
Curator-in-Chief of the Egyptian and Nubian sections of the
National Archaeological Museum in Madrid. Director of the Spanish team
currently excavating at Herakleopolis Magna. Member of the International
Association of Egyptologists.

Registration for the course is from the 1st February to the 30th
April, 2001. Limited number of places.

The lectures will take place between 7 & 8 p.m. in the Instituto
Egipcio de Estudios Islámicos, calle Francisco de Asís Méndez Casariego, 1
(near Paseo de la Habana, 40). Tel. 915 639 468.

Information:
E mail: iegipcio@mundivia.es
<http://www.egiptologia.net/nubia.html>

Registration fee. 9,000 pesetas (54.09 euro).

How to register: Fee to be deposited at any branch of Caja de
Madrid, account number 2038.1941.55.6000072000, indicating Curso de Nubia.

The registration form should be filled in type or capital letters.
The form must be signed.

The registration form should be sent together with the confirmation
of payment from the bank (or a copy) to the Instituto Egipcio de Estudios
Islámicos.

How to get there: Metro stations Santiago Bernabéu Line 10 Nuevos
Ministerios Lines 6 & 10. Buses 14, 27, 40, 43, 126, 147 & 150.

Forward Ever; Backward Never!
Karen-Yaa
| 197|2001-04-09 11:56:19|kekai@jps.net|Re: canaan|
--- In Ta_Seti@y..., life7god@y... wrote:

- > I am interested in possible connections between wadi kubbaniya or
- > later Qadan culture expansions into palestine and turkey. Does
- > anyone have any references to add on regarding Natufian crania? Any
- > interpretation's of McGowens disertation?
- >

Some recent articles have tried to link Wadi Natuf mainly to the local Upper Paleolithic. I'll comment more on this later.

Here's is a snippet from Fred Wendorf's article written about a decade ago. I'll try to get further updates:

"New radiocarbon dates and Late Palaeolithic diet at Wadi Kubbaniya, Egypt"

Professor Fred Wendorf, et al. (Antiquity 62, 1988; reproduced with the permission of Professor Wendorf)

"Vegetable remains are a rarity in Palaeolithic contexts. These new determinations on material from southern Egypt establish securely the date of an intensive grass-tuber and fish economy in the Nile Valley towards 20,000 years ago.

In 1978, during test excavations at a group of Late Palaeolithic sites in Wadi Kubbaniya, near Aswan, Egypt, several grains of barley and one grain of einkorn were found, seemingly firmly associated with a buried hearth (E-78-4) (Wendorf et al. 1979; 1980). Because of the potential significance of this discovery, a major effort was made in 1981-4 to recover more remains of food plants, particularly cereals. Large-scale excavations were conducted at three localities (E-78-3, E-78-4 and E-81-1), and 24 others were partially excavated or tested. Our discussion here will be limited to sites in one geomorphic settings: those in the massive field of dune sand and interfingering lenses of Nile silt. The stone artefacts at the sites are characterized by an abundance of Ouchtate bladelets, which sometimes make up over 80% of the retouched tools, occasional, well-made burins (often on Levallois flakes), scaled pieces, notches, denticulates and truncations."

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[198]2001-04-10 10:50:54|kekai@jps.net[Re: canaan]
This is something I had hoped S.O.Y. Keita would follow up on since one of the 'pet theories' of his professor Larry Angel posited that an out of Africa migration brought Afro-Asiatic into around around the Mesolithic/Neolithic period.

There have been very few Levantine remains from the Upper Paleolithic recovered, but its hard to deny that the Natufians shared a lot in common biologically with Nile Valley populations.

The resemblance of Natufian harpoon heads to the Aqualithic-derived harpoons of the Nile Valley has long been noted.

The recent genetic study showing African contribution of the Greek genotype supports Angel's theory on Africans in early Greece, although the period is much later, if I remember right.

This all makes sense when you consider that AA had to be carried by at least a small deme that would have left its mark in the population.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[199]2001-04-11 12:50:00|kekai@jps.net|Archeologists unearth children skeletons dating back to 13,000 BC|
Some news on the N. African Mesolithic:

Archeologists unearth children skeletons dating back to 13,000 BC
Morocco, Science, 4/7/2001

A Moroccan-German archeology team has unearthed in the region of Nador (northeastern Morocco) three children skeletons dating back to 13,000 years BC.

The national institute of archeology and patrimony institute said the discovery, made end of last month, was conducted in a cave where excavations have been conducted since 1997.

The Ifri Naamar Cave is considered as one of the most important archeological sites in eastern Morocco. Previous excavations had found stone tools and animal bones.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[200]2001-04-12 14:55:46|kekai@jps.net|Blondism in Egypt and Rufous/Brown albinism|
I wonder if the infrequent depiction of blondism in Egyptian art may be due, at least in part, to Rufous (red) or Brown oculocutaneous albinism.

Here is a snippet from a recent article in AJHG:

Manga P, Kromberg J, Turner A, Jenkins T, Ramsay M.

"In Southern Africa, brown oculocutaneous albinism (BOCA) maps to the OCA2 locus on chromosome 15q: P-gene mutations identified."
Am J Hum Genet. 2001 Mar;68(3):782-7.

"Brown oculocutaneous albinism (BOCA; MIM 203290) or type IV oculocutaneous albinism (fig.1) was first described in black individuals in Malawi (Stannus 1913) and later was named "brown albinism" by King et al. (1980) after their study in Nigeria.

Affected individuals were noted to have cream to light tan skin, beige to light brown hair, and blue-green to brown irides with moderate transillumination defects, nystagmus, and reduced retinal pigment."

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[202]2001-04-13 14:45:17|universalwoman9@aol.com|Thanks|
Thanks for this information, very informative!
[203]2001-04-13 18:03:14|kcamm23063@aol.com|Re: F-J Update: Healing: Part 6: God Heals & Not Man|
Carl, what does this have to do with the discussions on this Yahooogroup?

Forward Ever; Backward Never!
Karen-Yaa
[204]2001-04-14 16:05:38|Alex van Deelen|Re: Digest Number 44|

>>Message: 3
>> Date: Fri, 23 Mar 2001 18:40:41 -0000
>> From: kekai@jps.net
>>Subject: Fwd: HLA genes in Macedonians and the sub-Saharan origin of the Greeks
>>
>>This was an eye-opener. Probably the most important study
>>from the African-centered viewpoint since Prowse et al.
>>
>>---Medline abstract---
>>

>>Tissue Antigens 2001 Feb;57(2):118-127
>>
>>HLA genes in Macedonians and the sub-Saharan origin of the Greeks.
>>
>>Arnaiz-Villena A, Dimitroski K, Pacho A, Moscoso J, Gomez-Casado E,
>>Silvera-Redondo C, Varela P, Blagoevska M, Zdravkovska V,
>>Martinez-Laso J
>>
>>Department of Immunology and Molecular Biology, H. 12 de Octubre,
>>Universidad Complutense, Madrid, Spain; Tissue Typing laboratory.
>>Institute of Blood Transfusion, Skopje. Republic of Macedonia.
>>
>>HLA alleles have been determined in individuals from the Republic of
>>Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele
>>frequencies and extended haplotypes have been for the first time
>>determined and the results compared to those of other Mediterraneans,
>>particularly with their neighbouring Greeks.
>>
>>Genetic distances, neighbor-joining dendrograms and correspondence
>>analysis have been performed. The following conclusions have been
>>reached: 1) Macedonians belong to the "older" Mediterranean
>>substratum, like Iberians (including Basques), North Africans,
>>Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians),
>>Armenians and Iranians, 2) Macedonians are not related with
>>geographically close Greeks, who do not belong to the "older"
>>Mediterranean substratum,
>
>Interesting, as the invasion of the Hyksos has been postulated
>to have occurred in the 18th century BC...
>
>>3) Greeks are found to have a substantial
>>relatedness to sub-Saharan (Ethiopian) people, which separate them
>>from other Mediterranean groups.
>
>So much for the Greeks being "special" for being the most original
>Europeans.
>
>On the other hand, what first comes to my mind are the elaborate
>descriptions from Black Athena, describing founding of Athens and
>the settlement of the Peloponnese by Egyptian pharaohs, in Chapter 1.
>
>> Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as
>>*0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304
>>and *1310. Genetic distances are closer between Greeks and
>>Ethiopian/sub-Saharan groups than to any other Mediterranean group and
>>finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour
>>joining dendrograms and correspondence analyses.
>
>
>Which would be consistent with a small number of people carrying these
>alleles, settling in Greece at a relatively early time, giving this small
>number of genes ample time to spread across the population, as it grew
>naturally. Am I wrong?
>
>>The time period when these relationships might have occurred was
>>ancient but uncertain and might be related to the displacement of
>>Egyptian-Ethiopian people living in pharaonic Egypt.
>
>Like the invasion of the Hyksos?
>Or perhaps the Danaans?
>
>Quoting from Martin Bernal's "Black Athena":
>
>"Not only did Diodoros frequently refer to the colonizations of Thebes
>and Argos by Kadmos and Danaos but he devoted considerable space,
>near the beginning of his work, to Saitian claims that Kekrops (Senwosret?)
>and other early Athenian kings had been Egyptians, and their plausible
>arguments for a special relationship between Athens and Egypt."
>

>Now, not only is there a claim that the Ancient Egyptians were Black,
>but a considerable number of the ancestors of the Greeks as well!
>I guess reality can indeed be more "outrageous" than claims made
>by academics, studying literature. ;-)
>
>I'd like to see Mary Lefkowitz deal with that.
>Has anyone yet confronted her with these findings?
>
>Alex
>
>
>
>
>
>
>

>
>
>Message: 2
> Date: Sun, 01 Apr 2001 15:26:52 -0700
> From: Paul Kekai Manansala <kekai@jps.net>
>Subject: Re: Digest Number 37
>
>Alex van Deelen wrote:
>>
>>
>> >3) Greeks are found to have a substantial
>> >relatedness to sub-Saharan (Ethiopian) people, which separate them
>> >from other Mediterranean groups.
>>
>> So much for the Greeks being "special" for being the most original
>> Europeans.
>>
>> On the other hand, what first comes to my mind are the elaborate
>> descriptions from Black Athena, describing founding of Athens and
>> the settlement of the Peloponnese by Egyptian pharaohs, in Chapter 1.
>>
>> > Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as
>> >*0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304
>> >and *1310. Genetic distances are closer between Greeks and
>> >Ethiopian/sub-Saharan groups than to any other Mediterranean group and
>> >finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour
>> >joining dendrograms and correspondence analyses.
>>
>> Which would be consistent with a small number of people carrying these
>> alleles, settling in Greece at a relatively early time, giving this small
>> number of genes ample time to spread across the population, as it grew
>> naturally. Am I wrong?
>>
>
>Since these alleles are specific to immunity, they are highly-selective.
>So, there frequencies could be higher/lower due to selective
>advantages/disadvantages.
>
>The Y chromosome studies show frequencies of African YAP+ haplotypes at about
>25% or higher. It would be interesting to see a similar study from the standpoint
>of mtDNA.
>
>Y chromosome data is probably more accurate, although it would show the
>paternal contribution.
>
>> >The time period when these relationships might have occurred was
>> >ancient but uncertain and might be related to the displacement of
>> >Egyptian-Ethiopian people living in pharaonic Egypt.
>> `
>> Like the invasion of the Hyksos?
>> Or perhaps the Danaans?
>>
>> Quoting from Martin Bernal's "Black Athena":
>>

>> "Not only did Diodoros frequently refer to the colonizations of Thebes
>> and Argos by Kadmos and Danaos but he devoted considerable space,
>> near the beginning of his work, to Saitian claims that Kekrops (Serwosret?)
>> and other early Athenian kings had been Egyptians, and their plausible
>> arguments for a special relationship between Athens and Egypt."
>>
>
>The Serwosret/Sesotris colonization also seems supported by physical
>anthropology.

Wasn't there also a small step pyramid that was found in Greece?
And claims that the Spartans were descended of Egyptian kings?

By the way, the ad hominem attack that the "Afrocentric" school of thought
is just a feel good thing is crumbling before our eyes. Has anyone ever
seen the connection between ML's appeal to this argument, and the likes
of Charles F. Murray's banging on about "political correctness"?

>> Now, not only is there a claim that the Ancient Egyptians were Black,
>> but a considerable number of the ancestors of the Greeks as well!
>> I guess reality can indeed be more "outrageous" than claims made
>> by academics, studying literature. ;-)
>>
>> I'd like to see Mary Lefkowitz deal with that.
>> Has anyone yet confronted her with these findings?
>>
>
>I'll try to find her current email! ;)

I was especially thinking of "Not Out Of Africa" portraying Socrates with
a baseball cap and a large X (as in Malcolm X) on it. (The cover of later
editions was replaced with a Greek nude, though.)

Alex

[205]2001-04-14 18:22:23|Greg Reeder|Re: Fwd: HLA genes in Macedonians and the sub-Saharan origin of the|

At first I thought this might be a fraud. After all the Greeks and the Macedonians are basically enemies so Macedonian research showing that they are the older Mediterranean type and that the modern Greeks are more closely related to sub-Saharan peoples
seemed a bit too convenient. But I tracked down the article in a reputable journal and the place where it can be ordered. See:

<http://www.ingenta.com/journals/browse/mksg/tan>

As already stated the journal is [Tissue Antigens](#) vol 57 Feb 2001. You can purchae the entire article (\$18.00) or see the abstract (as it appeared here) for free after registering as a guest.

If correct I think it extremely important. Thanks for bringing it to our attention.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

[206]2001-04-15 08:16:15|Alex van Deelen|Re: Digest Number 56|

> Message: 2
> Date: Sat, 14 Apr 2001 18:22:38 -0700
> From: "Greg Reeder" <reeder@sirius.com>
> Subject: Re: Fwd: HLA genes in Macedonians and the sub-Saharan origin of the Greeks
>
>At first I thought this might be a fraud. After all the Greeks and the Macedonians are basically enemies so Macedonian
>research showing that they are the older Mediterranean type and that the modern Greeks are more closely related to
>sub-Saharan peoples seemed a bit too convenient.

I thought so to, but I noticed that it was backed by a Spanish university, which hopefully would make
it less directly involved in the Greek-Macedonian dispute.

>But I tracked down the article in a reputable journal and the place
>where it can be ordered. See:
>
><http://www.ingenta.com/journals/browse/mksg/tan>
>

>As already stated the journal is Tissue Antigens vol 57 Feb 2001. You can purchae the entire article (\$18.00)
>or see the abstract (as it appeared here) for free after registering as a guest.
>
>If correct I think it extremely important. Thanks for bringing it to our attention.

To me, it brings to mind the following passages of Martin Bernal's Black Athena:

"Just north of the Greek Thebes there is a large mound, traditionally called the tomb of Amphion and Zethos. One of it's latest excavators, the distinguished archaeologist T. Spyropoulos, describes this as an earthen stepped pyramid with a brick top in which there was a monumental - though robbed - tomb. He dates the pottery and few pieces of jewellery found near it to the ceramic period Early Helladic III - generally accepted to be around the 21st century. On the basis of this - of the extraordinarily sophisticated draining of the nearby lake Kopais - which seems to have taken place at this time - and of the considerable Classical literature connecting the region to Egypt, Spyropoulos postulates an Egyptian colony in Boiotia in this period."

Also, perhaps even more so,

"The same treatment has been given to ancient legends considering the wide-ranging expeditions by the _Ethiopian_ or Egyptian prince Memnon, whose name could well be derived from >lmn-m-h3t (written Amenemes by later Greek writers), the name of other important 12th century pharaohs, Senwosret I and Amenemes II. There is also an intriguing resemblance between Hpr k3 R<, an alternative spelling for Senwosret, and Kekrops, the legendary founder of Athens whom some ancient sources said was Egyptian."

Obviously, modern and ancient Ethiopia aren't the same place, but still it's pretty close,

Alex
[207]2001-04-15 19:18:32|Paul Kekai Manansala|Re: Digest Number 56|
Alex van Deelen wrote:

>
> To me, it brings to mind the following passages of Martin Bernal's Black Athena:
>
> "Just north of the Greek Thebes there is a large mound, traditionally called the tomb
> of Amphion and Zethos. One of it's latest excavators, the distinguished archaeologist
> T. Spyropoulos, describes this as an earthen stepped pyramid with a brick top in which
> there was a monumental - though robbed - tomb. He dates the pottery and few pieces
> of jewellery found near it to the ceramic period Early Helladic III - generally accepted to
> be around the 21st century. On the basis of this - of the extraordinarily sophisticated
> draining of the nearby lake Kopais - which seems to have taken place at this time - and
> of the considerable Classical literature connecting the region to Egypt, Spyropoulos
> postulates an Egyptian colony in Boiotia in this period."
>
> Also, perhaps even more so,
>
> "The same treatment has been given to ancient legends considering the wide-ranging
> expeditions by the _Ethiopian_ or Egyptian prince Memnon, whose name could well be
> derived from >lmn-m-h3t (written Amenemes by later Greek writers), the name of other
> important 12th century pharaohs, Senwosret I and Amenemes II. There is also an
> intriguing resemblance between Hpr k3 R<, an alternative spelling for Senwosret,
> and Kekrops, the legendary founder of Athens whom some ancient sources said
> was Egyptian."
>
> Obviously, modern and ancient Ethiopia aren't the same place, but still it's pretty
> close,
>
> Alex
>

The usual explanation given by Lefkowitz and others of the same thinking is that the Greeks made up the Egyptian origin stories as a way of

giving themselves a more prestigious and hoary history.

In other words, Greece, the font of European civilization, was guilty of the same thing that Lefkowitz & co. accuse "Afrocentrists" of doing.

I wonder if there were any Greek writers who recognized this practice of supposedly creating false links to ancient Egypt. Also by Diodorus time, the Greeks had already ascended above Egypt. Why would D. and others still find it necessary to assign supposedly Greek inventions to Egyptian priests?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

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Check out <http://AsiaPacificUniverse.com/>
[208]2001-04-16 11:57:04|kekai@jps.net|Fwd: Pre-dynasties antiquities found West of Abu Simbel |
From the Egyptian State Information Service

April 15, 2001
Pre-dynasties antiquities found West of Abu Simbel

Egypt is known to house one third of the world's archaeological heritage that belongs to more than one culture. Archaeologists have been touring the country for long to excavate antiquities some of which proved to be as old as the pre-dynasties age.

The archaeological team representing Texas University and the Polish Institute have reported finding antiquities pertaining to the pre-dynasties age at the area of A1 Nabta 100 kilometers West of Abu Simbel. Assisted by two Egyptian professors, the team has been engaged on the site since 1972.

As Dr. Gaballah Ali Gaballah, Secretary General of the SCA, has said the area has earned 'special attention since the late 60s following the rescue of the Nubia temples, which were at the risk of being submerged by water in Lake Nasser. "The outcome of extensive excavation was utensils, 'human and animal remains besides inscriptions on rocks," said Dr Gaballah.

The ancient Egyptian roamed this land thousands of years ago where he hunted animals, explained Dr Bahie Al Essawi an Egyptian member of the team. Archaeologists have actually found the oldest earthenware ever in the Dakhla Oases and Al Galf Al Kabir and the area in between.

It seems, he said, that lakes were so abundant in southern Egypt owing to heavy rains, turning the surrounding area to pastures. This explains the remains of elephant, giraffe and crocodile bones.

Yet this area, said Dr Al Essawi, is extremely dry at present in such a way that it is difficult to imagine that it was teeming with life once.

The draught that gradually crept to the area forced the ancient Egyptians to move to the Nile banks to live there. In the course of moving from the desert to the Nile, the ancient Egyptians learned to form families and establish small communities. To tame animals and to hold religious rituals. "So the dazzling Egyptian civilization did not emerge from vacuum but was an evolutionary process that developed by time," said Dr Al Essawi.

At Al Nabta area, excavators found stone tools at the site of a once vast lake, more than 5,000 kilometers in area, in addition to grain silos and water wells there were traces of fire used for cooking.

Archaeologists were also able to unearth relics of primitive

houses beside which were remains of sheep, goat and fish bones. Dr Essawi noted that among the most significant finds of Al Nabta made early this year are five pots, 100 beads, 20 bone bracelets, six sewing needles made of bones and remains of colours.

The first clock in history which is 6500 years old was also found in the area. Archaeologists found a 4-diameter circle outlined by stones and beside the center of the circle are four stones that stand vertically and are arranged in two lines extending towards the East and West.

Scientists have considered it the oldest time watch which tells the time by the fall of the shadow of the stones in the center on the stones of the circumference. Moreover, archaeologists have found stones removed from their original sites and arranged in the direction of some stars. It is this arrangement that perhaps enabled ancient Egyptians to recognize the seasons of the year.
[209]2001-04-17 17:41:17[kekai@jps.net]Fwd: Ancient Alexandria Emerges From Mediterranean| Ancient Alexandria Emerges From Mediterranean

David Keys
The Independent, London
(April 11, 2001)

After a nine-year search, archaeologists have located the centre of one of the Ancient World's greatest cities.

A team of French and Egyptian archaeologists, led by Franck Goddio, has discovered and mapped the sunken remains of the once bustling heart of the Roman Empire's second-largest city, Alexandria.

About 20 percent of the metropolis, founded by Alexander the Great in 331 B.C., sank beneath the Mediterranean in a series of earthquakes between the third and eighth centuries. Now, the underwater investigations have located at least three roads and up to 30 buildings, including three main structures. The archaeological team is poised to rediscover the rest of the sunken heart of the city.

The seabed excavations have also unearthed the first dated evidence of a town that existed on the site before Alexander founded his great city. So far, they have discovered part of the stone and timber harbour wall of the pre-Alexandrian port. The investigations are revealing that the earlier town known as Raqote imported timber uprights and planking, made from elm and pine, for the harbour wall.

The former is thought to have come from Europe and the latter from Europe or Lebanon. Carbon dating shows the pre-Alexandrian stone and timber port was built in the fifth century B.C. The excavations have located the key strategic island that housed one of the royal palaces of the Hellenistic rulers of Egypt, from Alexander to Cleopatra.

In fact, this could be the place where Egypt's last queen seduced Julius Caesar and Mark Antony. But all that has been found of the palace so far has been a 60 metres by 21 metres rectangular mortar platform re-enforced with pine uprights and planking. It also has red granite columns with a diameter of one metre. The columns are thought to have come from a Roman reconstruction of the palace. The island, called Antirhodos, was Alexandria's strategic stronghold after the city became Egypt's capital.

At a conference at the British Museum yesterday, the team of archaeologists said they had produced the first accurate map of the submerged parts of Alexandria. Their underwater cartographic survey reveals how the island was not only the strategic pivot of the city, but was also a political and religious focus as well.

Archaeologists have found evidence that Cleopatra built or enhanced a

temple on the island for the goddess Isis, with whom she identified.

On the mainland, a five-metre high statue of the queen's son, Caesarion, who was deified by Julius Caesar, faced the island. Also, a temple to the sea god Poseidon faced the island from the east. At the end of a 120-metre causeway, a palace hideaway for Cleopatra's final lover, Mark Antony, faced the island.

Mr. Goddio, president of the European Institute for Underwater Archaeology, said the survey had revealed that "the topography of the ancient quarters of Alexandria were totally different from what had been assumed until now."

Research into the sunken centre of the ancient metropolis has a particular relevance today because of the social and ideological significance of ancient Alexandria. The city was founded as a political and ideological statement against nationalism and ethnic and religious chauvinism. It was based on multiculturalism and religious pluralism. Its initial population was deliberately imported by Alexander from all over the Hellenistic world.

It was this cosmopolitanism that appears to have been one of the key factors in allowing Alexandria to become the intellectual, artistic and trading centre of the ancient Mediterranean world.

The head of the statue of Caesarion, discovered by the Franco-Egyptian team, will go on display at the British Museum from today.
| 210|2001-04-18 22:03:37|kekai@jps.net|Fwd: Looted goddess relief from Memphis returned|
MEMPHITE RELIEF RETURNED
<http://www.archaeology.org/>

The looted goddess relief from Memphis
(The Metropolitan Museum of Art, New York)

[A] relief of a goddess, carved during the reign of the Dynasty XIX pharaoh Seti I (r. 1294-1279 B.C.) and looted from the ancient city of Memphis, just south of Cairo, has been returned to the Arab Republic of Egypt. The limestone panel was on view at the Metropolitan Museum of Art, where it had been on loan from a private collector since 1996.

Last April, Jacobus van Dijk, an Egyptologist at the University of Groningen in the Netherlands and specialist in the monuments of Memphis, noticed the relief on display in the Metropolitan. He remembered having seen it in a photograph of a chapel of Seti I taken soon after its excavation by the Egyptian Antiquities Service in 1948. The photograph shows the panel, somewhat askew, in the back of the room. Van Dijk shared his findings with Dorothea Arnold, the Met's Lila Acheson Wallace Curator of Egyptian Art, who brought the relief's provenience to the attention of its current owner. The Met subsequently arranged to purchase the work and negotiated its return to Egypt.

The panel, 12.5 inches high and 19.4 inches wide, was once part of a much larger scene, which included an image of Seti I. The goddess bends forward; similar works attest that she was once seen offering her breast to the pharaoh, divine nourishment.

"Today is a very special day," said Egyptian ambassador Mahmoud Allam, "for it marks an important collaboration with the people of the Metropolitan Museum, whom we consider good friends of Egypt."

The panel was owned for many years by Mrs. Richard Rodgers, wife of the American composer. It was sold to another private collector on May 22, 1981. Its most recent owner inherited the panel from the purchaser.--ANGELA M.H. SCHUSTER
| 211|2001-04-20 06:58:22|Okonkwo|FWD: Nigeria to Build Museum For 8000-Year-Old Canoe|
Nigeria to Build Museum For 8000-Year-Old Canoe

LAGOS, Apr 18, 2001 (Xinhua via COMTEX) -- Nigeria has decided to set up a museum in order to ensure appropriate protection for the "oldest canoe in Africa" discovered at Dufuna village in northern Yobe State, the News Agency of Nigeria reported Wednesday.

The National Commission for Museums and Monuments has made arrangements to move the 8000-year-old canoe, which is kept intact in the swampy area of Yobe, to its own museum at Dufuna, Chief Executive of the Commission Omotosho Eluyemi was quoted as saying.

Eluyemi pointed out that the discovery of the cultural relic has given Nigerian history a new perspective.

"Eight thousand years ago, our people sat down to carve a canoe, which would carry people across rivers," he said.

The chief executive stressed that the discovery has further given substance to the argument that Africans had a creative cultural heritage and a system of civilization that was thriving before the advent of European colonialists and missionaries.

The discovery also proved that the area covered by Lake Chad in the past had been wider than what it is today, he said.

"You cannot have a canoe where there is no river, so Lake Chad must have been bigger than what it is and people were traveling on it," he added.

According to a study issued by a U.S. scientific team recently, Lake Chad has shrunk by 95 percent in the last 40 years.

The canoe has been regarded as a very important symbol to the long years of civilization and geographical change in the west African sub-region, so it is necessary to establish the museum "where Nigerians and foreigners can go and relate with ancient history", Eluyemi said.

Eluyemi, who described the canoe as "a marvel", disclosed that the museum will be ready within the next three months, after which the canoe will be exhibited for at least four years before being moved for itinerant exhibition outside the country.

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<http://library.northernlight.com/FC20010418530000090.html?cb=0&dx=1006&sc=0#doc>
| 212|2001-04-20 17:23:43|Alex van Deelen|Re: Digest Number 57|

>Message: 2
> Date: Sun, 15 Apr 2001 19:37:15 -0700
> From: Paul Kekai Manansala <kekai@jps.net>
>Subject: Re: Digest Number 56
>
>Alex van Deelen wrote:
>>
>> To me, it brings to mind the following passages of Martin Bernal's Black Athena:
>>
>> "Just north of the Greek Thebes there is a large mound, traditionally called the tomb
>> of Amphion and Zethos. One of it's latest excavators, the distinguished archaeologist
>> T. Spyropoulos, describes this as an earthen stepped pyramid with a brick top in which
>> there was a monumental - though robbed - tomb. He dates the pottery and few pieces

>> of jewellery found near it to the ceramic period Early Helladic III - generally accepted to
>> be around the 21st century. On the basis of this - of the extraordinarily sophisticated
>> draining of the nearby lake Kopais - which seems to have taken place at this time - and
>> of the considerable Classical literature connecting the region to Egypt, Spyropoulos
>> postulates an Egyptian colony in Boiotia in this period."
>>
>> Also, perhaps even more so,
>>
>> "The same treatment has been given to ancient legends considering the wide-ranging
>> expeditions by the _Ethiopian_ or Egyptian prince Memnon, whose name could well be
>> derived from >lmn-m-h3t (written Amenemes by later Greek writers), the name of other
>> important 12th century pharaohs, Senwosret I and Amenemes II. There is also an
>> intriguing resemblance between Hpr k3 R<, an alternative spelling for Senwosret,
>> and Kekrops, the legendary founder of Athens whom some ancient sources said
>> was Egyptian."
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>> Obviously, modern and ancient Ethiopia aren't the same place, but still it's pretty
>> close,
>>
>> Alex
>>
>
>
>The usual explanation given by Lefkowitz and others of the same thinking
>is that the Greeks made up the Egyptian origin stories as a way of
>giving themselves a more prestigious and hoary history.

Favoring what is old over what is new.
How unprogressive. How... un-Greek. :)

>In other words, Greece, the font of European civilization, was guilty of
>the same thing that Lefkowitz & co. accuse "Afrocentrists" of doing.

I don't think that Mary Lefkowitz is a very deep "scholar".

>I wonder if there were any Greek writers who recognized this practice of
>supposedly creating false links to ancient Egypt. Also by Diodorus time,
>the Greeks had already ascended above Egypt. Why would D. and others
>still find it necessary to assign supposedly Greek inventions to
>Egyptian priests?

The next question, of course, is to what extent has this debate been taken
up by more mainstream egyptologists, semitists, classicists and africanists?

For one africanist's road to discovery (which he hasn't fully traversed yet), check out
Wim van Binsbergen's treatment of Stephen Howe's book on Afrocentrism,
at: <http://www.geocities.com/Athens/Atrium/2327/afrola.html>

Alex
[213]2001-04-20 22:44:05|Paul Kekai Manansala|Re: Digest Number 57|
Alex van Deelen wrote:

>
> >Message: 2
> > Date: Sun, 15 Apr 2001 19:37:15 -0700
> > From: Paul Kekai Manansala <kekai@jps.net>
> > Subject: Re: Digest Number 56
> >

>
> The next question, of course, is to what extent has this debate been taken
> up by more mainstream egyptologists, semitists, classicists and africanists?
>

I've noticed that things have quieted down lately from all sides. The peak, I think, was during the athena-list debate.

I don't think the 'mainstream' is what it once was anymore.

> For one africanist's road to discovery (which he hasn't fully traversed yet), check out
> Wim van Binsbergen's treatment of Stephen Howe's book on Afrocentrism,
> at: <http://www.geocities.com/Athens/Atrium/2327/afrola.html>
>

I noticed there are some studies from the hard sciences, like the one on Greek genetics, that appear, at least, to be supportive of some key Afrocentric views. Most of it is presented in a low key fashion, though.

F. Wendorf recently released a preliminary study on human remains from Nabta Playa and their regional and pan-African affinities. If I can get a hold of the paper, I'll summarize it here.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[214|2001-04-21 11:16:02|Okonkwo|Anyone See the National Geographic April 2001- Pharaohs of the Sun ?]
Picked up a subscription of National Geographic, April 2001 issue. On the front cover is a closeup of the famous Egyptian pharaoh Akhenaten. The main title of the issue is "Pharaohs of the Sun."

I flip to the article on p. 34 and begin browsing. I get to pp.48-51 and am greeted by a digital artistic recreation of Akhenaten's city Armana. And of course, there are the recreations of the Egyptians themselves---including Queen Tiye, Nefertiti and Akhenaten.

These Egyptians don't look like their busts. They don't look like depictions of members of the royal family of the 18th Dynasty. They don't even look like many modern Egyptians---from the variability of Nasser to Sadat to Mubarak.

Rather they look like they belong in the South of France. I mean they're not even mixed---they're just Europeans. Akhenaten in fact reminds me of actor Brad Pitt.

Now keep in mind, there are ancient busts and depictions dispersed throughout the article. On pp.54-55 in fact, there is an entire recreation of the royal family using ancient busts, statues and engravings.

There is the famous statue of Amenhotep III that I've seen myself at the Luxor museum. There are the famous busts of Queen Tiye, Nefertiti and Akhenaten from the Egyptian museum in Berlin. Included in the list are also the famous busts of Tutankhamun and Akhenaten's oft forgotten other wife, Kiya from the Cairo museum. And there are other ancient depictions dispersed within.

None of them resemble National Geographic's artistic renderings in the slightest bit. Its as if the right hand of NG had no idea what the left was doing. The blatant contradiction is striking.

There's even a close up photo of a modern day Egyptian worker at Armana. His dark skin and Africoid features are plain to see. He also looks nothing like the NG digital recreation.

I'm used to seeing such things. But its rare that I have the contradictions all put forth within one tidy article, a well respected journal magazine at that.

If anyone gets a chance to check out National Geographic's April 2001 issue, please browse through the article.

It would be worth a good laugh, if it wasn't so disturbing.

Here's an online condensed version of the magazine issue:

<http://www.nationalgeographic.com/ngm/0104/feature2/index.html>

You'll have to view the magazine itself however to see the full spectacle.

It is a good and informative article however---in more ways than one. This "game" seems to know no limits.

DG
[215]2001-04-21 13:42:04|Paul Kekai Manansala|Re: Anyone See the National Geographic April 2001- Pharaohs of the|
Not too surprising.

Many of the 'forensic' reconstructions of Egyptian faces using purely skeletal remains, throw in the unknown variables of skin, eye, and hair color, hair texture and skin thickness all in a manner acceptable to the European eye.

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> DG
>
>
>
> To unsubscribe from this group, send an email to:
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>
>
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--
Check out <http://AsiaPacificUniverse.com/>
[216]2001-04-21 14:15:02|kekai@jps.net|Fwd: Exodus: let my people know |
The following story is interesting. I tend to favor the theory
that the Hebrews were followers of Akhenaten's religion and that they
left Egypt when the cult was squashed after the Pharaoh's death.
But a lot of research still has to be done.

WORLD NEWS

Exodus: let my people know

By TERESA WATANABE
LOS ANGELES

Saturday 14 April 2001

A prominent American rabbi has chosen the holiest time of the Jewish and Christian calendar to question one of the greatest religious stories ever told.

For centuries, the biblical account of the Exodus has been revered as the founding story of the Jewish people, sacred scripture for three world religions and a universal symbol of freedom that has inspired liberation movements around the globe. But did the Exodus ever actually occur?

On Passover last Sunday, Rabbi David Wolpe raised that provocative question before 2200 faithful at Sinai Temple in Westwood, California. He minced no words.

"The truth is that virtually every modern archaeologist who has investigated the story of the Exodus, with very few exceptions, agrees that the way the Bible describes the Exodus is not the way it happened, if it happened at all," Mr Wolpe said.

His startling sermon may have seemed blasphemy to some, but the rabbi was merely telling his flock what scholars have known for more than a decade. Slowly and often outside wide public purview, archaeologists are radically reshaping modern understanding of the Bible. It was time for his people to know about it, Mr Wolpe decided.

After a century of excavations trying to prove the ancient accounts true, archaeologists say there is no conclusive evidence that the Israelites were ever in Egypt, were ever enslaved, ever wandered in the Sinai wilderness for 40 years or ever conquered the land of Canaan under Joshua's leadership. To the contrary, the prevailing view is that most of Joshua's fabled military campaigns never occurred - archaeologists have uncovered ash layers and other signs of destruction at the relevant time at only one of the many battlegrounds mentioned in the Bible.

Today, the prevailing theory is that Israel probably emerged peacefully out of Canaan - modern-day Lebanon, southern Syria, Jordan and the West Bank of Israel - whose people are portrayed in the Bible as wicked idolators. Under this theory, the Canaanites took on a new identity as Israelites were perhaps joined or led by a small group of Semites from Egypt - explaining a possible source of the Exodus story, scholars say. As they expanded their settlement, they may have begun to clash with neighbors, perhaps providing the historical nuggets for the conflicts recorded in Joshua and Judges.

"Scholars have known these things for a long time, but we've broken the news very gently," said William Dever, a professor of Near Eastern archaeology and anthropology at the University of Arizona and one of America's pre-eminent archaeologists.

Professor Dever's view is emblematic of a fundamental shift in archaeology. Three decades ago as a Christian seminary student, he wrote a paper defending the Exodus and got an A, but "no one would do that today", he says. The old emphasis on trying to prove the Bible - often in excavations by amateur archaeologists funded by religious groups - has given way to more objective professionals aiming to piece together the reality of ancient lifestyles.

But the modern archaeological consensus over the Exodus is just beginning to reach the public. In 1999, an Israeli archaeologist, Ze'ev Herzog, of Tel Aviv University, set off a furore in Israel by writing that stories of the patriarchs were myths and that neither the Exodus nor Joshua's conquests occurred. Mr Herzog also argued that the united monarchy of David and Solomon, "grand and glorious" in the Bible, was at best a small tribal kingdom.

In a new book this year, *The Bible Unearthed*, Israeli archaeologist

Israel Finkelstein, of Tel Aviv University, and archaeological journalist Neil Asher Silberman raised similar doubts and offered a new theory about the roots of the Exodus story. The authors argue that the story was written during the time of King Josiah of Judah in the 7th century BC - 600 years after the Exodus supposedly occurred in 1250BC - as a political manifesto to unite Israelites against the rival Egyptian empire as both states sought to expand their territory.

Professor Dever argued that the Exodus story was produced for theological reasons: to give an origin and history to a people and distinguish them from others by claiming a divine destiny.

Some scholars still maintain that the Exodus story is basically factual. Bryant Wood, director of the Associates for Biblical Research in Maryland, argued that the evidence falls into place if the story is dated back to 1450BC. He said that indications of destruction around that time at Hazor, Jericho and a site he is excavating that he believes is the biblical city of Ai support accounts of Joshua's conquests.

But Mr Wood cannot get his research published in serious archaeological journals. "There's a definite anti-Bible bias," he said.

The revisionist view, however, is not necessarily publicly popular.

Mr Herzog, Mr Finkelstein and others have been attacked for everything from faulty logic to pro-Palestinian political agendas that undermine Israel's land claims.

The scholarly consensus seems to be the story is a mix of myth, cultural memories and kernels of historical truth. Perhaps, muses Ron Hendel, a professor at UC Berkeley, a small group of Semites who escaped from Egypt became the "intellectual vanguard of a new nation that called itself Israel", stressing social justice and freedom.

Whatever the facts of the story, those core values have endured and inspired the world for more than three millennia - and that, many say, is the point.

LOS ANGELES TIMES
[217]2001-04-22 06:01:47[jamneht@hotmail.com]Re: Anyone See the National Geographic April 2001- Pharaohs of the |
--- In Ta_Seti@y..., Okonkwo wrote:

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- > artistic recreation of Akhenaten's city Amarna.
- > And of course, there are the recreations of the Egyptians
- > themselves---including Queen Tiye, Nefertiti and
- > Akhenaten.

Hey DG,

yeah, i found the re-creations a little disturbing as well. Specifically, i was most bugged out by the picture of Tiya on pg 50. Her nose, and how it is finely shaped and stuck up in the air. C'mon people! no flavor what so ever. Even my mother, as light as she is, being Egyptian, still has a wide ass nose and lovely lips...and i can't forget the hair... the article did make up for some of that mess.

Affly,
Amneh
[218]2001-04-22 11:54:24|Alex van Deelen|Re: Digest Number 62|

>Message: 1
> Date: Sat, 21 Apr 2001 13:12:07 -0400
> From: Okonkwo <dg14@swt.edu>
>Subject: Anyone See the National Geographic April 2001- Pharaohs of the Sun ?
>
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>many modern Egyptians---from the variability of Nasser
>to Sadat to Mubarak.
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>Rather they look like they belong in the South of France.
>I mean they're not even mixed---they're just Europeans.
>Akhenaten in fact reminds me of actor Brad Pitt.

By the way, the only living person I know who looks
remotely like Akhenaten is Linton Kwesi Johnson (in
his younger days). ;)

>Now keep in mind, there are ancient busts and depictions
>dispersed throughout the article. On pp.54-55 in fact, there
>is an entire recreation of the royal family using ancient busts,
>statues and engravings.
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>renderings in the slightest bit. Its as if the right hand of
>NG had no idea what the left was doing. The blatant
>contradiction is striking.

Maybe. I've noticed the same thing on the Discovery Channel,
where they basically portrayed Ramses and his contemporaries
as ordinary white people.

The same phenomenon can be seen in 19th century renditions
of Egyptian art, usually done in pastels, where the Egyptians are
given nice rosy apple cheeks, and look very English.

>There's even a close up photo of a modern day Egyptian worker
>at Amarna. His dark skin and Africoid features are plain
>to see. He also looks nothing like the NG digital recreation.

As an aside, what I'm often irritated by is that when travel programs or Discovery, etc. portray present day North Africans and Egyptians, they edit them to fractions of a second or not put them in at all, when they look obviously Black/mixed race.

>I'm used to seeing such things. But its rare that I have the
>contradictions all put forth within one tidy article, a well
>respected journal magazine at that.
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>If anyone gets a chance to check out National Geographic's April
>2001 issue, please browse through the article.

My view of National Geographic channel (which is what I can receive) is that it is almost a lifestyle channel for white people who want to imagine they're Indiana Jones. But that's my opinion.

Alex

>Message: 2
>Date: Sat, 21 Apr 2001 14:06:41 -0700
>From: Paul Kekai Manansala <kekai@ips.net>
>Subject: Re: Anyone See the National Geographic April 2001- Pharaohs of the Sun ?
>
>Not too surprising.
>
>Many of the 'forensic' reconstructions of Egyptian faces using purely skeletal
>remains, throw in the unknown variables of skin, eye, and hair color, hair
>texture and skin thickness all in a manner acceptable to the European eye.
>
>In some cases, the reconstructions even look rather Northern European.

Or Middle Eastern in a very forced manner.
Last week on the BBC there was a program of the reconstruction of an Egyptian skull, by a very dreary woman who basically did what Richard Neave is famous for.
The skull they were working on, called "Lady X", had a very obvious occipital depression, and the woman remarked "a lot of Ancient Egyptians had Black and White features".
So, what did she come up with? A face that basically looked like a female version of Ghadaffi. The thing is, that the nose didn't quite fit. She tried to give the skull a very high nose, but you could tell that there was a gap just above it, and the nose ended up crooked as well.

Which goes to show that these things should only be attempted by open minded, real pros. :)

Alex
[219]2001-04-22 14:50:16|Paul Kekai Manansala|Re: Digest Number 62|
Alex van Deelen wrote:

>

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>or Discovery, etc. portray present day North Africans and Egyptians,
>they edit them to fractions of a second or not put them in at all,
>when they look obviously Black/mixed race.
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I noticed this too. Strange thing is when they make shows about Berbers and Tuareg in Mali or other 'sub-Saharan' countries, they don't hesitate to show these people without their faces and heads covered.

When they show the same people in 'North Africa' they rarely allow you to see what they look like behind their head coverings. Or they only show those who fit the image of what we should think a North African looks like.

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I saw this reconstruction at the Egyptian state information site.

When I traveled in Egypt and the Sinai and Negev deserts, there were many instances of people in the same family who would cut across the 'racial' lines of the West.

It is astonishing to watch whole multi-part documentaries on the peoples of these regions without getting any idea of what the population as a whole really looks like.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--
Check out <http://AsiaPacificUniverse.com/>
| 220|2001-04-22 14:58:31|God Sincere|Re: Digest Number 62|
Funny.

You know what they called "black and white" features in the pre-1960s US don't u ?---folks in the back of the bus.

DG

> Alex van Deelen wrote:

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> > depression, and the woman remarked "a lot of Ancient Egyptians had
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> > and White features".

[221]2001-04-22 14:59:40[God Sincere|Re: Digest Number 62|
Very true.
I know when I hit
Thebes I was very surprised
at the variability of the people in
comparison to what I had seen in
numerous magazines, television documentaries,
etc.

DG

Paul said:

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[222]2001-04-23 15:53:24[universalwoman9@aol.com|Mind Control Seminar..DC|
Mind Games
The techonolgy of Mind Control the Manipulation of Human Population SEMINAR
April 28th, 2001 by Dr. Abdul Alim Muhammad

History Purpose and Meaning of Mind Control
Public Opinion and Propoganda
The Nature of Radiation and the Electric Brain
Electric Mind Control (television, microwave, crowd control, cell phones
video games and implants)
Advance Mind Control Technology Can some one read my mind are my thoughts
really mine? The new Violence, How can I protect my mind?

Registration is \$25.00 seating limited to 30 persons..
Location: 717 8th Street SE Washington DC
Telephone 202 547 6440

Take Care,
Shemia

Universal Woman
Join Discussion
<http://groups.yahoo.com/group/UniversalWoman>

Check out my Book !
<http://www.homestead.com/uwebooks/noi.html>

Take Care,
Shemia

| 223|2001-04-24 06:13:39|Courtenay barnett|Re: reparations|
Visit www.ar-africare.com

Get Your Private, Free E-mail from MSN Hotmail at <http://www.hotmail.com>
| 224|2001-04-24 06:29:24|God Sincere|FWD: Study: Europeans came from few hundred Africans|
Noticed we been having some "off-topic" posts
to the list as of late. Well, I don't know where this
one fits in. Maybe we can throw it in there somewhere
with the mythic Hamitic hypothesis and the possibility
of European descent from the Lara clan of East Africa...?

okay...so I'm reaching . :)

DG

Study: Europeans came from few hundred Africans

April 20, 2001

EDINBURGH, Scotland (AP) -- Modern Europeans, and
maybe populations in other parts of the world, are descended
from no more than a few hundred Africans who left their homeland
as recently as 25,000 years ago, new research suggests.

The findings, reported at the start of a conference of the
Human Genome Organization, the international collaboration
researching the genetic makeup of the human race, provide
the first estimate of how many people founded Europe.

They are also a blow to the theory that modern humans
evolved simultaneously in Africa, Europe and Asia from
multiple early humans.

"I think this certainly rules that out, at least in respect
to Europe," said study leader Eric Lander, director of
the Whitehead Institute/Massachusetts Institute of
Technology Center for Genome Research. "We're not
sure whether this was just the founding of Europe or
whether, in fact, this small bottleneck represents all
the people leaving Africa."

<http://www.cnn.com/2001/TECH/science/04/20/human.origins.ap/index.html>

| 225|2001-04-24 10:43:44|Emeagwali, Gloria (History)|Re: Anyone See the National Geographic April 2001- Phar aohs of th|
Indeed the contradictions were clear- so clear that anybody should see
through them. I thought that they also went pretty far in reflecting the
African identity and features of the ancient Egyptians in general. The
recreations didn't fit the original and seemed to be plain silly and out of
context. One was the caricature of the real thing and looked downright silly
and out of context.We had a juxtaposition of the old eurocentric image with
the authentic originals.Ok is right. The contradictions were glaring.Were
they preparing the public for the inevitable by easing in the authentic
version or was this a manifestation of intellectual schizophrenia? Is this
another manifestation of the pathological mental condition that racism
generates or do we have here the real, authentic Egypt about to blossom
forth

Gloria Emeagwali

-----Original Message-----

From: Paul Kekai Manansala [mailto:kekai@jps.net]

Sent: Saturday, April 21, 2001 5:07 PM

To: Ta_Seti@yahoogroups.com

Subject: Re: [Ta_Seti] Anyone See the National Geographic April 2001-
Pharaohs of the Sun ?

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> To unsubscribe from this group, send an email to:
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>
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Check out <http://AsiaPacificUniverse.com/>

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
[226]2001-04-24 11:01:08|kekai@jps.net|Fwd: Reaching for Sudan's Buried History|
Reaching for Sudan's Buried History

Panafrican News Agency (Dakar)

April 9, 2001
Posted to the web April 10, 2001

Yahya El Hassan
Khartoum, Sudan

Archaeologists in Sudan have celebrated a number of outstanding
ancient discoveries in the 2000-2001 excavation season as they
continue to unravel the country's buried history.

The latest excavations were conducted from early October through late
March, the cool season that suits archaeologists unaccustomed to the
hot summer of Sudan.

In focus was the monumental heritage of Napata and Merowe kingdoms of
ancient Sudan, both of them in the far north of the country.

A temple built by King Akhenaton for the worship of god Amon was

unearthed in Kerma, the capital of the Napata Kingdom that spans from 2500 to 1500 before Christ (BC). Kerma is some 200km south of the Sudan-Egypt border.

According to Hassan Hussein, director of the National Corporation for Antiquities and Museums (NCAM), the temple dates back to 1400 BC. This period is known in Sudan's ancient history as the period when Egyptian kings conquered and ruled Sudan.

Losing confidence in the multitude of gods worshipped in his kingdom, Akhenaton unified all gods in one whom he named Amon. The link is obvious between the words Amon and Amen.

The discovery was made by a mission of archaeologists from Switzerland.

Among their findings were the temple, a number of houses in its surroundings, a furnace for copper smelting, an earthen brick workshop, a cemetery, human skeletons, earthen pottery, stamps and axes.

There was also a collection of shaving razors, bronze weapons, golden and silver jewellery, cushions and fans made of ostrich feathers as well as a wooden bed in the shape of a standing horse, all coated in gold. Some fragments of damaged statues were also unearthed.

A grave of one of the kingdom's princes was found in the vicinity of the temple. Fortifications representing complex defence systems were also found in the area.

Beneath the temple are several walls of baked mud bricks. Chalk was used to make brick walls adhere.

Another landmark discovery was a building in the monumental area of Musawwarat el Safra, one of the major cities of the Merowite Kingdom of 800BC - 350AD, located 140km north of Khartoum and about 60km south of the kingdom's capital in Bajrawiyya.

The building was discovered by a mission from the German Archaeological Society led by Prof. Stefan Weing.

During a public lecture that attracted a wide audience in Khartoum last week, Weing, using slide photographs, elaborately described what his team unearthed.

"The monument is an enclosure that contained a garden, a number of houses and a number of animal sheds.

"This represents a very sophisticated gardening system with a unique irrigation technique in which pipes made of stone carried later from a reservoir into canals built of bricks and then to the gardens," he explained.

In the same area, Weing's team also came across an iron smelting furnace and another for burning bricks.

"Iron smelting required the burning of a lot of firewood and that might have caused the environmental degradation in this area that is now an endless series of sand dunes," he observed.

The findings suggest that environmental degradation might have caused the downfall of the Merowite kingdom.

Also, an ancient regional city of the Merowite Kingdom has been discovered near the town of Berber, some 300km north of Khartoum.

NCAM excavations director, Salah Mohammed Ahmed said the 150 square km city dates back to the second century BC.

The discovery was made by archaeologists from NCAM and the Ontario Royal Museum in Canada.

Ahmed said digging will continue to unearth, but the work might take years.

Kerma, Musawwarat el Safra, Bajrawiyya and Jebel el Barkal are Sudan's important tourist attractions because of previous monumental discoveries such as pyramids, temples and statues in these areas.

"We are about to conduct a nation-wide archaeological survey with aim of drawing an archaeological map for the country," NCAM director Hassan Hussein said.

"We want to close missing links and fill in the gaps in ancient history," Hussein told PANA, explaining that priority was on areas proposed for construction of dams and highways.

Hussein holds a conviction that civilisation started in Africa. "Discoveries made in Kenya, Tanzania, Sudan, Egypt and Ethiopia - all of them indicate human civilisation started here in Africa," he said.

Sudan's archaeologists, however, find their efforts often frustrated by antiquities thieves.

Hussein said masked thieves recently attacked a monument guard at Bajrawiyya, but were unable to run away with anything.

In a bid to check such thefts, the Ministry of the Interior in Khartoum set up a special police unit to protect the monuments.

Meanwhile, Hussein has appealed for cooperation of neighbouring countries in detecting and preventing the smuggling of stolen monuments.

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[227|2001-04-25 21:27:32|kekai@jps.net|Fwd: Palm residue found in ancient Egyptian Nubian pottery|
A bit technical, but some may find the article interesting.

Proc R Soc Lond B Biol Sci 2001 Mar 22;268(1467):593-7 Related Articles, Books

Detection of palm fruit lipids in archaeological pottery from Qasr Ibrim, Egyptian Nubia.

Copley MS, Rose PJ, Clapham A, Edwards DN, Horton MC, Evershed RP. School of Chemistry, University of Bristol, Cantock's Close, UK.

In modern times, the trees of the palm family have been of great economic and social importance to the people in Egypt, as in other parts of the world. There are various species of palm and although different parts of the tree can be used, the fruit are of great value. In antiquity, it is expected that the palm fruit would also have been of great importance to people in the region. The chemical analysis of absorbed residues in archaeological pottery is well established, and through the investigation of ceramic vessels (via gas chromatography, gas chromatography-mass spectrometry and gas chromatography-combustion-isotope ratio mass spectrometry) saturated carboxylic acids in the range C12 to C18 have been detected (with an unusually high abundance of C12) from vessels from the Nubian site of Qasr Ibrim. This is mirrored in the saturated fatty acid distributions

detected from the kernels of modern and ancient date palm (Phoenix dactylifera L.) and dom palm (Hyphaena thebaica (L.) Mart.). Mixing in some of the vessels of the palm fruit with another lipid source is indicated through the delta13C values. These results provide the first direct evidence for the exploitation of palm fruit in antiquity and the use of pottery vessels in its processing.
| 228|2001-04-27 07:14:58|God Sincere|FWD: Move Over Olmec, Peru May Hold Earliest Metropolis|
Just some ancient history...non-related..

DG

The First City?
A 4,600-Year-Old Site in Peru May Be World's Earliest Metropolis

By Paul Recer
The Associated Press

April 26 About the time that pyramids were being built in Egypt, a civilization in Peru was building the Americas' first urban center, a complex of stone pyramids, plazas and intricate irrigation canals, researchers say.

A site called Caral, 125 miles north of Lima, "may actually be the birthplace of civilization in the Americas," said Winifred Creamer, a Northern Illinois University professor and co-author of a study appearing Friday in Science.

full article:
<http://abcnews.go.com/sections/scitech/DailyNews/city010426.html>
| 229|2001-04-27 10:31:56|kekai@jps.net|Older Than Djoser?|
<http://www.egyptrevealed.com>

Older Than Djoser?

Have Researchers Found the Oldest Stone Structure in Egypt - Possibly in the World - at the Step Pyramid?
An enigmatic cut-stone structure with massive walls seems to be older even than the Step Pyramid complex of King Djoser (2668-2649 B.C.) and that would mean rewriting the history books of ancient Egypt, for the Djoser pyramid has long been cited as the oldest stone building in the world.

The vast and ancient necropolis at Saqqara was a burial ground throughout all periods of Egyptian history, from the Early Dynastic to Greco-Roman periods. Both the Step Pyramid and the new stone structure, called the Gisir el-Mudir ("Enclosure of the Boss"), are at Saqqara.

Little of this large, rectangular structure remains on the surface, although it was first identified in aerial photographs in the 1920s. Ian Mathieson, director of the National Museums of Scotland's Saqqara Survey Project, and his team used modern geophysical surveying techniques to explore beneath the surface of the desert without expensive and speculative excavations.

Mathieson established that Gisir el-Mudir is more than 600 meters (1,975 feet) long and 400 meters (1,300 feet) wide. No major structure, such as an unfinished pyramid, has been found within the enclosure, leading to considerable speculation over its purpose.

After electronically mapping the area, the project excavated test trenches to determine exactly what the underground anomalies found by the geophysics represented. The team almost immediately encountered stone blocks of the base of the huge wall surrounding the site.

The wall, about 15 meters (50 feet) wide at the base, was built with an inner and outer skin of local limestone and a central core filled

with sand and rubble. Artifacts recovered from this fill date the enclosure to the Second Dynasty (around 2900 B.C.). Thus the Enclosure of the Boss becomes the world's oldest-known stone-built structure.

Many of the stones used in the structure have been looted over the millennia in fact, the builders of Djoser's pyramid may well have used the site as a rather convenient quarry.

Colin Reader and Robert Partridge

This brief article can be found in the March/April issue of Egypt Revealed magazine - on sale at bookstores everywhere.
[230]2001-04-27 20:30:29|kcamm23063@aol.com|Discovery in Peru|
[The Oakland Tribune](#)

Americas' beginnings: 4,600-year-old city discovered in Peru
Scientists call it hemisphere's oldest
By David L. Chandler
BOSTON GLOBE

An ancient city in a remote Peruvian valley is more than 4,600 years old – far older than any known city in this hemisphere, and old enough to rewrite the history of the New World – according to a finding reported in the current journal Science. "This may actually be the birthplace of civilization in the Americas," said Winifred Creamer, one of the archaeologists responsible for the discovery. Archaeologists have long believed that when the pharaoh Cheops was building the first of Egypt's great pyramids about 4,560 years ago, the Americas were still a tribal backwater of small hunter-gatherer villages. The new finding suggests that Caral, a large city with giant pyramids of its own, may already have been decades old at the time. The startling conclusion, which could topple some theories about the origins of urban life, results from new, extremely precise radiocarbon dating of the obscure 170-acre site, which was discovered in 1905 but had never been dated or carefully studied. Dating shows that parts of Caral, in Peru's remote Supe valley, were built as early as 2627 B.C., which makes it about 1,000 years older than the oldest known city in the Americas. The pyramid of Cheops, the largest and earliest of the Giza pyramids in Egypt, was finished around 2560 B.C. The Supe valley, which today has no roads, water supply or electricity, also contains at least 18 other urban sites that may be of similar age, most of them containing similar pyramids. Only two of the others have been dated so far. The findings were made by Creamer and her husband, Jonathan Haas of Chicago's Field Museum, and a Peruvian colleague, Ruth Shady of San Marcos University in Lima, who has been working at the site with her students for about four years. Caral's center is a huge, sunken circular plaza, more than a third of a mile across, surrounded by large stepped pyramids which have crumbled around the edges so they appear now as rounded mounds. The largest is 65 feet high, and larger than a football field. Next to the pyramids were complexes of high-status dwellings of stone with large rooms and fine plaster walls, while farther out the archaeologist has uncovered areas with remains of medium-status and lower-status residences, smaller and made of mud and cane. Unlike the Egyptian pyramids, which had smooth sides and pointed tops, the South American pyramids were all constructed like "rectangular layer cakes," Haas said, with each layer a little smaller than the one below, and with a broad, flat top that held a complex of administrative and ceremonial buildings. The pyramids were built with stone retaining walls, which were then filled in with rubble and river rocks, carried in woven bags made from reeds. The bags were thrown in along with the rocks, and it was the reeds from these bags that allowed the construction to be dated so precisely. So far, said Creamer, less than 5 percent of the Caral site has been excavated. Haas suggested the discovery will force archaeologists to rethink their theories of how civilization began in the Americas. "We have to go back and start again," he said. "There have been a number of ideas about how complex civilizations started in South America, and none of them really work now." While archaeologists used to believe that no urban centers appeared anywhere in the world until the domestication of grain made large-scale central storage of foods possible, that theory has been crumbling in recent years with the discovery of some urban sites in the Middle East and elsewhere that seem to predate grain cultivation. But this is the first site in the Americas to do so. Caral lies in a narrow valley, about 14 miles from the coast. Rather than large-scale growing of food crops, the archaeologist said, Caral apparently had an extensive irrigation system, but primarily for growing cotton and gourds. Much of the cotton was apparently traded with coastal residents to make fishing nets, while the fish may have been a major staple for the inland residents. Some food crops were apparently grown, including avocados, beans, peanuts, and squash. Seafood, including sardines, anchovies and mussels, may have been their primary food, as indicated by remains found at the inland site. Ironically, although it may have been the urban center of the Americas in its heyday, the Supe valley soon receded in importance and has never since then had any significant human settlements. Only about 1,000 people, mostly farmers and herders, live in the entire valley today. David Chandler can be reached by e-mail at [chandler\(at\)globe.com](mailto:chandler(at)globe.com)

Forward Ever; Backward Never!
Karen-Yaa
[231]2001-04-29 09:36:26|kekai@jps.net|(no subject)|
The following article deals with a subject that often
comes up in the 'Black Athena' debate.

I wonder if the term "extra melanin" implies the oft-encountered
assumption that humans were originally light-skinned.

Most anthropological data shows that the earliest humans were
tropically adapted in terms of limb ratios. Thus, more likely they
would have been of dark complexion, according to the hot climate =
dark skin theory.

New theory on why dark skin protects in the tropics
Thursday, 26 April 2001

An Australian researcher suggests dark skin could
be better than white at fending off fungi and
bacteria. He says it could explain why dark skin evolved in humans
and
animals living in tropical environments.

A paper by Sydney-based biologist James Mackintosh, will soon appear
in the Journal of Theoretical Biology. According to this week's New
Scientist, if Mackintosh's hypothesis is true, then evolving skin
colouration should correlate with past temperature and humidity
rather
than latitude or exposure to sunlight.

A popular theory on why darker skin prevailed in some areas and
lighter
skin in others, is that the extra melanin in darker skin protects
against
cancer and sunburn from ultraviolet radiation. But, New Scientist
reports,
some parts of the body which are hardly ever exposed to sunlight,
such
as genitalia, throats and nasal passages, are packed with melanin
cells.

And animals such as gorillas have dark skin even though they are
covered in fur and live in shady forests. What's more, melanin has
been
shown to be a poor sunscreen that doesn't protect well against UVB
radiation.

The magazine reports that James Mackintosh realised that in some
creatures melanin forms a capsule around invading pathogens,
protecting them against disease.

"My PhD was on insect immunology, and everyone knows that melanin is
an important antimicrobial in insects," he says. "But it seems no
one has
ever suggested it would play the same role in vertebrates."

In mammals, melanin is contained inside vesicles called melanosomes.
Larger, more numerous melanosomes make for darker skin. Mackintosh
suggests melanosomes might act like lysosomes in the immune system,
which engulf invading microorganisms and use enzymes to kill them.

In laboratory studies, melanosomes from human skin can inhibit
microorganisms, says Mackintosh. "Melanin is a sticky molecule. The
bacteria and fungi get all tangled up, and it stops them from

proliferating." Also, a protein called attractin is known to regulate both melanisation and immunity in humans, suggesting a link between the two.

He also points out that darker-skinned people are less likely than people with fair skin to develop serious skin diseases. During the Vietnam war, for example, American soldiers from a variety of racial backgrounds were sent into the Mekong Delta. White soldiers were three times as likely to contract "jungle sores", a skin disease caused by Streptococcus pyogenes, compared with their black comrades.

Mackintosh's hypothesis is "a very good bet", says Anders Møller, an evolutionary ecologist from the CNRS, France's centre for scientific research in Paris. "It solves a lot of problems with these other theories."

It also explains why we don't all have black skin. Melanin is made from the amino acid tyrosine, which is also needed to build proteins. In prehistoric days when food was scarce in cold, dry areas, tyrosine was probably conserved to make essential proteins, Mackintosh says. It was only worthwhile converting it into extra melanin in the warm, damp tropics where food was abundant and pathogens were rampant. [232|2001-04-29 15:55:29|dg14@swt.edu|Re: (unknown)] Funny. When I first read this article last week on another listserv, I recognized the "oft-encountered assumption" of an early humans somehow being either light-skinned or "transparent."

I mean, what exactly is this guy saying dark skin evolved FROM?

This is not new, as u state. Even on human origins sites or in books, they will show a caption of "modern humans" walking out of Southeastern Africa--- and fully white/European.

It is the oddest contradiction.

DG
[233|2001-05-01 16:25:12|Paul Kekai Manansala|Re: (unknown)]
dg14@swt.edu wrote:

>
> This is not new, as u state. Even on human origins
> sites or in books, they will show a caption of
> "modern humans" walking out of Southeastern Africa---
> and fully white/European.
>

Except maybe for the prominent browridges...:) Then you have all the movies of Neanderthals and early humans. Hard to find a tan skin in these flicks!

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[234|2001-05-01 22:43:58|Alex van Deelen|Re: Digest Number 68|
Interesting Examination of Bantu and Ancient Egyptian

<http://www.need.co.uk/egyptology/>
<http://www.need.co.uk/egyptology/opener.htm>

Pth => Patua, Patuha, Apatuha

Interesting analysis of Ancient Egyptian from a Bantu and Kiswahili point of view. Might give meaningful clues as to the vocalization of Ancient Egyptian.

Alex
| 235|2001-05-02 18:58:33|kekai@jps.net|Fwd: Sacred Sands|
<http://www.archaeology.org/>

SACRED SANDS

Exploring the tombs and temples of ancient Abydos

BY DAVID O'CONNOR AND DIANE CRAIG PATCH

Stark, rugged cliffs flank the middle reaches of the Nile River. Between them is a fertile floodplain and beyond a vast expanse of desert rich in archaeology. For more than 5,000 years, the Egyptians prospered in this landscape, constructing towns, temples, and memorials to their dead. It was here that Egypt's earliest rulers were interred, Egypt's first writing appeared, and the cult of boat burials was born. It was also here that the New Kingdom pharaoh Seti I built an impressive mortuary complex and temple dedicated to himself and the god Osiris, master of the underworld. Today, these age-old ruins lie beneath the wind-blown sands of a place we know as Abydos, some 300 miles south of Cairo.

For more than three decades, Abydos and its environs has been the focus of an archaeological expedition from the University of Pennsylvania Museum, Yale University, and New York University's Institute of Fine Arts in cooperation with Egypt's Supreme Council for Antiquities. Collectively, these projects have revealed much about the dawn of the pharaonic age and the course of Egyptian civilization.

DAVID O'CONNOR is Lila Acheson Wallace Professor of Egyptian Art and Archaeology at the Institute of Fine Arts, New York University; professor emeritus of the University of Pennsylvania; and curator emeritus of the Egyptian Section, University of Pennsylvania Museum. Co-director, with William Kelly Simpson, of the Abydos projects, is currently completing a book, The Sacred Landscape of Abydos, to be published by Thames and Hudson. DIANE CRAIG PATCH is a researcher in the Department of Egyptian Art at the Metropolitan Museum of Art.
| 236|2001-05-07 00:54:31|kekai@jps.net|The Mummy Returns|
According to news reports, the movie broke non-holiday records earning more than \$70 million over the weekend. I guess the West still has a fascination with ancient Egypt.

From what I've seen in the reviews and previews this movie is pretty much like the NG special. None of the diversity of even modern Egypt seemed apparent from these clips.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 237|2001-05-08 14:46:12|Paul Kekai Manansala|Re: 'The Mummy Returns'|
On second glance after watching a TV ad, it appears there are some dark 'creatures' dressed in Egyptian garb. They may be mummies come back to life. They definitely look like

'bad guys'.

For an in interesting article on hidden messages in Hollywood films, read SF Thomas article "The Key to the Matrix" at theAfrican.com.

<http://theafrican.com/Magazine/MatrixRev/intro.htm>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

kekai@jps.net wrote:

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> Paul Kekai Manansala
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> To unsubscribe from this group, send an email to:
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[238]2001-05-08 21:39:32[Tamara L. Siuda]Re: The Mummy Returns|
Greetings to the people of Bowland:

Saw the film last night. There were only two notable dark-skinned characters: one dressed remarkably similar to the "Thugees" in Indiana Jones and the Temple of Doom (yet another shining example of treating non-European characters and religions in a wholesome manner) who threatened a little boy with dismemberment for most of the film, serving as a foil for the (European) actor who plays the "Medjay" (we wouldn't know what he was except for the hieroglyphics on his face, of course....).

The second was "Izzy," a replacement for the airplane pilot in the first film. What's a Jamaican doing flying dirigibles (yes, dirigibles) in northeast Africa? Can anyone say Steppin' Fetchit? (Oh, wait, we call him "Jar Jar Binks" these days? sigh) Let it suffice to say that the film was pretty embarrassingly 1930s married to CGI and nonstop killing. Not exactly anything to write home about.

It'd be nice to see an Egyptian film with a single Egyptian in it. Go to look at nice CGI reconstructions of ancient cities, or if you really like the "pulp fiction" Charlie Chan Goes to Egypt sort of thing from the 40s and 50s...otherwise, save your money.

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

[239]2001-05-09 12:00:45[Paul Kekai Manansala]Re: The Mummy Returns|
I was reluctant to see it after watching the reviews. It was fairly obvious that there were no Egyptians of any phenotype in the main lineup.

I have to admit that the trailer reminded me of the Indiana Jones movie also. The

bald fellow reminded me of the evil priest in Temple of Doom.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

"Tamara L. Siuda" wrote:

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- > Greetings to the people of Bowland:
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- > 50s...otherwise, save your money.
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- > =====
- > Tamara L. Siuda
- > t-siuda-10@alumni.uchicago.edu
- > =====
- >
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--
Check out <http://AsiaPacificUniverse.com/>
[240]2001-05-09 12:36:30[dg14@swt.edu]Re: The Mummy Returns]
That bald fellow is a South Afrikaner if I recall correctly.
A Boer as an ancient Egyptian....

Imhotep no less...

DG

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- >I have to admit that the trailer reminded me of the Indiana Jones movie

also. The
bald fellow reminded me of the evil priest in Temple of Doom.
[241]2001-05-09 16:08:31[Paul Kekai Manansala]Re: The Mummy Returns]
dg14@swt.edu wrote:

- >
- > That bald fellow is a South Afrikaner if I recall correctly.
- > A Boer as an ancient Egyptian....
- >

> Imhotep no less...
>

Imhotep? Wow, he looked like a villain. I wonder if these guys know anything about ancient Egypt.

I think the dark creatures that I mentioned before are modeled after Anubis, the jackal-headed god. They looked evil in the tv spots though.

Although I haven't seen the film (or the original), I can imagine the theme here is the ancient 'pagan' Egyptian deities are portrayed as demonic.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>

--

Check out <http://AsiaPacificUniverse.com/>
[242|2001-05-09 22:34:19|rekh@daathrekh.com|Nu Member|
Hotep

Very Hapi to have found this group. Looking forward to joining in the dialogue.

I'm your basic Africentric Black man coming out of Northern California... born and raised in the Bay Area.

I fight the battle using modern day folklore and mythos(science fiction). I have an online graphic novel utilizing "state of the art" 3D software to add a very modern twist to an already ancient story... the known versus the unknown.

I refuse to go see, The Mummy Returns.

Edward Uzzle
<http://www.daathrekh.com/infra.html>
[243|2001-05-10 08:46:31|dg14@swt.edu|Re: The Mummy Returns|
you're right on the money Paul.
Egypt is portrayed as occupied by Latinos (an actress in the current movie), Moroccans (where it's filmed) and Boers (the main character/villain of the story). It is a land of pagan demonic type magic, evil viziers named Imhotep who murder a chronologically displayed Seti after having an affair with his wife, and a large host of demented wicked gods. In this recent flick, I think Imhotep sells his soul to Anubis... (why an Egyptian god associated with the afterlife is shopping for souls is beyond me...)

DG

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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>
[244|2001-05-10 09:22:24|Paul Kekai Manansala|Re: Nu Member|
Welcome to the group, Edward.

I just had a glance at your site and the graphics are truly state of the art.

I look forward to your contributions on this forum.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

rekh@daathrekh.com wrote:

>
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Check out <http://AsiaPacificUniverse.com/>

[245]2001-05-10 09:43:22[kcamm23063@aol.com]Re: The Mummy Returns]

Well, Dexter and Paul, any Hollywood-made movie concerning a mummy is going to be chock-full-o-crap, as it is nothing more than Hollywood doing what it does best - selling and making money. Very few of their feature films have any documented educational value, and the few that may are not usually box office smashes - but if they are, the majority of the viewing audience does not have a clue. This is just my two cents.

In a message dated 5/10/01 8:49:19 AM Pacific Daylight Time, dg14@swt.edu writes:

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Forward Ever; Backward Never!
Karen-Yaa
[246]2001-05-12 12:40:08[menci2]Searching for Heinz Budweg and Mr.Tibiriza|
Hi
I know here there are brasilian people and I need to contact the artist and explorer Heinz Budweg and to Mr.Tibiriza (or Tibirică).
They had found megalithic places in Brazil.
Please, if someone knows their e-mail addresses contact me to menci2@fibertel.com.ar
Thanks!!
Carmen
[247]2001-05-12 15:08:33[kekai@jps.net]Fwd: Pharoanic village unearthed |
May 12, 2001
<http://www.egyptrevealed.com/>

Pharoanic village unearthed

An expedition of the Supreme Council of Antiquities discovered the remains of adobe-built pharaonic village in Daqahlia province. Inside the nine unearthed houses they found out daily-life utensils such as cooking pots plus amulets and trinkets that shed light on the religious creeds available at that time among the villagers.

The archeologists found also a bronze toy shaped as goddess Hat'hur and a statue in the form of kid-Horus. Other metal remains were discovered: pieces in silver, necklace of silver beads and bronze coins.
[248]2001-05-13 02:56:56[kcamm23063@aol.com]NY Times: Hint at a Lost Asian Culture|
May 13, 2001

In Ruin, Symbols on a Stone Hint at a Lost Asian Culture

By JOHN NOBLE WILFORD

In an unexpected benefit of the cold war's end, Russian and American archaeologists say they have discovered an ancient civilization that thrived in Central Asia more than 4,000 years ago, before being lost in the sweep of history.
The people of that area, the archaeologists say, built oasis settlements with imposing mud-brick buildings and fortifications. They herded sheep and goats and grew wheat and barley in irrigated fields. They had bronze axes, fine ceramics, alabaster and bone carvings and jewelry of gold and semiprecious stones. They left luxury goods in the graves of an elite class.
The accomplishments of those unknown people in what are now the republics of Turkmenistan and Uzbekistan began to emerge over several decades of excavations by archaeologists of the Soviet Union, who worked diligently but in academic silence behind closed borders. The surprising scope of society suggested a stage of social and economic development generally regarded as civilization. All that seemed lacking was evidence of number or writing systems.
With the end of the cold war, American archaeologists have joined the Russians in exploring the region, and now they are reporting that they have found inscriptions showing that these people may have indeed had writing, or at least were experimenting with a form of proto- writing around 2300 B.C.
"We are rewriting all the history books about the ancient world because of the new political order in our own time," Dr. Fredrik T. Hiebert, a University of Pennsylvania archaeologist involved in the excavation, said in an interview last week.
In the most recent and provocative discovery, Dr. Hiebert uncovered a small stone object engraved with four or five red-colored symbols or letters that apparently bear no resemblance to any other writing system of the time. Other scholars agreed that the symbols seemed to be unlike contemporary scripts in Mesopotamia, Iran or the Indus River valley.
Dr. Hiebert made the discovery last summer in ruins at Annau, a site near the border with Iran and only eight miles from the Turkmenistan capital, Ashgabat. He described the findings a week ago at a symposium at Penn and yesterday at a conference on language and archaeology at Harvard.
"You can say we have discovered a new ancient civilization," Dr. Hiebert said. At the same time, the pyramids of Egypt had been standing for three centuries, power in the Tigris and Euphrates valley was shifting from Sumer to Babylon and the Chinese had yet to develop writing.
Dr. Victor H. Mair, a specialist in ancient Asian languages and cultures at Penn, who was not on the research team, said of the inscription, "I definitely think that's writing."

Dr. Mair added that the discovery of ruins of an advanced culture in a region "where there was thought to be just space and emptiness fills an enormous gap" in terms of trade and cultural exchange across Asia in antiquity. It suggested that people in Asia more than 4,000 years ago were not as isolated as once supposed, he said, but probably had continentwide connections. The dozens of settlement ruins of the newfound civilization stretch east from Annau across the Kara- Kum desert into Uzbekistan and perhaps the northern part of Afghanistan. It is an area 300 to 400 miles long and 50 miles wide. Since no one knows who the people were or what they called themselves, archaeologists have given the culture the prosaic name of the Bactria Margiana Archaeology Complex, or BMAC (pronounced BEE-mack), after the ancient Greek names of two regions it encompasses. Long after the ruins were buried in sand, the area was traversed by the legendary Silk Road, the caravan route linking China and the Mediterranean lands from the second century B.C. to the 16th century A.D. The oases that served as way stations for rest and resupply on the Silk Road also supported the BMAC civilization, which presumably was trading far and wide over some kind of ancestral Bronze Age Silk Road. Dr. Carl Lamberg-Karlovsky, a Harvard archaeologist, questioned whether the symbols on the artifact represented true writing. But he said that Dr. Hiebert's discovery "falls into place with other research showing that this culture was working out some sort of communication system, though it never reached the level of complexity in writing as its neighbors did." Until the waning days of the Soviet Union, foreign scholars knew almost nothing of the nature and extent of the BMAC culture. Reports of findings were confined to Soviet journals. In the post-cold-war openness, Russian archaeologists are eagerly sharing their knowledge and inviting collaboration with Westerners. Dr. Hiebert plans to return to Annau, possibly next month, for further excavations to be financed in part by the National Geographic Society. Dr. Victor Sarianidi of the Institute of Archaeology in Moscow found a distinctive architectural pattern in many of the ruins. The buildings at each site appeared to be erected in one burst of construction according to the design of a single architect. The largest buildings were like huge apartment complexes, each bigger than a football field and divided into dozens and dozens of rooms. They were surrounded by multiple mud- brick walls, some as much as 10 feet thick. Beyond lay traces of agricultural fields. In the 1990's, Dr. Hiebert began digging slowly to deeper, and therefore earlier, levels of occupation. He was rewarded last June while excavating beneath a room in what appeared to be an administrative building at Annau. That was where he found the carved symbols on a piece of shiny black jet stone, a type of coal, less than one inch to a side. Archaeologists believe that it was a stamp seal, commonly used in ancient commerce to mark containers by their contents and ownership. The site also contained many lumps of clay that were used to seal vessels or parcels. Scientists analyzing charcoal found with the artifacts dated the material at 2300 B.C., before the larger settlements were built. American radiocarbon dates have established that the BMAC culture was present in Central Asia from 2200 B.C. to 1800 or 1700 B.C. Russian research generally underestimated the culture's antiquity by about 500 years. Back at Penn, Dr. Hiebert showed the symbols to colleagues, and they were stumped. They said the symbols were unlike the Mesopotamian cuneiform script, generally regarded as the earliest writing system, or the proto-Elamite writing on the Iranian plateau. Dr. Gregory L. Possehl, a specialist in Indus archaeology at Penn, said the artifact's shape was wrong for an Indus stamp seal and only one sign could possibly be construed as related to Indus script. "It looks as if it is some kind of writing," Dr. Possehl said last week. "It is unique, as far as I can tell." Dr. Mair assured Dr. Hiebert that the symbols were not Chinese, if the artifact is as early as has been dated. Chinese writing is thought not to have begun until hundreds of years later. Whatever its origins, Dr. Mair said, the type of symbols and the small number of strokes used to create each one "makes me think the writing system is already fairly abstract, not pictographic." Dr. Hiebert is not so sure. He cautioned that there was insufficient evidence to determine if this was an evolved writing system, or if these people had become aware of the existence of writing elsewhere and were experimenting on a system of their own. He speculated that the engraved stamp included a prefix symbol, a marker to designate the category of the word to follow, that preceded four symbols for the word or words. These could stand for the name of a commodity and its owner. The only other example of possible writing by the BMAC people was reported two years ago by Dr. I. S. Klochkov of the Institute of Archaeology in St. Petersburg. He found a pot shard in the ruins at Gonur with what appeared to be four letters of writing in an unknown script and language. Other Russian research has turned up evidence that people of the BMAC culture made notations in pottery and clay. Scholars have many questions about the new ancient civilization, mainly about where the people came from, what influence they had on their times and what happened to them. Dr. Hiebert thinks that the culture emerged near Annau, in the foothills along the Iran-Turkmenistan frontier, where there is evidence of earlier villages. Dr. Sarianidi contends that the culture's roots lie in Turkey. Other scholars point to evidence showing that they might have migrated from the north. The BMAC culture's decline is equally mysterious. "Why that happens remains

unclear," said Dr. Lamberg-Karlovsky of Harvard. "The architectural signatures, their fortified buildings, disappear after a few hundred years. Most of the luxury materials disappear. There is a diminution of complexity. Perhaps people revert to smaller settlements, or they leave and are absorbed in other cultures."

But for a while, in a land and a time unsuspected by archaeologists until recently, a civilization flourished and then vanished, leaving crumbling walls of mud brick and some cryptic symbols on a tiny piece of stone.

Forward Ever; Backward Never!
Karen-Yaa
[249]2001-05-15 11:41:09|kekai@jps.net|Fwd: Ramsis II, the mystery|
This article from the Egyptian State Information Service seems to have a bit of a political spin.

<http://www.uk.sis.gov.eg/>

May 15, 2001
Ramsis II, the mystery

Almost all Egyptologists consider Ramsis II the most famous Pharaoh. He was a symbol of the Egyptian civilization. He was the creator of the ancient Egyptian empire. His glories were unprecedented. During his 67-year rule, sciences, architecture and arts had culminated.

In his Encyclopedia of Ancient Egypt History, Egyptologist Nicola Grimal said that Ramsis II was far famed for his unusual and tough confrontations with the great empires in the East. Only two years after he ascended the throne, he defeated the Shradna, the pirates, in a sea battle. Then he led the Egyptian army in a campaign Syria where they defeated the Hittites.

The following year, the Egyptian army headed from Bar Ramsis, the new capital of Egypt, through Canaan Land, Palestine, to al-Galil till the Jordan River. They went through al-Bekaa Valley and reached Quadish where the Egyptians triumphed in the most famous battle in the history of the ancient Near East against the Hittites.

Prominent Egyptologist Selim Hassan said in his Encyclopedia on Ancient Egypt that it was due to the unmatched courage and strong leadership of Ramsis II that the Egyptian army achieved that great victory.

Selim explained that Ramsis II was the greatest king in terms of building, decorations and magnificence all over Egypt. This is in addition to his monuments in Palestine and in other lands he conquered. Most important of these monuments was Beit el-Wali Temple whose walls carry inscriptions reciting the biography of the king. This is in addition to the temples of Ber Betah, the house of Betah, Barr Amon and al-Dorr temple, well known as Ramsis II Temple that was built in rocks. The greatest of those temples is Abu Simple that is considered the most prominent building man had ever built at that time.

Ramsis II built many temples, most important of which are al-Kab, for Goddess Nekhbet, and Luxor temple that was originally built by Emnemhotib III. He built six statues in front of that temple. He also added many pieces to al-Karnak Temple, built by Hour Mouheb, Ramsis I and Siti I.

Ramsis II built himself a tomb in the Valley of the Kings, known as tomb No. 7. Yet, the mummy of the king was found in al-Deir al-Bahari.

He also set up the Ramsium Temple as a funeral temple. He completed al-Quarana Temple that was initiated by Siti I.

Ramsis II died after 67 years in the rule, leaving Egypt in its culmination of power and cultural and civilizational glory.

Dr. Sayed Karim spoke in his encyclopedia about the exodus of the Jews from Egypt. He said that the Jews entered Egypt in 1656 BC, during the reign of the Hocuses, and left it in 1218 BC when Mousses rescued them from the Pharaoh.

"The Jews miswrote the Exodus Book and faked a myth out of it," affirmed Dr. Karim. He added that the Pharaoh, who was of the occupying Hocsos, encouraged the presence of the Jews in Egypt to use them in confronting the resistance movement in Upper Egypt. The Jewish community increased in Thebes and they had their temple and tombs.

When the Hocsos were driven out of Egypt, the Jews began to conspire against the Egyptians. The Torah says "The Pharaoh of Egypt told the Egyptians that if there will be a war, the Jews will join our enemies and will fight against us and drive us out of our land".

Accordingly, he used them in building and digging lakes. The Jews left Egypt with Mosses in 1218, during the reign of the 19th Dynasty. This means that the Jews lived in Egypt for 438 years.

Though the name of the Pharaoh who expelled Mosses and the Jews had not been mentioned in the Torah, the Bible or the Koran, almost all Egyptologists thing that it was Ramsis II. They attributed this idea to the many related events at the time. On the other hand, the name of Mosses was found inscribed, for the first time in history, on one of Thebes's murals that dates back to the late reign of Ramsis II.

[250]2001-05-15 11:50:52[jreeder@sirius.com]Re: Fwd: Ramsis II, the mystery|
Most of the news reports from this gov site are filled with
misinformation. This is a good example of that. Worthless.

Greg Reeder
<http://www.egyptology.com>

Original Message:

From: kekai@jps.net
Date: Tue, 15 May 2001 18:41:04 -0000
To: Ta_Seti@yahoogle.com
Subject: [Ta_Seti] Fwd: Ramsis II, the mystery

This article from the Egyptian State Information Service seems to
have a bit of a political spin.

<http://www.uk.sis.gov.eg/>"><http://www.uk.sis.gov.eg/>>

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Mail2Web - Check your email from the web at
<http://www.mail2web.com/>.
|251|2001-05-15 14:04:15|dg14@swt.edu|Re: Fwd: Ramsis II, the mystery|
yes. that did seem horribly ahistorical.
the most recent archaeological information actually
doubts an actual "Exodus" at all. This is the work that

is coming out from Israeli-Jewish archaeologists anyway...

DG
[252]2001-05-16 17:20:32|kekai@jps.net|Fwd: Egyptian archaeologists defend Cleopatra's beauty|
<http://www.arabicnews.com/ansub/Daily/Day/010514/2001051447.html>

Egyptian archaeologists defend Cleopatra's beauty
Egypt, History, 5/14/2001

It seems that a group of British archaeologists are convinced that Cleopatra VII, one of the most beautiful queens of Egypt as she was known for her ravishing beauty, was actually ugly, fat and short.

They believe in these claims due to a coin dating back to her reign, which has an ugly picture of her. They also believe that the Egyptian painter drew Cleopatra in a shape totally different from her reality.

However, Egyptian archaeologists refuse these claims and assert that Cleopatra was charming, eloquent and intelligent.

This hot debate arises on the occasion of an exhibition of antiques related to Cleopatra's reign held presently at the British Museum.

The British official in charge of the exhibition Mrs. Suzan Walker says: "Cleopatra's beauty is an unsubstantiated legend." The British Sunday Times published with Mrs. Walker's interview an imaginary picture of Cleopatra showing her short; 150CM tall fat and has ugly teeth.

The exhibition has two main statues for Cleopatra VII, which are considered rarity since Octavius, the first Roman ruler of Egypt after Cleopatra, ordered that all her engravings and statues to be destroyed. Those who were left are the result of the efforts of a rich Alexandrian who gave a bribe to the ruler to keep them as they are.

Meanwhile, some Egyptian academicians share the same viewpoint of the British archaeologists. Dr. Gihan Zaki, Lecturer in Ptolemaic History in Helwan University, asserts that Cleopatra was not beautiful since her seduction of Mark Anthony was not based on her beauty but rather on her shrewdness and cunning.

On the other hand, Dr. Azza Shihata, Lecturer in Sociology in Ain Shams University, thinks that the whole matter needs reconsideration because the concept of beauty is ever changing and none can be sure of how beautiful was Cleopatra.

Cleopatra VII is the seventh queen to hold this name in the Ptolemaic history of Egypt, which started, with the invasion of Alexander the Great to Egypt in 332 BC and the rule of the military leader Ptolemy and his offspring.

Ptolemaic rule continued till 30 BC when Egypt was invaded by the Romans who turned it from an independent Kingdom to a Roman state. Cleopatra was the last Ptolemaic ruler and reigned from 51 to 30 BC.

Cleopatra used her beauty to protect Egypt from the Roman threats and overwhelming desire to occupy Egypt. Greek travelers and historians such as Plutarch assert that Cleopatra's beauty was unequaled.

On the other hand, the Egyptian historian, the late Dr. Fouad Nos'hi, stresses that Cleopatra looked like Macedonian queens and princesses as she has great pride, will power and thirst for power.

Meanwhile, Dr. Zahi Hawass, Director of the Antiquities Department of Giza and Saqara, refuted all the claims that accuse Cleopatra of being ugly.

Dr. Hawass asserts that the proof of Cleopatra's beauty lies in the famous scene portraying her and her son Caesereon on one of the walls of a temple in Dandra in southern Egypt.

Meanwhile, there are two statues for her in the Greco-Roman Museum in Alexandria and San Jose Museum in the United States. Besides, many coins were discovered in the Valley of the Golden Mummies bearing her picture. All these things prove the ravishing beauty of Cleopatra.

On the other hand, Dr. Abd El-Halim Nour El-Dein, Professor of Egyptian Civilization at Cairo University, believes that this fierce attack on Cleopatra is considered an attack on her national role in resisting the Roman invasion by the only weapon she has which is her beauty and charm. Such an attack underestimates as well the honor and love reflected by all Egyptians towards her.

[253]2001-05-18 04:36:29[Nicole Singleton Lasher]Re: Fwd: Egyptian archaeologists defend Cleopatra's beauty
--- kekai@jps.net wrote:

>

<http://www.arabicnews.com/ansub/Daily/Day/010514/2001051447.html>

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> Egypt, History, 5/14/2001
>
> It seems that a group of British archaeologists are
> convinced that
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> Egypt as she was
> known for her ravishing beauty, was actually ugly,
> fat and short.

I have heard of this before, but the term 'ugly' was not used. Cleopatra may have been short and fat, but that was pretty common for women of her age back then, who could afford to eat well.

Women are usually shorter than men. Had she been tall, the Romans would likely have classed her as an 'Amazon' queen, rather than a 'beautiful' one. The curves were considered a sign of wealth. It wasn't as if she was huge to the point of immobility. She was obviously firm and agile enough to impress Roman rulers in a time when there was no shortage of 'disposable' women and boys, if that's what they wanted.

Also, she had alot more going for her than her looks. Power is sexy.

So the debate over Cleopatra's beauty in modern, western, runway terms is quite silly. For her time, she was hot. Even today, in her region, she'd be considered beautiful...a fiery, ambitious woman in touch with her femininity, and passionate for her people...Who could ask for more in a queen?

~cinnamyrh

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[254]2001-05-18 11:25:15[Paul Kekai Manansala]Re: Fwd: Egyptian archaeologists defend Cleopatra's beauty
Nicole Singleton Lasher wrote:

> --- kekai@jps.net wrote:
> >
>
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> --cinnamyrh

The Greeks and Romans also had sort of a fascination with the women of the Egypt-Ethiopia region judging from literary characters like Cassiopeia, Andromeda and Aida.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--
Check out <http://AsiaPacificUniverse.com/>
[255]2001-05-19 21:35:22[kcamm23063@aol.com]"Mummy" Critique by Dr. Kwaku Person-Lynn
From: [Rasji](#)
To: [Kcamm23063](#)

"The Mummy Returns" And Imhotep By Kwaku Person-Lynn, Ph.D.

The new movie, "The Mummy Returns," will probably make a lot of money considering its huge marketing campaign. One has to remember that it is not always about quality that makes a product successful, but how effective the marketing campaign is. Basically, there is nothing wrong with going to see a movie, especially when it is set in Kemet (Egypt). But in this case, one of the greatest Afrikan ancient figures throughout all history, Imhotep the Wise, is being defamed and maligned in the worst way.

The character Imhotep is the vicious and destructive villain in the movie, as well as the first version, "The Mummy." Young people, and not so young, who know nothing about Imhotep, will walk away from that film thinking that Imhotep was a mean, vile character, when the truth is just the opposite.

Imhotep (Iu-em-hotep) was the world's first multi-genius. He was the true father of medicine, not Hippocrates the Greek, whom he preceded by almost 2000 years. He was the Court Physician to King Zoser of the Third Dynasty, around 2980 B.C. He was performing surgeries, was the chief physician, discovered the circulatory system, and that the heart was at the center of this system, almost 4000 years before it was 'discovered' in Europe. He was the first physician to perform an operation on the stomach.

The ancient Romans and Greeks, who changed his name to Esculapius, found in the Hippocratic Oath physicians pledge to, made him the living universal god of medicine. The early Christians referred to him as the Prince of Peace, almost like a Christ figure.

He was one of the most influential architects of his time. He designed the first step pyramid for his king in Saqqara, Egypt, in northeast Afrika, of which the succeeding pyramids were modeled after. It was the first stone building on earth.

Imhotep was the Grand Vizier, which was the second highest office after the pharaoh. In present terms, he would be labeled a Renaissance man, considering he was also a sage, scribe, chief lector, priest and astronomer. He was the poet/philosopher who gave us "Eat, drink, and be merry for tomorrow we shall die."

Looking at a towering Afrikan figure such as Imhotep, how in the world could Stephen Sommers, writer/director of "The Mummy Returns," use one of the greatest ancient figures in history as a villain, unless it was intentional. Although the original "The Mummy" used the same character, if Mr. Sommers had changed the name, I doubt anyone would have noticed. The only conclusion to be drawn is that he made a conscious effort to denigrate the legacy of one of

Afrika's greatest figures.
We know that Hollywood is not a friend to people of Afrikan descent, except as paying customers. The Oscars and the executives in the film business prove that every year. It is only hoped that the parents and adults tell their youth, who go to see the movie, and if they don't go to the movie, who Imhotep really was and not to believe the characterizations of Hollywood, or Mr. Sommers. In the public classroom, a grade of F would be very generous for this effort, but in Hollywood, an F will make you millions.

Dr. Kwaku Person-Lynn is the author of FIRST WORD Black Scholars Thinkers Warriors. E-mail address: DrKwaku@hotmail.com.

Forward Ever; Backward Never!
Karen-Yaa

| 256|2001-05-21 15:52:03|kekai@jps.net|Fwd: King Tut's peas live on in Mie museum |
King Tut's peas live on in Mie museum

Yomiuri Shimbun
<http://www.yomiuri.co.jp/>

Seeds from peas found during excavations of Tutankhamen's tomb in Egypt many decades ago have grown into purple pods at the Suzuka Municipal Museum of Archeology in Mie Prefecture.

A British archaeologist found the peas when he excavated the tomb and the seeds were later disseminated after the end of World War II.

Some of the seeds ended up in Mito, where Kunihiro Murayama, an official of the Suzuka municipal government, obtained some from an acquaintance more than 10 years ago.

After growing peas from the seeds at home, he sowed the seeds in museum grounds three years ago. This year, their purple flowers bloomed in early April at three locations.

When Tomoko Nagata, a curator of the museum, cooked rice with green peas she harvested, the rice turned pale pink.

The museum plans to give away the peas to museum visitors, holding back enough to plant next year's crop.

| 257|2001-05-22 15:49:44|Eneagwili, Gloria (History)|Re: Fwd: Egyptian archaeologists defend Cleopatra's beauty |
Just a reminder of what Herodotus had to say about the Nubians:

"The Fish-Eaters who had been summoned from Elephantinewere sent off to Ethiopia with instructions on what they were to say on arrival. Theytook with them as presents for the king a scarlet robe, a gold chain necklace and bracelets,The Ethiopians, who were the objects of all this attention, are said to be the tallest and best-looking people in the world."

Herodotus, Histories Book 3. p.211 Harvard University Press

GE

-----Original Message-----
From: Paul Kekai Manansala [mailto:kekai@jps.net]
Sent: Friday, May 18, 2001 2:53 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Fwd: Egyptian archaeologists defend Cleopatra's beauty

Nicole Singleton Lasher wrote:

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>  
> --- kekai@jps.net wrote:  
>>  
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>  
> -cinnamyrh
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Regards,
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<http://www.jps.net/kabalen/afro.htm>

--
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[258]2001-05-23 15:04:18[motherland_africa@yahoo.com]Free Kemetic Calendar
Hotep!

The Sidereal Calendar (Original Kemetic Calendar) is now being offered FREE - you pay only shipping - from The Earth Center. Their website is <http://www.theearthcenter.com> and the calendar is in the "Ankhkasta Natural Healing" section. You can also send 2.25 (.50 each additional calendar) to them by mail (1400 W Devon PMB 265 Chicago IL 60660 USA) or can email them : earthcenter@worldnet.att.net. I just got mine and it has original names of days, months and original spiritual days, with an explanation of the calendar.

Hotep!
Dian
[259]2001-05-23 15:48:15[kekai@jps.net]Fwd: Cleopatra of Egypt: the myth dispelled or upheld? |
The article below touches on the "black nationalist" aspect of Cleopatra. There is also an interesting photo of a sculpted head recovered from the sea at the website
<<http://www.ancientegyptmagazine.com/cleopatra06.htm>>.

A quote from the article:

"When black nationalists in the United States lay claim to Cleopatra, as they do, that attempt is surely made in pursuit of a dignity and a respect that have been denied to black families and their way of life. Countering them are mainly white scholars, who in defence of 'civilisation' and of 'scientific knowledge' as they put it, insist that Cleopatra could not have been black. I find myself asking about this passion for certainty, for a knowledge that is absolute and final, one that cuts off further debate."

Ancient Egypt Magazine

Cleopatra of Egypt: the myth dispelled or upheld?

As the British Museum puts the final touches to its major new exhibition (Cleopatra of Egypt: From History to Myth) on Egypt's most famous queen, new discoveries from Alexandria, and new interpretations of Cleopatra's life and actions, reflect her continuing fascination for scholars and non-scholars alike.

Miriam Bibby outlines some of the ideas in essays from the BM's accompanying publication, and details what the public will be able to see when the exhibition opens on 12 April.

There is something particularly compelling about ancient artefacts dredged from the bed of the sea. The faces of statues lifted dripping from the depths, into the light of day after centuries of immersion, are a greater reminder of our mortality than Shelley's Ozymandias. Underwater archaeology in the harbour of Alexandria has brought forth items that are helping to provide a much clearer picture of life in this successful and charismatic city in the reign of Cleopatra VII. The head of a ruler, in basalt, is one of the items from recent undersea researches that will be on display when the exhibition opens to the public in April 2001. Is it possible that this is the head of Cleopatra's son by Caesar, Ptolemy XV Caesarion?

There are at least two significant indicators of Cleopatra's particular status in the eyes of the modern world. Firstly, she is known simply as Cleopatra, despite being one of a number of rulers (or better, co-rulers) of Egypt with the same name. Some of her predecessors were formidable women who are perhaps as credibly attributed with some of the behaviour associated with Cleopatra VII. Secondly, her appeal is enduring; there can be few people without some awareness of Shakespeare's play, or of modern film interpretations of the Cleopatra story.

What has given this Cleopatra ultimate status is, of course, the tragic element to her life; she was the last queen of Egypt and thus her image carries a burden of responsibility throughout succeeding ages, whether fairly or unfairly.

One of the strengths of this exhibition is indubitably the range of material presented by the British Museum. Some of the Egyptian-style images of Cleopatra – ten in total – were only identified during research for the exhibition. Background material from earlier Ptolemaic reigns will form an introductory section to the exhibition, with examples of sculptures, inscriptions, ceramics and bronzes. More recent artefacts inspired by the queen include ceramics, jewellery and early watches.

"Image" is an important aspect of the exhibition, and a significant aspect of Cleopatra's life and reign. The queen's coins show her as a Hellenic Greek ruler, but she also appears in traditional Egyptian style on the monuments that were not destroyed by Octavian after her death. A further image of Cleopatra was the one that she presented to the Romans. All subsequent representations of Cleopatra, whether in plays, art or the movies, can scarcely hold a candle to her own ability to manipulate her image according to her circumstances.

The catalogue shows nearly 400 images of the queen ("gathered from three continents and two millennia") and also contains a series of essays on Cleopatra, her life, times and peers. Seven of the previously unknown Egyptian-style Cleopatra pieces are included in the exhibition catalogue. There is also the recently recognised papyrus with Cleopatra's personal authorisation. In addition, the catalogue contains a number of essays giving insights from the latest research into Cleopatra and her world.

The Alexandria of those days, Cambridge scholar John Ray suggests in his essay, was a "city of dreams", and not hospitable to "men of action". "Mark Antony," he continues, "who had certainly been a man of action in his youth, is transformed by the place or by the seductions of alcohol and Cleopatra into a languid loser." In this city of Alexander? "Even for Alexander, whose claim to be a man of action is a good one, the city was a place in which to be admired as a corpse."

The city described by Ray is as street-wise as any modern capital of the world, packed with elbowing individuals on the make, witty, disputative and eclectic. He refers to the great libraries and university, and in one of those throw-away lines that hooks the reader "rudimentary coin machines". He bemoans the lack of archaeological interest in the city until the recent undersea researches of Empereur and Goddio. Recent information as a result of these searches reveals the Egyptian nature of Cleopatra's Alexandria.

This theme continues in the essay Cleopatra's subtle religious strategy by Guy Weill Goudchaux. Egyptian religious thought is perhaps the most enduring and attractive legacy of the world of the ancient Egyptians. Certainly, it can provide the initial compelling appeal for many individuals who are attracted to Egyptology. The legacy of the Ptolemaic rulers of Egypt remains in the substantial form of temples dedicated to Egyptian gods, in Egyptian style, with unique and subtly different hieroglyphic inscriptions. "Without priests," writes Goudchaux, "nothing worked. Without them, the officials and the merchants of Alexandria were like fish out of water."

It helps to have been born a god, of course, and that, the author goes on to say, was the case with Cleopatra. He marks her out, as do other commentators, as the Ptolemy who learned to speak Egyptian, and studied religious thought under the best available priestly teachers including those of Memphis. This ancient capital still held a charismatic influence over Egyptians and non-Egyptians alike. The cult of Isis, with its "message of salvation" was growing in importance and had been met with uneasily by Rome's rulers. The ancient Egyptian cults of the bull flourished still, and were celebrated by Cleopatra and her predecessors. In religious matters, there were still many who looked to Egypt as the source of real knowledge and wisdom.

Goudchaux argues the case for a sort of religious quid pro quo between Cleopatra and Caesar, in which his relationship with the Egyptian queen fired his aspirations to public divinity, already fuelled by the Julian family belief that their house descended from Venus. Cleopatra herself, during her stay in Rome, received recognition for this in the placing of her statue within a newly dedicated temple to the goddess. Then came the debacle of the presenting of a diadem to Caesar and the rest, as they say, is history. Goudchaux points out that, just before his death, Caesar had prepared legislation to be presented to the Senate which would have allowed him to marry with a foreign woman, outside Italy, and to inaugurate Alexandria as another capital of the Roman world; a bill "which clearly bore the Queen's fingerprints," in the opinion of Goudchaux.

On her return to Egypt, Cleopatra created new female religious roles, albeit based on the extremely significant early title of "wife of the god". Her meeting with Mark Antony, Goudchaux interprets as one that "the reader having a traditional Judaeo-Christian background might well imagine [as] a Venus on her way from a bordello to meet a future client, Mark Antony." When Aphrodite met Dionysos, as Plutarch might have recalled, was the universal interpretation of the event. Role playing to suit the hour seems to have come naturally to Egypt's last queen.

And thus we have the many images of Cleopatra, as outlined and

developed by Susan Walker in her essay Cleopatra's images: Reflections of Reality. Cleopatra appears as "an attractive young woman, with lively, almost smiling expression and large eyes, a strong hooked nose and prominent chin" (on a silver coin, in typical Hellene style); as a strong, "Romanised" individual in some of the statuary; and as a mesmerising Egyptian queen with vulture headdress and cobra insignia in the magnificent temple constructions in the land of her birth.

This theme is one of the aspects of the fascinating research by Sally-Ann Ashton as presented in her essay, Identifying the Egyptian-style Ptolemaic Queens, in which the significant religious role played by the female rulers of the dynasty is detailed. The statues of these individuals are divided by Ashton into three types; those of purely Egyptian style, those in Egyptian style, with Greek attributes; and those of Egyptian style with Greek hairstyles and portrait features. The different style and imagery can help to identify and date the royal portrait, but certain images, including those considered to be of Cleopatra VII, are still often the subject of discussion. Ashton's research has focussed on the unusual and innovative triple uraeus and its assistance in identifying Cleopatra, and the details of this as set out in the essay are worthy of investigation.

Cleopatra's brief stay in Rome was not without influence. Superficially, the Roman people were suspicious of her "oriental" and "regal" influences; however, as Carla Alfano points out in her essay, Egyptian Influences in Italy in Cleopatra's Day, in fact the wealthier citizens of Rome took to many aspects of Egyptian culture whether Hellenised or not with enthusiasm. Alfano paints a picture of a Roman spell of "Egyptomania" which has parallels in much later times and which ended (arguably) in the 4th century AD, only to undergo periodic revivals. Alfano describes Cleopatra's influence as being "decisive in boosting its [the pharaonic world] spread", that had been fed earlier by the cult of Isis.

As well as Egyptian cults, frowned upon and legislated against by state politicians, Rome welcomed Egyptian themes in design, including sphinxes, beasts and birds of the Nile valley and hieroglyphics (albeit in a meaningless or individually applied style). Roman gardens took on an Egyptian appearance, with miniature flowing Niles. And then, as now, ushabtis, scarabs and the like were enthusiastically incorporated into designs or worn as part of dress. And, of course, pyramids. This most essential of Egyptian designs made its appearance in the city of Rome and along the roadways.

However, Alfano concludes that "Even the concept of a life after death, the basis of the entire Egyptian world, of which Rome kept a weak memory, seemed to be missing: in fact, in funerary inscriptions there appears no prospect of a life after death, but instead the sad and miserable acceptance of the end of life, a typical sentiment for the Roman pagan."

The end of Cleopatra's life, while as dramatic and exotic as her whole existence, was, in its way, a Roman one. Christopher Pelling's essay on The Cleopatra Legend charts the relationship between Antony and Cleopatra as it plunged into destruction and thus became the inspiration for commentators on political, sexual and historical matters throughout the ages. It is Mary Hamer, however, who brings out the personal aspects of the story, including her own response to the Burton-Taylor interpretation of it, that give it its appeal for ordinary people of all backgrounds. "When black nationalists in the United States lay claim to Cleopatra, as they do, that attempt is surely made in pursuit of a dignity and a respect that have been denied to black families and their way of life. Countering them are mainly white scholars, who in defence of 'civilisation' and of 'scientific knowledge' as they put it, insist that Cleopatra could not have been black. I find myself asking about this passion for certainty, for a knowledge that is absolute and final, one that cuts

off further debate."
[260]2001-05-23 20:12:40|kekai@jps.net|Fwd: DNA reveals black genes in white Britons |
Not quite on topic, but probably of interest to many here.
The estimates of "black genes" in Britons seems very low
considering the data I'm aware of.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

<http://www.sunday-times.co.uk/news/pages/sti/2001/05/20/stinwenws01011.html>

May 20 2001 BRITAIN

DNA reveals black genes in white Britons

Jonathan Leake, Science Editor

ONE in every 100 "white" Britons is directly descended from an African or Asian, a new study has found. The study, which looked at the DNA of 10,000 people, found that many who believed their ancestry to be completely British were actually far more diverse.

Bryan Sykes, professor of human genetics at Oxford University, believes the DNA originates in Africans brought to Britain as soldiers and slaves by the Romans.

Among those whom Sykes found with a strong selection of African genes were a dairy farmer from Somerset whose British ancestry can be traced back hundreds of years.

Many other discoveries cannot be so easily explained. Sykes found that a primary school teacher in Edinburgh had Polynesian DNA that could only have originated from tribes in the south Pacific, even though her family could trace its British ancestry for at least 200 years.

Sykes believes such discoveries show that long migrations and consequent mixing of populations have always been a feature of humanity, making talk about racial purity meaningless.

He said: "This makes nonsense of any biological basis for racial classification. We are all a complex mixture and, at the same time, we are all related."

Similar analyses on black Britons have helped them to establish the links to their past that were destroyed when their ancestors were captured by slave traders.

Jendayi Serwah, of Bristol, came to Britain from Jamaica and was unable to trace her ancestry more than a few generations. Gene tests showed that she was almost certainly descended from members of the Kenyan Kikuyu tribe.

Other recent research has further undermined claims that Britain, or groups within it, could be racially unmixed. It showed that almost everybody of native European descent could trace their ancestry back to one of seven women who lived between 45,000 and 10,000 years ago.

Sykes is part of a project to create a genetic map of the British Isles, including Ireland. Early results suggest that, despite each group's claims to distinct origins, Protestants and Catholics in Northern Ireland were once members of the same tribe, some of whose members emigrated to southwest Scotland in about 800AD.

[261]2001-05-25 09:39:06|kekai@jps.net|TV show: Egypt beyond the Pyramids|
The History Channel will be airing this show on
May 28 and 29. They have a nice multimedia
presentation @:

<http://www.historychannel.com/egypt/>
[262]2001-05-28 08:51:49|Shemia|Fwd: Black Women Discuss Spirituality !|
SUBSCRIBE: uwsprite-subscribe@topica.com !!!

> Join US as we discuss ways to uplift one another !
>
> Black Women wherever you are...we can unite.
>
> Topics: Unveiling our true power!
>
> From Universal Woman Book:
>
> "We are programmed by society's expectations of us.
> Collectively we are not here to experience a full
> life, we are here to just take up space, and pass
> the
> baton. We die, or transition without fully enjoying
> the inner peace and self discovery that life
> requires
> of us. Many of our sisters died with their mask on,
> you do not have to."
>
> SUBSCRIBE: uwsprite-subscribe@topica.com
>
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> =====
> Discuss ways to uplift Black Women, here and all
> over the planet earth.
>
> Simply Email: uwsprite-subscribe@topica.com
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> Thanks for joining *)
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> Do You Yahoo!?
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> prices
> <http://auctions.yahoo.com/>

=====
Discuss ways to uplift Black Women, here and all over the planet earth.

Simply Email: uwsprite-subscribe@topica.com

Thanks for joining *)

Do You Yahoo!?
Yahoo! Auctions - buy the things you want at great prices
<http://auctions.yahoo.com/>
[263]2001-05-28 10:40:51|kekai@jps.net|Fwd: Revival of Alexandria library creates glorious chapter in Egypt|
Egyptian State Information Service

May 22, 2001

Revival of Alexandria library creates glorious chapter in Egypt's
history

The revival of the Alexandria library is of deep cultural significance in that it is an ambitious attempt to recreate a glorious chapter in Egypt's history as the cultural capital of the world.

But any connection between the modern Alexandria library and the famous ancient one can only be purely symbolic. The original library was a repository of all the knowledge available to the civilised world in ancient times, its status recognised by all as the dynamic hub of cultural life for close on seven hundred years.

For the new library to earn recognition as a worthy successor of the first, it will have to establish its credentials as an innovative experiment in the here and now.

While any attempt to preserve and build on a legacy is commendable, the new Alexandria library will have to be future-oriented, not a mere continuation of what its namesake was in a distant past.

A library is not just a receptacle to store information, but reflects a societal need for a certain level of information.

The need arises when society reaches a stage of cultural maturity that can only be sustained and developed through a symbiotic relationship with the available information on the basis of which knowledge is built.

The ancient Alexandria library was not only a storehouse housing manuscripts gathered throughout ancient times, from 400 BC to 300 AD, it was the intellectual centre of Hellenistic culture.

The port of Alexandria was a favoured destination for ships from all over the civilised world. The authorities would visit the ships, borrow whatever documents or manuscripts they carried, copy the data they contained by hand and give the original texts back.

The library thus accumulated all available information that could be accessed at the time and scholars flocked to work on the manuscripts collected from all parts of the then known world.

However, at a time when literacy was the privilege of limited elites, the library was more of a museum than a library open to the ordinary layman.

What it contained was seen as rare masterpieces rather than as repositories of knowledge accessible to the wide public.

Nobody knows exactly when or how the Alexandria library disappeared, although it is commonly believed to have burnt down.

But what is certain is that, with the disappearance of the library, the Hellenistic civilisation suffered a serious setback sometime before the advent of Islam.

Actually, civilisation as a whole witnessed a 'cultural discontinuity' because no other library at the time sheltered anything comparable to the Alexandria library.

History lost its memory. A great effort was needed by Islamic scholars to restore it.

But however admirable the efforts they furnished to preserve or reproduce the works of great thinkers of ancient civilisations -- while adding their own valuable contribution to humanity's common cultural legacy -- the Alexandria library remains a unique phenomenon that is impossible to recreate integrally.

The Alexandria library had a specific function, which was to collect, classify (its catalogues were among the earliest examples of bibliography) and preserve human knowledge, culture and civilisation in a variety of fields and guarantee their transmission to future generations. Painstakingly copied out on parchment, the library's collection of volumes was necessarily limited in number and vulnerable to fire and other natural -- or man-made -- disasters.

This is in fact what happened to the Alexandria library, which disappeared completely, its invaluable collection of volumes irretrievably lost.

The situation changed radically with the invention in 1434 by Gutenberg in Germany of the printing press and the replacement of parchment by paper.

The printed book meant that knowledge was no longer limited to a privilege elite.

The dissemination of knowledge and culture became possible.

The printing press paved the way to the Renaissance, then to the age of Enlightenment.

Libraries were no longer museums, but springboards for the propagation of the knowledge that stands at the heart of modern civilisation.

The revival of the Alexandria library will be meaningless if it is to be nothing more than one more of the millions of libraries established after the invention of printing which deal essentially with the printed book.

The new Alexandria library must aspire to be more than a revival of the ancient library or a replica of any other pre- or post-Gutenberg library.

At a time when our very understanding of knowledge is evolving, it should set its sights on becoming a trend-setter for libraries in the new millennium.

Books will have neither the function they had before the first millennium nor what they have had since the middle of the second millennium, but what they promise to become in the third millennium; a means of transmitting information side by side with other audio-visual tools, like television, radio, computers etc.

In the age of the information revolution, a book will have to become an interactive medium capable of integrating new data all the time.

In a word, the time has come to launch the interactive book of the communication age, which will not have one specific author only, but will be constantly enriched by new contributions all the time.

All the ingredients for such a book already exist. Stored in a computer's memory, its paper format is only a moment in its indefinite development, the moment where the book is available to be read, but which will never be its definitive form. Books of this kind will never suffer the fate of the volumes housed in the ancient Alexandria library.

If the Alexandria library becomes associated with the launching of the "interactive" book, which would personify the product of collective thinking, and therefore of a higher level of intelligence, understanding, culture and civilisation, the new Alexandria library will have introduced something new.

This could make Alexandria, once the cultural capital of

Hellenistic civilisation, the cultural capital of contemporary Mediterranean civilisation. But it will also have to face very serious challenges.

First and foremost, it will have to face the challenge that Israel represents.

A library is a long-term project. It cannot be visualised as an issue of the present day only. It will have to face the cultural, scientific and social challenges that Israel embodies, in a context where it is not war but peaceful rivalry that will determine which of the competitors is more worthy of becoming the leading culture and civilisation.

This type of challenge makes the library not a luxury, but an indispensable necessity for future identity and cultural survival, especially in a globalist environment in which demarcation lines are bound to erode.

Another expression of this type of challenge is the ability of the library to sponsor dialogues between civilisations and not allow these dialogues to degenerate into clashes.

Reviving the Alexandria library along the lines we mentioned would provide it with the means to undertake such a momentous task.

The fulfillment of the task requires nothing less than a cultural revolution, which in turn requires the eradication of illiteracy, not only of the classical, established, type of illiteracy, namely, the inability to read and write, but also present-day illiteracy, that is, computer-illiteracy.

We have seen how India, which, like Egypt, is an ancient civilisation with many of the problems faced by a developing country, made amazing strides forward in the field of computer software.

Today, India competes with Silicon Valley in California, the world's most advanced centre for the development of computer sciences.

This is proof that not only India but other ancient civilisations carry within them the seeds of a new awakening, and that, in the right climate and with sufficient determination, these seeds can yield fruit.

[264|2001-06-02 10:14:33|kekai@jps.net|Exhibit: Eternal Egypt (Smithsonian Museum)|
<http://www.smithsonianmag.com/smithsonian/issues01/jun01/egypt.html>

src=http://www.smithsonianmag.si.edu/smithsonian/issues01/jun01/images/egypt_quartzite_head.jpg.html>

src=http://www.smithsonianmag.si.edu/smithsonian/issues01/jun01/images/egypt_striding_figure.jpg.html>

Eternal Egypt

A landmark traveling exhibition features masterworks from the British Museum's collection of ancient Egyptian art

"These works reveal how extraordinarily sophisticated the artistic talent of ancient Egypt was," says Sandra Knudsen, associate curator of ancient art at the Toledo Museum of Art, where an enthralling new exhibition, "Eternal Egypt: Masterworks of Ancient Art from the British Museum," opened its three-year, eight-city tour in March.

The artwork on display runs the gamut from colossal to miniature, world famous to obscure: statuary in stone, bronze and wood, relief carvings, coffin lids, jewelry, glass, and delicate paintings on papyrus. After closing in Toledo on May 27, 2001, the show will be on

view at Wonders: The Memphis International Cultural Series in Memphis, Tennessee, June 28 through October 21, and at the Brooklyn Museum of Art in New York, November 23 through February 24, 2002. It will move on to Kansas City in April 2002 and then travel to San Francisco, Minneapolis, Chicago and Baltimore. The show was mounted by the American Federation of Arts in conjunction with the British Museum, with support from the Ford Motor Company. Most of the objects the British Museum loaned to the new exhibition have never before been allowed to leave its confines. With several of its galleries now closed for renovations, the museum consented to let some of its most precious acquisitions travel.

Perhaps the most famous of all Egyptian illustrated texts is the Papyrus of Ani (c. 1200 B.C.) a 78-foot scroll acquired by the British Museum's flamboyant Sir E. A. Wallis Budge at Thebes in 1888. One of the many highlights of the exhibition, the scroll is of a genre known today as a Book of the Dead a compilation of text and illustrations to help the deceased in the afterlife. Such scrolls were often buried with well-to-do citizens. The show's curator, Edna R. Russmann of the Brooklyn Museum of Art, notes that works like these were not a sign that Egyptians were obsessed with death and dying but rather a kind of magical passport to a comfortable future.

Thanks to the disciplined creativity of its artists, generation after generation, the grandeur of Egypt can still astonish us today, as it must have astonished the world thousands of years ago.
[265]2001-06-02 19:21:21[Alex van Deelen]Re: Digest Number 85] I just saw the Fifth Element, a science fiction spoof with Bruce Willis and Milla Jovovitch, and I have to say that, apart from being funny, it also had the first time in long time, that I saw Black kids presented as Egyptians. Maybe it was because it was a movie by French director Luc Besson, I don't know.

It seems to me that with The Return Of The Mummy or The Prince Of Egypt, modern Hollywood has really bought into the interpretation as put forth by C. Loring Brace in Mary Lefkowitz' book.

Just my opion,

Alex
<http://www.geocities.com/vandeelen/Afrocentric/>
[266]2001-06-03 08:11:59[rekh@daathrekh.com]Re: Digest Number 85] Hotep

Awesome web page. Very clear writing... lots of info...great pics. Keep pumping!

Edward Uzzle
<http://www.daathrekh.com/infra.html>
[267]2001-06-03 10:09:28[Paul Kekai Manansala]Re: Digest Number 85] Alex van Deelen wrote:

>
> I just saw the Fifth Element, a science fiction spoof with Bruce Willis
> and Milla Jovovitch, and I have to say that, apart from being funny,
> it also had the first time in long time, that I saw Black kids
> presented as Egyptians. Maybe it was because it was a
> movie by French director Luc Besson, I don't know.
>

I remember that from the movie also. Modern 'Afrocentrism' arose in France.
Early last century and in the late 19th century, many African American artists and entertainers used to go to Paris, which was considered more

'enlightened' in racial matters (at least among some segments of society).

> It seems to me that with The Return Of The Mummy or The Prince
> Of Egypt, modern Hollywood has really bought into the interpretation
> as put forth by C. Loring Brace in Mary Lefkowitz' book.
>
> Just my opinion,
>

Hollywood needs constant monitoring. A lot of ethnic and international groups are beginning to make their own enclaves there. Hollywood will change when a good chunk of it is owned by folk other 'white men in blue suits.'

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

> Alex
> <http://www.geocities.com/vandeelen/Afrocentric/>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

[268]2001-06-04 22:59:05[Alex van Deelen]Re: Digest Number 87]

>Alex van Deelen wrote:

>> It seems to me that with The Return Of The Mummy or The Prince
>> Of Egypt, modern Hollywood has really bought into the interpretation
>> as put forth by C. Loring Brace in Mary Lefkowitz' book.
>>
>
>Hollywood needs constant monitoring. A lot of ethnic and international groups
>are beginning to make their own enclaves there. Hollywood will change when
>a good chunk of it is owned by folk other 'white men in blue suits.'

What gets me is that they single-handedly seem to have revived the old Hamitic myth, as defended by C. Loring Brace and his insistence that the Ancient Egyptians' crania "clustered" with the people of Europe.

From then on, the Ancient Egyptians are basically only portrayed as white people with tans. Even the braided wigs of the women (which we _know_ were braided, because they survived and are on display in musea) are portrayed as being long, straight hair.

Alex
[269]2001-06-05 10:47:46[Paul Kekai Manansala]Re: Digest Number 87]
Alex van Deelen wrote:

>
> >Alex van Deelen wrote:
>
> >> It seems to me that with The Return Of The Mummy or The Prince
> >> Of Egypt, modern Hollywood has really bought into the interpretation
> >> as put forth by C. Loring Brace in Mary Lefkowitz' book.
> >>
> >>

> >Hollywood needs constant monitoring. A lot of ethnic and international groups
> >are beginning to make their own enclaves there. Hollywood will change when
> >a good chunk of it is owned by folk other 'white men in blue suits.'
>
> What gets me is that they single-handedly seem to have revived the
> old Hamitic myth, as defended by C. Loring Brace and his insistence
> that the Ancient Egyptians' crania "clustered" with the people of Europe.
>

Brace is famous for this type of thing. He also claims that Ainu and the
the
Samurai class of Japan and Pacific Islanders cluster with European
'Caucasoids.' And of course, he believes all these folk are related
directly
to Neanderthals.

> >From then on, the Ancient Egyptians are basically only portrayed as
> white people with tans. Even the braided wigs of the women (which we _know_
> were braided, because they survived and are on display in musea) are portrayed
> as being long, straight hair.
>

Yes, I've examined these wigs closely at a few museums including the
Egyptian
Museum in Cairo. The braided hair is visibly coarse, kinky and thick.

Btw, I saw a rerun of the "The Mystery of the Sphinx" the other day on
the
Travel Channel.

This is the show that features Schoch and West's theory on the older
dating of
the Sphinx. The forensic images of the Sphinx are not 'white-washed'
and very
much follow the observations of many of us on the list with regard to
this monument.

I did a brief web search on Robert Schoch and came up with an article
from May 2000
that updates the Sphinx controversy. If anyone knows of more recent
writings on this
topic (pro or con) please post them here.

The geological evidence is compelling, you can see water erosion marks
similar to those on the
Sphinx all over the place. I'll reserve judgement on the cometary
influences mentioned below, for now..... :)

[The following article was published in the May 2000 issue (Number 23)
of the magazine ATLANTIS RISING.]

NEW STUDIES CONFIRM VERY OLD SPHINX: Orthodox Protests Notwithstanding,
Evidence for the SchochWest Thesis is Growing

By Robert M. Schoch (Copyright 2000)

As many readers of ATLANTIS RISING are aware, for the past ten years I have been working closely with John Anthony West on the redating of the Great Sphinx of Giza. The traditional date for the statue is circa 2500 B.C., but based on my geological analysis, I am convinced that the oldest portions of the Sphinx date back to at least circa 5,000 B.C. (and John West believes that it may be considerably older still). Such a chronology, however, goes against not just classical Egyptology, but many long-held assumptions concerning the dating and origin of early civilizations. I cannot recall how many times I have been told by erstwhile university colleagues that such an early date for the Sphinx is simply impossible because humans were technologically and socially incapable of such feats that long ago. Yet, I must follow where the evidence leads.

My research into the age of the Great Sphinx led me to ultimately question many aspects of the "traditional" scientific world view that, to this day, permeates most of academia. I got to a point where there were so many new ideas buzzing around in my head that I felt I had to organize them on paper, and this led me to author the book VOICES OF THE ROCKS: A SCIENTIST LOOKS AT CATASTROPHES AND ANCIENT CIVILIZATIONS (by Robert M. Schoch, with Robert Aquinas McNally. New York: Harmony Books, 1999).

The manuscript for VOICES was completed in August 1998. Since that time I have learned of two independent geological studies of the Great Sphinx and its age. These studies go a long way toward both supporting my analysis and conclusions and rebutting the inadequate counter arguments of the critics. In both cases they corroborate the primary conclusions of my original studies of the Great Sphinx, namely that the Sphinx and Sphinx enclosure show evidence of significant precipitation-induced weathering and erosion (degradation), and the core body of the Sphinx and the oldest portions of the Sphinx temple predate the pharaohs Khafre (ca. 2500 B.C.) and Khufu (Khufu or Cheops, a predecessor of Khafre, reigned about 2551-2528 B.C.).

The first study was undertaken by the geologist David Coxill ("The Riddle of the Sphinx" published in the Spring 1998 issue [Issue 2, pp. 13-19] of the journal INSCRIPTION: JOURNAL OF ANCIENT EGYPT). After confirming my observations on the weathering and erosion of the Sphinx, and pointing out that other explanations do not work, Coxill clearly states (page 17): "This [the data and analysis he covers in the preceding portions of his paper] implies that the Sphinx is at least 5,000 years old and pre-dates dynastic times." Coxill then discusses very briefly the seismic work that Thomas Dobecki and I pursued and my estimate of an initial date of 5,000 to 7,000 B.C. for the earliest parts of the Sphinx based on the seismic data. He neither supports nor refutes this portion of my work, but simply writes (page 17): "Absolute dates for the sculpturing of the Sphinx should be taken with extreme caution and therefore dates should be as conservative as possible -- until more conclusive evidence comes to light." I can understand that he could take this stance, although perhaps I feel more comfortable with, and confident in, the seismic analysis we did. Coxill, in the next paragraph of his paper (page 17), continues: "Nevertheless, it [the Sphinx] is clearly older than the traditional date for the origins of the Sphinx -- in the reign of Khafre, 2520-2490 BC."

Bottom line: Coxill agrees with the heart of my analysis and likewise concludes that the oldest portions of the Sphinx date to before dynastic times; that is, prior to circa 3000 B.C.

Another geologist, Colin Reader (he holds a degree in Geological Engineering from London University), has also pursued a meticulous study of weathering and erosion (degradation) features on the body of the Sphinx and in the Sphinx enclosure. This he has combined with a detailed analysis of the ancient hydrology of the Giza Plateau. Although as of this writing, his research has apparently not been formally published in journal or book form, Reader has been circulating his work as an

illustrated paper entitled "Khufu Knew the Sphinx" (the copy I have is dated July 1998). Like Coxill, Reader points out the problems and weaknesses in the arguments of my opponents. Reader notes (quoted from the summary of his paper; no page number) that there is "a marked increase in the intensity of the degradation [that is, weathering and erosion] towards the west [western end] of the Sphinx enclosure." Reader continues, "In my opinion, the only mechanism that can fully explain this increase in intensity is the action of rainfall run-off discharging into the Sphinx enclosure from the higher plateau in the north and west . . . However, large quarries worked during the reign of Khufu [as noted above, a predecessor of Khafre, the "traditional" builder of the Sphinx] and located immediately up-slope, will have prevented any significant run-off reaching the Sphinx." Thus Reader concludes (page 11 of his paper) that "When considered in terms of the hydrology of the site, the distribution of degradation within the Sphinx enclosure indicates that the excavation of the Sphinx pre-dates Khufu's early Fourth Dynasty development at Giza."

Interestingly, Reader also concludes that the so-called "Khafre's" causeway (running from the area of the Sphinx , Sphinx temple, and Khafre Valley temple up to the mortuary temple on the eastern side of the Khafre pyramid), part of "Khafre's" mortuary temple (which Reader refers to as the "Proto-mortuary temple"), and the Sphinx temple predate the reign of Khufu.

As is discussed in the text of VOICES, I have come out strongly in favor of not only an older Sphinx, but also a contemporaneous (thus older) Sphinx temple (at least the limestone core being older than the Fourth Dynasty). Independently of Reader, John Anthony West and I have also concluded that part of "Khafre's" mortuary temple predates Khafre, but I had not published this conclusion or spoken of it at length in public since I wanted to collect more corroborative evidence first. Reader has now come to the same conclusion concerning "Khafre's" mortuary temple. I am pleased to see his confirmation. I believe that there was much more human activity at Giza in pre-Old Kingdom times than has previously been recognized. I even suspect that the second, or "Khafre Pyramid," may actually sit on top of an older site or structure. According to the Egyptologists John Baines and Jaromír Málek (ATLAS OF ANCIENT EGYPT, 1980, New York: Facts on File, page 140) the Khafre Pyramid in ancient times was referred to as "The Great Pyramid" while the Khufu Pyramid (referred to in modern times as "The Great Pyramid") was known in antiquity as "The Pyramid which is the Place of Sunrise and Sunset." Does the ancient designation of "The Great Pyramid" for the "Khafre Pyramid" indicate that the site, if not the pyramid itself, was of supreme importance and pre-dated many other developments and structures on the Giza Plateau?

Reader tentatively dates the "excavation of the Sphinx" and the construction of the Sphinx temple, Proto-mortuary temple, and "Khafre's" causeway to "sometime in the latter half of the Early Dynastic Period [page 11]" (that is, circa 2800 to 2600 B.C. or so) on the basis of "the known use of stone in ancient Egyptian architecture [page 8]." I believe that Reader's estimated date for the excavation of the earliest portions of the Sphinx is later than the evidence indicates. I would make three general points:

1) In my opinion, the nature and degree of weathering and erosion (degradation) on the Sphinx and in the Sphinx enclosure is much different than what would be expected if the Sphinx had not been carved until 2800 B.C., or even 3000 B.C. Also, mudbrick mastabas on the Saqqara Plateau, dated to circa 2800 B.C., show no evidence of significant rain weathering, indicating just how dry the climate has been for the last 5,000 years. I continue to believe that the erosional features on the Sphinx and in the Sphinx enclosure indicate a much earlier date than 3000 or 2800 B.C. In my opinion, it strains credulity to believe that the amount, type, and degree of precipitation-induced erosion seen in the Sphinx enclosure was produced in only a few

centuries. Reader points out in his paper, as I have previously, that even the Egyptologist Zahi Hawass (one of the most ardent "opponents" when it comes to my redating of the Sphinx) contends that some of the weathering and erosion (interpreted as precipitation-induced by Reader, Coxill, and me) on the body of the Sphinx was covered over and repaired during Old Kingdom times - - thus we can safely assume that the initial core body of the Sphinx was carved out much earlier.

2) In his July 1998 paper Reader never addresses the seismic work that we pursued around the Sphinx, which is in part the basis I used to calibrate a crude estimate for the age of the earliest excavations in the Sphinx enclosure. In my opinion, the date estimate based on our seismic work is compatible with the type and amount of erosion and weathering seen in the Sphinx enclosure, and also nicely correlates with the known paleoclimatic history of the Giza Plateau. Some of my critics have suggested that our seismic studies simply recorded subsurface layers of rock rather than weathering per se. Here I would point out that the differential weathering pattern that we recorded in the subsurface cuts across the dip of the rock layers and parallels the floor of the enclosure (as is to be expected of weathering). Furthermore, the dramatically shallower depth of the low-velocity layer immediately behind the rump of the Sphinx is totally incompatible with the notion that the seismic data simply records original bedding in the limestone.

3) I do not find dating the Sphinx on the basis of "the known use of stone in ancient Egyptian architecture" convincing. I would point out that massive stonework constructions were being carried out millennia earlier than circa 2800 B.C. in other parts of the Mediterranean (for instance, at Jericho in Palestine). Even in Egypt, it is now acknowledged that megalithic structures were being erected at Nabta (west of Abu Simbel in Upper Egypt; discussed in the text of VOICES) by the fifth millennium B.C. and the predynastic "Libyan palette" (circa 3100-3000 B.C.), now housed in the Cairo Museum, records fortified cities (which may well have included architectural stonework) along the western edge of the Nile delta at a very early date. I find it quite conceivable that architectural stonework was being pursued at Giza prior to 2800 or 3000 B.C.

Bottom line as far as I am concerned: Reader is one more geologist who has corroborated my basic observations and conclusions. The oldest portions of the Sphinx date back to a period well before circa 2500 B.C.

It is not only concerning the age of the Sphinx that there have been significant developments since the original publication of VOICES. In June 1999 I participated in an amazing conference organized by Professor Emilio Spedicato of the University of Bergamo entitled "New Scenarios for the Solar System Evolution and Consequences in History of Earth and Man" (7-9 June 1999, Milan and Bergamo). I was invited to speak on the age of the Sphinx.

A number of scientists and researchers attended this conference, representing many "alternative," heretical, and "catastrophic" viewpoints. In particular, the University of Vienna geologist Professor Alexander Tollmann was there discussing the work pursued by him in conjunction with his late wife Edith Tollmann. The Tollmanns accumulated a mass of evidence supporting cometary impacts with Earth at the end of the last Ice Age between some 13,000 and 9,500 years ago (between circa 11,000 and 7,500 B.C.).

Another important researcher attending the "New Scenarios" conference

was Dr. Mike Baillie, a dendrochronologist (he studies ancient tree rings) at the Queen's University in Belfast. Further supporting themes developed in VOICES, Baillie has documented a series of "narrowest-ring events" in the Irish oak tree-ring chronology at the following dates: 3195 B.C., 2345 B.C., 1628 B.C., 1159 B.C., 207 B.C., and A.D. 540. As Baillie pointed out, these dates mark major environmental downturns and also mark the general time periods of major disruptions and changes in the history of human civilizations. Baillie also noted that some or all of these dates may be associated with cometary activity influencing Earth. Indeed, I believe that these dates, along with the date of A.D. 1178 elucidated by Professor Spedicato and discussed in the text of VOICES, may all represent periods of more or less intense cometary impacts somewhere on our planet. Also note that these dates appear to follow a roughly 500- to 1,000-year cycle.

Looking at each of these dates in turn, we can make a few casual observations and speculations:

3195 B.C.: Possibly this marks the final end of the "Sphinx culture" (the builders of the Great Sphinx and other very ancient megalithic monuments), which, due to its collapse and the resulting cultural vacuum, paved the way for the dynastic culture of Egypt and other Mediterranean civilizations, the development of writing as we know it, and so forth.

2345 B.C.: The early Bronze Age crisis, discussed in VOICES.

1628 B.C.: The end of the Middle Kingdom in Egypt; dynastic changes in China.

1159 B.C.: The end of the Bronze Age, discussed in VOICES.

207 B.C.: Social disruption in China and the Far East; decline of various Hellenistic empires in the circum-Mediterranean region which cleared the way for the dominance of the Roman empire.

A. D. 540: Collapse of the traditional Roman empire which ended the ancient world and set off the Dark Ages.

A.D. 1178: Social unrest and turmoil, particularly in the Pacific region and Asia (including the rise of the Mongols under Genghis Khan).

Based on the pattern above, I will not be surprised if our planet experiences another major cometary encounter during the twenty-first or early twenty-second century. This predicated future event may have already been foreshadowed by the 1908 extraterrestrial impact (I believe it was cometary in origin) in the Tunguska region of Siberia (see VOICES).

Extraterrestrial events have recently been acknowledged as also playing a major role in the development of human culture in the very distant past. The March 3, 2000 issue of SCIENCE magazine includes an article on stone tools from southern China dated to approximately 800,000 years ago

("Mid-Pleistocene Acheulean-like Stone Technology of the Bose Basin, South China" by Hou Yamei, Richard Potts, Yuan Baoyin, Guo Zhengtang, Alan Deino, Wang Wei, Jennifer Clark, Xie Guangmao, and Huang Weiwen). What is particularly interesting about these tools is their association with tektites, glassy fragments of molten rock that resulted from a meteorite impact (the result of a comet or asteroid colliding with our planet). It seems that the impact scorched the landscape, dramatically altered the local environment, exposed the rocks from which the stone tools were ultimately manufactured, and paved the way for early human innovation. In the devastation of the impact and its aftermath, new opportunities for cultural development arose.

Clearly the evidence continues to accumulate that extraterrestrial, and in particular cometary, events have directly influenced the course of human civilization. I stand by the ideas presented, and themes discussed, in VOICES. More than ever, I believe we must learn from the past even as we prepare for the future. Let us hope that we learn in time.

[Visit the ATLANTIS RISING site at: <http://www.atlantisrising.com/>]

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Check out <http://AsiaPacificUniverse.com/>
[270|2001-06-07 18:30:12|Fiya Burn|FWD: Treasures of Sunken Egyptian Port Revealed| Heracleion

Treasures of Sunken Egyptian Port Revealed
(Reuters) - Colossal statues, sunken ships, gold coins and jewelry are among the treasures newly uncovered by a French marine archaeologist in the submerged ancient city of Heracleion off the Egyptian coast.
`History is materializing in our hands," Egypt's Culture Minister Farouk Hosni told a news conference in nearby Alexandria on Thursday. More...

http://dailynews.yahoo.com/h/nm/20010607/sc/egypt_city_dc.html
[271|2001-06-08 11:16:33|kekai@jps.net|Fwd: Queen Nefertiti's portrait as an elder woman | TUESDAY JUNE 05 2001

Queen Nefertiti's portrait as an elder woman

BY NORMAN HAMMOND, ARCHAEOLOGY CORRESPONDENT

THE mummy of Nefertiti, consort of the heretic Pharaoh Akhenaten and probably the most noted queen of ancient Egypt except for Cleopatra, may have literally been staring archaeologists in the face for more than a century. A woman's body found in 1898 bears a striking resemblance to sculpted portraits of Nefertiti, according to an Egyptologist who has matched their images.
Nefertiti, "Great Royal Wife" of Akhenaten (Amenophis IV), the immediate precursor (and in some scholars' view the father) of Tutankhamun, seems to have died around 1336BC at the age of 28 or 29, on the basis of her disappearance from official imagery towards the end of Akhenaten's reign. She is best known from the famous unfinished polychrome bust by Thutmose, now in Berlin, but other portraits are known.

According to Dr Susan James, a Cambridge-trained Egyptologist writing in the journal KMT, all of the portrayals of Nefertiti from the workshop of Djehutymes at Akhetaten, Akhenaten's capital on the Nile, bear a close resemblance to the mummy known as the "Elder Woman". The mummy was discovered by the French archaeologist Victor Lloret in a cache of royal mummies that included the earlier Pharaoh Amenophis

II, still resting in his own sarcophagus.

Prosaically numbered as Egyptian Museum 61070, the Elder Woman was found bereft of her coffin, and was given her nickname by the anatomist Sir Grafton Elliot Smith to distinguish her from the "Younger Woman" found in the same room. Smith described her as being 1.45 metres tall and "middle-aged".

A sample of her hair was found among Tutankhamun's grave goods, indicating some close family connection. Although this led to the suggestion that the mummy was Queen Tiye, Tutankhamun's probable grandmother, she would have been over 40 when she died, whereas skeletal and dental study of the Elder Woman showed her to have died around the age of 29, plus or minus five years.

A photograph of the mummy's face shows similar features to those on a bust of Nefertiti in the Egyptian Museum, Dr James claims: "The similarity reinforces not only the mummy's probable identity but the veracity of the portraits themselves."

The dolichocephaly relative narrowness of the mummy's skull matches closely that of the famous Berlin bust of Nefertiti. Most strikingly, Dr James notes, the philtrum the groove between nose and upper lip is very pronounced on both the Elder Woman's mummy and the busts of Nefertiti, while being barely noticeable on other contemporary portraits.

"Nefertiti's singular importance during Akhenaten's reign would have required an elaborate funeral with particular attention to the mummification process: the startling preservation of Mummy 61070 reinforces the belief that great care was taken in its preparation for the House of Eternity," Dr James suggests. The use of DNA testing on the Elder Woman and comparisons with other mummies, including that of Tutankhamun, might establish genetic relationships. "The establishment of Elder Woman as the remains of Nefertiti would have important repercussions on the theory which has surrounded this queen, her life and her influence," she says.

Norman.Hammond@thetimes.co.uk

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[272]2001-06-08 12:05:10[Fiya Burn]FWD: Female Egyptians Enjoyed Suprising Power for Their Time| Female Egyptians Enjoyed Suprising Power for Their Time
By Suzanne Onstine

What we know of ancient Egypt is shaped largely by the nature of the evidence and the evidence is mostly masculine, namely administrative documents and religious, state and funerary art forms that were produced by and for a male-dominated state bureaucracy. So histories often oversimplify or completely ignore the roles of Egyptian women.

Finding and examining the scarce evidence concerning women can be difficult, but careful analysis produces a surprising conclusion: Women in ancient Egypt, and in some other cultures of the Near East, had the same legal rights as men and participated in the same economic activities.

While hardly "liberated" in the modern sense, women in ancient Egypt were free to conduct themselves as they saw fit, whether as a "Mistress of the House" or as a businesswoman in the marketplace.

full article: <http://www.egyptrevealed.com/052201-womeinegypt.htm>
[273][2001-06-08 12:06:12][Fiya Burn][FWD: The Mysteries of Lady X Scientists Recreate the Face of a Mysterl
Keeping in Mind this woman comes from
anywhere from mid to late in the day Egypt...
any interesting comments on her facial features?

DG

The Mysteries of Lady X Scientists Recreate the Face of a Mysterious Mummy

By Robert Partridge, Senior Editor

Lady X is a woman of some mystery. It's not clear where in Egypt she came from and her age might be anywhere from 3,200 to 2,000 years old. But this mummy, now in the Egyptian Museum in Cairo, must once have been a person of status, for her body was elaborately embalmed and traces of gilding still survive on her face. Who she was, when she lived, even where her body was found remain uncertain. But now we know what she looked like.

full article: <http://www.egyptrevealed.com/050301-LadyX.htm>
[274][2001-06-08 12:07:26][Fiya Burn][FWD: Maatkara Brings Black Ancient Egypt to the Web]
Damn. Somebody beat me to it... :)
No matter, the novel will go on!

Looks like everyone is into Egypt/Nilotic culture when it comes to sci-fi/fantasy now eh?

DG

Maatkara Brings Ancient Egypt to the Web

By Nnedimma Okorafor
Africana.com

http://www.africana.com/DailyArticles/index_20010608.htm

Earth, 9002 A.D: Now a forgotten planet on the edge of a distant galaxy, Earth is in danger. And its inhabitants, descendants of ancient Egyptians who live deep within the planet's core, must depend for their lives on a reluctant heroine.

Maatkara, a Flash animated series on the web, will be launched June 28 on the Sci-Fi Channel's website, scifi.com. A first run of 13 episodes is planned. Created, written and illustrated by Ethiopian artist Dawit Lessanu, the series stars the voice of R&B singer Amel Larrieux as its heroine, Princess Maat.

A mix of Egyptian religion, cutting-edge technology and pure imagination, Maatkara adds an element often missing from science fiction, animation and general entertainment.

"In the past, Ancient Egypt has been portrayed in very negative light," said Lessanu. "It is treated with fearful ignorance, this great civilization has been reduced to memories of walking mummies and Jewish slaves being whipped to build the pyramids, or of people who practiced sorcery, black magic and were visited by aliens. I'm trying to put a true human face on the people that made up that time, make them heroes, make them real and for once make them black."

full article: http://www.africana.com/DailyArticles/index_20010608.htm
| 275|2001-06-08 12:09:09|dg14@swt.edu|Re: Fwd: Queen Nefertiti's portrait as an elder woman| Paul,

do you have URL or picture to go along with this article ?

thanx

DG
| 276|2001-06-08 12:14:53|Fiya Burn|FWD: Egyptian Egyptologists Debunk Claims of 2 French Archaeologists| Egyptian Egyptologists Debunk Claims of Two French Archaeologists
By Chris Hahn, Cairo Bureau Manager

The largest of Egypt's pyramids, Khufu (Cheops) on the Giza Plateau, has long been the subject of outrageous claims made by laymen and scientists alike. These so-called theories range from the purpose of the pyramids being a landing device for extraterrestrial spacecraft, their ability to keep razors sharp and preserve otherwise perishable foods, and that (at least in the case of Cheops) secret passages and chambers abound. Recently, two French archaeologists claimed to have found evidence of the precise location of the entrances to some of these hidden cavities.

full article: <http://www.egyptrevealed.com/042301-debunkfrench.htm>
| 277|2001-06-08 12:40:14|Paul Kekai Manansala|Re: Fwd: Queen Nefertiti's portrait as an elder woman| dg14@swt.edu wrote:

>
> Paul,
>
> do you have URL or picture to go along with this article ?
>

Here's the URL for the article:

<http://www.thetimes.co.uk/article/0,,61-2001191217,00.html>

No pictures though.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 278|2001-06-08 14:51:57|reeder@sirius.com|Re: Fwd: Queen Nefertiti's portrait as an elder woman|
The original article that The Times refers to appears in the Summer 2001 issue of KMT: A Modern Journal of Ancient Egypt . See the KMT web site for ordering details. On this site can be seen the front and

back covers of KMT and the table of contents for issues dating back to 1995. The Summer issue is not as yet represented online. The article by Dr. Susan James has some good photos illustrating the mummy and of the sculpture of Nefertiti. KMT is also sold at some museum book stores and Barnes and Noble and Tower Records in many cities in the US and in museum book stores in Europe. Please visit our site at: <http://www.egyptology.com/kmt>

Greg Reeder
<http://www.egyptology.com>

Mail2Web - Check your email from the web at <http://www.mail2web.com/> .
[279]2001-06-09 14:30:27[rekh@daathrekh.com]Re: FWD: Maatkara Brings Black Ancient Egypt to the Web| Hotep

peep the trailer...

<http://www.scifi.com/maatkara/>

and when you're done there, drop by my site and checkout my Africentric scifi event

Edward
<http://www.daathrekh.com/infra.html>

--- In Ta_Seti@y..., Fiya Burn wrote:
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>
> DG
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> -----
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> Maatkara Brings Ancient Egypt to the Web
>
> By Nnedimma Okorafor
> Africana.com
>
> http://www.africana.com/DailyArticles/index_20010608.htm
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> make them real and for once make them black."
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> full article:
http://www.africana.com/DailyArticles/index_20010608.htm

[280]2001-06-10 15:42:39[universalwoman9@aol.com]Announcement: Black Woman's Book Online !
Greetings!
Hotep!
Peace!

+The Art of Communion With Self
+Slavery and the Masks it Created
+Black Women why we weigh other than ourselves
+Relationships and Soul Mates
+Spirituality and Community Development
+Abundance and Creative Power
.....and much much more!

If you are not a Sister....Pass it on to a Sister !

[Universal Women E Book](#)
[281]2001-06-11 05:17:36[universalwoman9@aol.com]Black Women Links.....???
Greetings I am building a website with the help of my Brother Richard !!!

Can you give me all the Black Women Web Sites that you have so I can post
them on the Sisters Community?

Any Black Woman's Resource and Links and Networking Service Please Email Me
.....Thanks !!!!

Check out the Universal Woman Ebook!
<http://www.homestead.com/adhanvibration/sisters.html>

And then join our discussion : uwspirit-subscribe@topica.com
[282]2001-06-11 17:27:32[Emeagwali, Gloria (History)]Re: Black Women Links.....???
Feel free to add my site:
<http://members.aol.vcom/afsci/africana.htm>
<<http://members.aol.vcom/afsci/africana.htm>>

By the way are you looking for sites produced by Black Women or
sites dealing with Black Women as the subject matteror both?
Gloria Emeagwali
-----Original Message-----
From: universalwoman9@aol.com [mailto:universalwoman9@aol.com]
Sent: Monday, June 11, 2001 8:17 AM
To: Girlhome@aol.com; weeping-willows@yahoogroups.com;
universalwoman@yahoogroups.com; uwspirit@topica.com;
TheAfrikanConsciousnessCenter@yahoogroups.com; Theblacklist@topica.com;
Ta_seti@yahoogroups.com
Subject: [Ta_Seti] Black Women Links.....???

Greetings I am building a website with the help of my Brother Richard !!!

Can you give me all the Black Women Web Sites that you have so I can post
them on the Sisters Community?

Any Black Woman's Resource and Links and Networking Service Please Email Me
.....Thanks !!!!

Check out the Universal Woman Ebook!
<http://www.homestead.com/adhanvibration/sisters.html>

And then join our discussion : uwspirit-subscribe@topica.com

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<<http://us.adserver.yahoo.com/?M=190462.1393721.2979173.2/D=egroupmail/S=1700106854:NA=551014/rand=123683422>>

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogleroups.com

Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service
<<http://docs.yahoo.com/info/terms/>> .
[283|2001-06-11 17:45:12|universalwoman9@aol.com|Re: Black Women Links.....???]
In a message dated 6/11/01 8:30:13 PM Eastern Daylight Time,
emeagwali@mail.ccsu.edu writes:

Feel free to add my site:
<http://members.aol.vcom/afsci/africana.htm>

By the way are you looking for sites produced by Black Women or
sites dealing with Black Women as the subject matteror both?
Gloria Emeagwali

Thanks Queen !!

Both !!!!

sis Shemia

Check out the Universal Woman Ebook!
<http://www.homestead.com/adhanvibration/sisters.html>

And then join our discussion : uwspirit-subscribe@topica.com
[284|2001-06-12 20:54:02|kekai@jps.net|Fwd: Unknown tombs unearthed in Cairo |
http://www.ananova.com/news/story/sm_324538.html

Unknown tombs unearthed in Cairo

Archaeologists have discovered six unknown Egyptian tombs in Cairo
dating back to 3,000 BC.

The tombs, predating the pyramids by hundreds of years, contained the
skeletons of two women and numerous artefacts.

Archaeologist Christiana Kohler headed the project by the Australian
Centre for Egyptology at Sydney's Macquarie University.

She revealed the discovery, made during December 2000 and March 2001,
came after four years of painstaking fieldwork.

Dr Kohler told Melbourne's The Age newspaper the discovery
was "absolutely astonishing and unexpected". It was made at the
Helwan cemetery on the southern outskirts of Cairo.

"In Egypt today, discovering unexcavated tombs of such an early date
is very rare," she said. "The wealth and contents of the tombs is

absolutely amazing."

She said the tombs were constructed during a period which marked the end of Egypt's prehistory and the beginning of the age of the Pharaohs.

Found among the tombs were the remains of a mature woman believed to have been a wealthy matron of Memphis, Egypt's first capital city.

The team also discovered the skeleton of a young woman, who was aged between 16 and 18 when she died, possibly in childbirth, Dr Kohler said.

A physical anthropologist will study the woman's bones to try to establish what caused her premature death. The team is due to return to the site in November.

[285]2001-06-13 06:54:43[kcamm23063@aol.com]Re: Fwd: Unknown tombs unearthed in Cairo |

This is not really surprising, as this particular area is the hotbed of predynastic history. Last year, I had the opportunity to visit a predynastic site that is maintained by Cairo University. The head of the department escorted me and a couple of friends onto the site, which is normally kept under lock and key, as well as onsite watchmen. This is one of the few sites that was being spared from having condos built atop it. If anyone wants to visit these sites, go through the University. However, make sure you have an appointment, it is not easy to get on that campus, as it is heavily guarded at the gate, and all visitors are detained. If you don't speak Arabic, you can be held up a long time.

In a message dated 6/12/01 11:45:00 PM Pacific Daylight Time, kekai@jps.net writes:

http://www.ananova.com/news/story/sm_324538.html

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Forward Ever; Backward Never!
Karen-Yaa

[286]2001-06-13 14:20:19[Paul Kekai Manansala]Re: Fwd: Unknown tombs unearthed in Cairo|

Yes, there have been a number of cultures found around Giza and other parts of the Delta. The dates don't look particularly

early either.

Re: security. The first-time visitor may be taken back a bit by the tight security unless they have traveled to similar places abroad before. Naturally, you find the same thing all over the 'Middle East.'

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/vedicindia.html>

--
Check out <http://AsiaPacificUniverse.com/>
[287|2001-06-14 13:50:44|abner williams|Research Study on black relationships for book|
Seeking black relationship stories for upcoming booklet to be printed
early 2002. Please contribute your stories and photos! Especially
seeking "happy endings"!

You may e-mail me direct at abner_williams@yahoo.com or better yet
post for everyone to see on the message board at
<http://www.africanproud.com> !

I also seek the truth on paranormal mysteries and do research with
SWP at <http://www.delphi.com/investigators/start> look for me there!

Thanks, Abner
[288|2001-06-17 10:51:35|kekai@jps.net|Fwd: The other mummies [Animal mummies]]
<http://www.ahram.org.eg/weekly/2001/537/tr1.htm>

The other mummies
Preserving human mummies is one thing, but animal mummies are
another. Amira El-Noshokaty is in on a project to save the once-
treasured animal remains from turning to dust

Animal Mummies Project director Salima Ikram

Human mummies are a link with the ancient past, and the numbers of
visitors to the Mausoleum of the Mummies in Cairo's Egyptian Museum
attest to our fascination. We view them wrapped in layers of linen,
sometimes elaborately adorned with religious texts, lying silently in
glass cabinets. But as for animal mummies, the museum contains few
indeed.

This is about to change. The official Animal Mummies Project (AMP),
inaugurated three years ago to study the mummies and collate
information, is planning to mount a permanent exhibition at the
museum. Salima Ikram, Professor of Egyptology at the American
University in Cairo (AUC) and co-director of the project, says the
exhibition will be ready to open in December 2002. "Each animal will
be in a separate showcase along with details of its history and an X-
ray to show what's inside the wrapping," she says.

Comparatively little attention has been paid to animal mummies. From
about 100 years ago, it was decided that non-human mummified remains -
- animal, fish and plant -- be automatically taken to the
Agricultural Museum for study and storage.

The Ancient Egyptians had many reasons for preserving the bodies of
animals, but the mummies tended to fall into three main categories.
Some were undoubtedly pets; some, such as pigeons, were preserved and
wrapped to serve as food for deceased humans in the afterlife; while
the third group, the most important in both numeric and cultural
terms, were the cult mummies.

The cult mummies ranged from the Apis Bulls, venerated in life and death, and the crocodile incarnations of the god Sobek -- whose cult was based in Fayoum -- to the cats and sacred ibises which have been found in their hundreds of thousands. It is evident that these creatures were cared for in life, as is seen from the veterinary repair to a broken wing of an ibis described by Cuvier in the 19th century.

AMP hopes the Egyptian Museum exhibition will interest children, who will be able to use this new tool to learn that their ancient forebears had a reverence for animals and kept pets. They also hope to encourage young people to develop an interest in their ancient culture through being able to relate to such information.

Ikram says AMP plans eventually to identify, X-ray, and preserve all the non-human mummies unearthed in Egypt and currently housed in other museums and departments, as well as the thousands discovered and left in situ for want of storage space. However, AUC's joint efforts with the Supreme Council of Antiquities (SCA) are starting at the Egyptian Museum in Cairo, and an appeal has gone out to Egyptian companies and businessmen to support the project. "There are 30,000 visitors to the Egyptian museum weekly, and many of them are Egyptian," Ikram says. "Once the project gets going it could engender a lot of publicity."

The mummy of a baboon, revered by the Ancient Egyptians as sacred to the god Thoth

Nasri Eskandar, manager of both AMP and the research and restoration centre at the SCA, says the search for information on animal mummies began with a review of old files and all available data on non-human mummies in the museum. "We were astonished to discover that the latest official catalogue dated back nearly a hundred years, to 1905," he said.

Accurate identification could not be made from comparisons of the mummies with the data listed in the 1905 catalogue, but subsequent X-rays revealed, surprisingly, that most of the bones wrapped within the mummies belonged to different species.

X-rays were only invented during World War II, in 1944/5, so earlier identification had, necessarily, either been somewhat superficial -- examining the mummies externally-- or destructive -- viewing the mummy only by destroying the wrappings.

X-rays have now revealed some astonishing results. For example, there were cases where mummies shaped like monkeys held bones of other animals. There were equally carefully wrapped mummies which proved to be fakes, and there were cases where a single snake mummy held three snakes; or squirrel mummies held the bones of mice or even of non-Egyptian species.

"We start with X-rays of the mummies and leave it to zoologists and other specialists to take a more scientific approach to the remains," Eskandar said

AMP is producing a catalogue with full details of the 160 animal mummies in the museum's collection. Eventually the same system will be used on non-human mummies in provincial museums and those locked in store houses on excavation sites. Since there are some 190 archaeological missions currently working in Egypt, and each has unearthed countless objects, the task is more difficult than it sounds.

Project members find the work fascinating. Long hours are needed to identify and examine the mummies, but funds are also needed to continue the research. To this end Ikram came up with a novel idea which, sadly, proved less than successful. She suggested that the 160 mummies listed in the new catalogue be put up for "adoption" via the Internet; with prices for the various species ranging from US\$50 to \$100. The money would go towards preserving the mummies and installing them in appropriate cases at the right temperature and humidity for their survival.

Disappointed by the lack of response, Ikram subsequently announced that the adoption procedure would be for a limited time only and would end on 14 June. "We need to raise about US\$175,000 for the project," she said.

Funds so far have come from a number of sources, chief among them the Bio-anthropology Foundation. "It is hard to raise money for the project simply because so few people care about animals," she said. "In fact, these mummies could be the door to a study of the ancient environment.

"Almost 50 per cent of the Nile fish depicted in ancient reliefs are now extinct. This would be one way to learn about the growth and development of Egyptian civilisation through [its] constant change, both natural and man-made. Information on climate and topography are among the factors that [a study of] non-human mummies could reveal."

AMP, meanwhile, looks forward to the day when the animal mummies scattered in other departments are brought back to where they rightly belong, safe and sound in showcases in the Egyptian Museum.

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| 289|2001-06-17 11:26:55|kekai@jps.net|Fwd: Hatshepsut red gallery to open in Luxor |
<http://www.uk.sis.gov.eg/online/html4/o090621c.htm>

Hatshepsut red gallery to open in Luxor

Minister of Culture Farouk Hosni will participate in the celebrations marking the opening of the Red Gallery of Queen Hatshepsut at Karnak Temple in Luxor.

Gaballah Ali Gaballah, Secretary-General of the Supreme Council of Antiquities (SCA), said the project involved the assembly of 300 archaeological pieces of stones.

The project took five years with a total cost of L.E. 10 million, said Gaballah.

Sabri Abdel-Aziz, Director of Upper Egypt Antiquities, said the Red Galleryy is one of the first galleries in the holy boat of God Amun.
| 290|2001-06-19 10:02:02|kekai@jps.net|Fwd: Secrets of the mummy return in Egypt dig |
<http://www.thetimes.co.uk/article/0,,2-2001201920,00.html>

MONDAY JUNE 18 2001

Secrets of the mummy return in Egypt dig

BY HELEN RUMBELOW AND DAVID SHARP

THREE 5,600-year-old bodies found buried in the Egyptian desert are

turning the theory of mummification on its head. Egyptologists have long thought that the practice began in the age of the pharaohs, to preserve their appearance after death. These bodies suggest that it evolved much earlier, among working-class people in order that they could move and feed themselves in the afterlife.

When Renee Friedman, Heagy research curator at the British Museum, pulled back the matting over the first of the three women, she could not believe what she saw. The body had been subjected to sophisticated mummification at least 500 years before the earliest known mummies, but the bandages had been wrapped only around the hands and head.

Dr Friedman said: "At that point we didn't know what to make of it. Was it a pillow? Or gloves?" The wrappings of another woman had preserved an elaborate hairstyle involving the first known use of hair extensions and henna to disguise thinning and greying hair.

The mummies were among discoveries at Hierakonpolis, the first capital of Egypt, which have astounded the archaeology community.

The latest evidence contradicts the theory that mummification began on members of the elite because these bodies were buried in the hot, dry sand of the desert, which is a better natural preservative than mummification. The parts of the women's flesh that were wrapped actually decayed more than those left exposed to the sand, suggesting that the Ancient Egyptians began mummification to bind together the more fragile bones of the body, ensuring that the dead could continue activities such as eating in the world of the dead.

"There are all sorts of hypotheses about why just the head and hands are bandaged," Dr Friedman, director of the expedition, said. "It may be because when the body turns into a skeleton the hand bones and jawbone fall off and can be easily lost, and they may have been trying to keep together the body parts they would need."

The women lived in a prehistoric society, around 500 years before the first pharaoh in 3000BC. They were labourers buried in a working-class cemetery of Ancient Hierakonpolis, the "City of the Hawk", which lies on the edge of the desert about 60 miles south of Luxor. When Dr Friedman heard that the area was about to be bulldozed in 1996 to make way for sugarcane production, her team rushed out to the site.

"On the last day of the season in 1997, and I mean the very last day, we came across a body covered in a beautiful mat. When we lifted it up, we found the first body which had been wrapped, totally untouched since the day it was buried," she said.

Tests verified that the linen used was layered with resin, which may have had antibacterial properties, using progressively finer cloth closer to the skin. "This was a very carefully thought-out process," Dr Friedman said.

So far 170 of the estimated 2,000 bodies in the cemetery have been uncovered, but none of the fragments of mummifying bandages has been found in a man's grave, suggesting that women were the first mummies, possibly because of their occupation as weavers.

They have also found the oldest-preserved beard, well-trimmed by a very sharp blade, and a unique sheepskin toupee. "The Egyptians loved wigs, but this is the first finding of a toupee I have heard of," she said.

The last of the three women had her throat ritually cut after death and was then bandaged. One theory is that the Egyptians were playing out the myth of the god Osiris, who was killed and decapitated by a rival god, before being reassembled and resurrected.

In ancient funeral texts, the lines "put your head back on your body, gather up your bones", puzzle Egyptologists. "Perhaps this is our first illumination of what the texts are talking about," Dr Friedman said.

John Taylor, assistant keeper in the department of Ancient Egypt at the British Museum, said: "These kind of discoveries only come along every 50 years or so, it really is a major leap forward for our understanding of Ancient Egypt. We have to revise our standard thinking of that time to show it was a society much more sophisticated than anyone had thought."

Copyright 2001 Times Newspapers Ltd.
[291|2001-06-22 14:37:57|Alex van Deelen|Re: Digest Number 98|
Hi,

I've cleaned up and expanded my Afrocentric page,
with additions of images of Tutanchamon, Queen Tiye
at <http://www.geocities.com/vandeelen/Afrocentric/people.htm>
and with some images of modern Egyptians at
<http://www.geocities.com/vandeelen/Afrocentric/modern.htm>

Have fun,

Alex
[292|2001-06-22 15:22:18|2unreal4u@blackplanet.com|Re: Digest Number 98|
THANK YOU I WILL TAKE A LOOK.

Your e-mail, your network, your people...
The World is Yours - <http://www.BlackPlanet.com>
[293|2001-06-23 13:22:30|kekai@jps.net|Fwd:Study Tracks Malaria's Genetic Impact on People|
Note that the interesting study claims that agriculture arose in
Africa and spread to the "Middle East."

<http://news.excite.com/news/r/010621/14/science-health-malaria-dc>

Study Tracks Malaria's Genetic Impact on People

Updated: Thu, Jun 21 2:05 PM EDT

By Paul Grant

WASHINGTON (Reuters) - Scientists looking at the historical impact of malaria on humanity said on Thursday people began developing natural resistance to the disease several thousand years ago in Africa, coinciding with the advent of agriculture in the region.

"Basically those people who have the right genetic makeup and who have some natural resistance are going to be the ones who survive and pass their genes on to the next generation," said Dr. Sarah Tishkoff, a University of Maryland biologist who participated in the research. "It's very Darwinian. Darwin in action."

The findings, based on examination of DNA samples from living people, could lead to more effective treatments or vaccines to protect against infectious disease, the researchers said.

The history of mutations of the G6PD gene, which appears to provide resistance to malaria, coincides with the history of the tropical parasitic disease, said the international team of researchers, whose report appears in the journal Science.

"One mutation found throughout Africa arose within the past 3,840 to 11,769 years," Tishkoff said. "This estimate is consistent with archeological and historical documents that show malaria has had a

significant impact on humans only within the past 10,000 years, since the origination of agriculture."

The researchers said agriculture arose in Africa and spread into the Middle East within the past 10,000 years. They said the introduction of slash-and-burn agriculture in western Africa 2,000 to 4,000 years ago resulted in the clearing of tropical forests and an increase in sunlit pools of water, assisting the breeding of disease-spreading mosquitoes.

Malaria kills more than 1 million people a year -- mostly children in Africa -- and there are 300 million to 500 million cases of the disease worldwide each year, the U.N. World Health Organization said.

Malaria is caused by a single-cell parasite that is transmitted by the bite of infected Anopheles mosquitoes. Malaria also can be transmitted from a mother to her unborn baby and by blood transfusions.

SOME BORN WITH GENE MUTATION

All humans have the G6PD gene, a kind of general housecleaning agent that helps with glucose metabolism. But some people are born with a mutation in the G6PD gene that appears to provide natural resistance to malaria. When reacting to such triggers as infection or certain foods such as fava beans, the mutation also can cause anemia.

The disease and the genetic resistance to it are not a coincidence, but a result of natural adaptation to a threat to the human species, the scientists said.

"In regions where malaria is prevalent, naturally occurring genetic defense mechanisms have evolved for resisting infection by malaria," Tishkoff said. "We looked at variations of the mutation that have appeared independently in several areas of the world where the incidence of malaria is high."

In each region the scientists studied, the mutations that provide protection against malaria appear to have risen at about the same time that history indicates malaria became prevalent.

"It partly explains human evolutionary change," Tishkoff said. "We have very few clear-cut examples of that in humans."

| 294|2001-06-23 15:31:28|Alex van Deelen|Re: Digest Number 99|

>Message: 2
> Date: Fri, 22 Jun 2001 18:49:25 -0500
> From: 2unreal4u@blackplanet.com
>Subject: Re: Re: Digest Number 98
>
>THANK YOU I WILL TAKE A LOOK.

Thanks, meanwhile, I've added even more images to <http://www.geocities.com/vandeelen/Afrocentric/modern.htm>

Alex
<http://www.geocities.com/vandeelen/Afrocentric/>
| 295|2001-06-24 09:56:43|universalwoman9@aol.com|ATTENTION Black Women of all over the Planet Earth !|
WE ARE LOOKING FOR WRITERS!!!!
non fiction, fiction, articles....etc !!!!!!!!!!!!!

I am looking for Black Women who have a FREE THINKING mind to contribute and write for Black Women (Black including Brown, Red and Yellow)!!!!!!!!

The Writers must have a certain edge to them, and must not be afraid to tell "their" truth.

The theme for this website is to uplift, heal, discuss, and inform ! If you fall into any of those categories or all of those categories, go to : The Sisters Community link attached. and you are more than welcome to write an

article !!!!!

Inform the community about an area that you are familiar with. There is no such thing as cant do, you have the opportunity to share your expertise with us now !

If you are a poet, share your poetry- or how to dig deep.
If you are a banker, share with us ways on effective spending and saving.
If you are a community activist, share with us the power of struggle.
If you are a nurse, share with us ways that we can be healthy.
If you are a stay at home mom, share with us effective parenting skills and styles !
If you want to discuss reparations, and any thing else...share with us now
!!! Become a Writer for Sisters by Sisters !!!!!!!!!!!!!

[The Sisters Community](#)
Go to the above website,
Go to your far "left" corner
Under Main Menu, where it says SUBMIT NEWS
Start submitting your articles ! It is just that easy!!!!!!!!!!

[296]2001-06-25 12:00:03[universalwoman9@aol.com|Question- Are Whites Evil by Nature?]
I am curiousDo you feel that Whites are Evil by Nature?

Discuss topics with your Sisters all over the planet earth by clicking the link!
[The Sisters Community](#)

Join us Sisters
Empower each other !
Share resources !
Discuss the news!
Heal our communities!
Develop a sense of self !
Create powerful relationships!
and much much moreDont be afraid to be U !

[297]2001-06-25 17:29:05[Emeagwali, Gloria (History)]Re: Digest Number 98]
These are great photos. Thanks for sharing them with us.
GE

-----Original Message-----
From: Alex van Deelen [mailto:avdeelen@casema.net]
Sent: Friday, June 22, 2001 5:34 PM
To: Ta_Seti@yahogroups.com
Subject: Re: [Ta_Seti] Digest Number 98

Hi,

I've cleaned up and expanded my Afrocentric page,
with additions of images of Tutanchamon, Queen Tiye
at <http://www.geocities.com/vandeelen/Afrocentric/people.htm>
and with some images of modern Egyptians at
<http://www.geocities.com/vandeelen/Afrocentric/modern.htm>

Have fun,

Alex

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
[298]2001-06-25 18:08:45[James23x@aol.com]Re: Question- Are Whites Evil by Nature?]
Yes, yes, yes!!!!!!
[299]2001-06-25 18:12:30[Emeagwali, Gloria (History)]pathologizing the facial features of Akhenaten]
By the way has anyone done a project comparing the face of Akhenaten with that of other Africans of a similar physiognomy from various parts of the continent.Eurocentrics have described Akhenaten's face as bizarre, weird, sick etc. They have pathologized his face and made him synonymous with Marfan syndrome. Poor Pharaoh. Thank heavens he was not born in Detroit or New York City.He would have been thrown into the prison industrial complex

without a second thought.
I happen to have several healthy and handsome friends from Ivory Coast and Sudan with the same elongated facial features of Akhenaten. I weep on their behalf. So back to my question has anybody done such a project?

Gloria Emeagwali

-----Original Message-----
From: Alex van Deelen [mailto:avdeelen@casema.net]
Sent: Friday, June 22, 2001 5:34 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Digest Number 98

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Have fun,

Alex

To unsubscribe from this group, send an email to: Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
[300]2001-06-25 18:26:11|David (Yes I drew the pic)|Akhenaten's features|
YES! I have done an extensive comparison to Akheanten and African people. The results are available here

<http://www.osirica.com/aten/marfan/marfan.htm>

Go through each section and you will see the images of an Ethiopian priest who looks identical to him. Also I kill all of the BS about syndromes and elongated features.

Akhenaten's true portrait was found WITH Nefertiti's famous bust, and people don't realize that.

Also you can see more results at www.freemaninstitute.com he blows it away.
[301]2001-06-25 18:26:11|David (Yes I drew the pic)|Akhenaten's features|
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[302]2001-06-25 18:32:15|2unreal4u@blackplanet.com|Re: Question- Are Whites Evil by Nature?|
i have often ask myself that very question and depending on the person at the time i am still unsure...you see to say yes all white poeple are evil by nature is to judge or stereotype and that is something that has been happening to our poeple for fare to long. i will say at this time i dont know but would love to know if the answer is out there.

Your e-mail, your network, your people...

The World is Yours - <http://www.BlackPlanet.com>
[303]2001-06-25 18:40:36|David (Yes I drew the pic)|The Race debate is already dead|
Honestly, Joel Freeman,
Cheikh Anta Diop
and Sertima already killed it.
Not to mention the stupidity of the white side blundering on itself,
(90 year old rameses couldnt have a full head of red hair, and the
word "fair" doesnt mean white in ancient Hebrew or Egyptian)

Anyways, I have many historical references to the Egyptian origins. I
have some pictures although not as much as I would like. I am
studying the history in a world context, to put pieces together, I
mean what was going on elsewhere in Africa DURING the Ancient
Egyptian civilization (besides Kerma and the Kushites)
[304]2001-06-25 20:23:34|Paul Kekai Manansala|Re: Akhenaten's features|
Hi David,

Showing the realistic busts of Akhenaten's mother and
daughter (no elongated heads) does the trick pretty well:

<http://www.osirica.com/aten/marfan/conclude.htm>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

"David (Yes I drew the pic)" wrote:

>
> YES! I have done an extensive comparison to Akheanten and African
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>
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>
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> priest who looks identical to him. Also I kill all of the BS about
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> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--
Check out <http://AsiaPacificUniverse.com/>
[305]2001-06-25 20:26:35|Paul Kekai Manansala|Re: The Race debate is already dead|
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- > have some pictures although not as much as I would like. I am
- > studying the history in a world context, to put pieces together, I
- > mean what was going on elsewhere in Africa DURING the Ancient
- > Egyptian civilization (besides Kerma and the Kushites)
- >

The Niger River region is one of the many places to look. I believe more and more revelations will come from this area among others.

Regards,
Pual Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[306]2001-06-25 20:57:12|Paul Kekai Manansala|Re: Question- Are Whites Evil by Nature?|
2unreal4u@blackplanet.com wrote:

- >
- > i have often ask myself that very question and depending on the person at the time i am still unsure...you see to say yes all white poeple are evil by nature is to judge or stereotype and that is something that has been happening to our poeple for fare to long.

I believe all people are good by nature, but get corrupted by society.

Really young children of any color don't seem to have much prejudice in them. I say really young because kids grow up much faster today than they used to.

European culture spawned a great monster (scientific racism/biological determinism) that has not been killed, despite repeated claims to the contrary.

Regards,
Paul Kekai Manansala
[307]2001-06-26 07:27:35|Fiya Burn|Re: Akhenaten, Armana Art and Off-Topic Questions|
On the question posed:

"Are Whites Evil by Nature?"

I suppose anyone has a right to ask this question, but ummm...not to be listserv manager /god here...but what does this have to do with the nature of this listserv? I kind of hoped when this list started it would remain on-topic or at least near topic. This question may be fitting for other listservs (in fact, I'm on the listserv where it *began*)---but IMHO not this one.

So I put forth a request: can we stick to the core topic or at least close to it (other African cultural complexes, anthropology, archaeology, etc.).

If we're going to discuss white culture/race, then let's discuss things like the Hamitic hypothesis as it relates to modern racism and racial classification (particularly ideas developed by Guiseppe Sergi, Carleton S. Coon, etc.) which relate to the listserv topic.

Just a request. I have no power here.

As for the information on Akhenaten, good stuff! I remember sitting in a restaurant in Thebes/Luxor and seeing many "Akhenaten" phenotypes displayed quite prominently among the local inhabitants. One would think before running off to find diseases, some scholars would turn around and the look at the very people they are in the midst of?

As illustrated in the copy of National Geographic featuring Akhenaten as a "Southern European," the Dark White Theory continues without shame.

Can anyone speak on the art of the Armana period?
I've often heard Egyptologists attempt to assign the 18th dynasty and Armana period figures to a different physical type than other dynastic Egyptians. Thus if one must conclude them as Africoids, they only belong to one dynasty (even if it is a popular one).
Yet I've heard art historians insist that what we're seeing is not a physical difference, but an artistic one that emphasized realism in pharaonic Egyptian art. Anyone have further information on this?

DG
[308]2001-06-26 07:38:54[Fiya Burn|Question- The Gods of Nubia|
I might have asked this already,
but here goes again if I did...

Does anyone know of any research
on NUBIAN gods?

I've tried to find information on Nubian
gods, but without too much success I know
Nubia shared a great deal of deities with
Egypt. And if the name of this listserv stands
up to scrutiny, Heru/Horus himself may come up
the Nile from Nubia and into Egypt.

I also know of the lion headed Ampedak who
is often tri-faced in numerous depictions from Napatan
and Meroitic art.

But I don't know of too many others.

I've seen statues of an elephant *some* believe is
also an un-named god. Has anyone confirmed or
named it yet?

What about Merwi? Is that just the Nubian name
for Horus/Heru or another deity?

Beyond the pantheon of Egyptian gods which
end up in Nubia (Amun, etc.) does anyone know
of *distinctly* Nubian deities? Are there certain
Egyptian deities with Nubian or southern links (I know
both Horus/Heru and Sekhmet are mentioned as having
spent time in Nubia)? Do we know of any (besides
Horus/Heru) who may have *originated* in Nubia?
And going back to Ampedak...is there any relation
between him and Egyptian Aker lions or symbolism
of lions associated with the pharaoh?

Okay...alot of questions...but really I'm looking for any
general source matter that might shed light on the entire
topic.

Thanks in advance.

DG
[309]2001-06-26 07:43:25[Fiya Burn|FWD: Breathing Life into the Past - Egypt's Pharaonic Village|
Breathing Life into the Past

by Robert Partridge

Standing before Egypt's great monuments and temples can fire the
imagination. It is easy to conjure images of people and places the way
they might have been thousands of years ago. To correct your imaginary
view and fill in any blanks, however, you might visit a dramatic,
educational theme park in the very heart of metropolitan Cairo.

The Pharaonic Village, created on an island in the River Nile, recreates the daily life of ancient Egyptians and throws in a host of monuments,

temples, statues, ships, and museums for good measure.

The village grew from the vision of Hassan Ragab, now in his 90s, who spent decades in the Egyptian Diplomatic Service, serving as the first Egyptian Ambassador to China and, for 27 years, as military attaché in the United States. Ragab first realized the potential of a reconstructed ancient Egyptian village after visiting recreated seventeenth-century settlements on the East Coast of the United States. His goal for the Pharaonic Village was to build both entertainment and a learning experience to attract not only tourists but Egyptians, as well.

Turning that germ of an idea into reality was no easy task. The uninhabited island was extensively remodeled. New waterways were dug and planted with papyrus reeds. Ancient buildings from simple, mud huts and granaries to a nobleman's house and a great stone temple were meticulously recreated. To bring the village to life, cattle, sheep, and other livestock were introduced, and actors were hired to portray ancient Egyptians performing their daily tasks.

The Pharaonic Village opened in 1984 and was an immediate hit.

The journey into the past begins with a cruise in a floating pontoon that can hold up to 50 people. The pontoon is towed along a wide canal, through towering papyrus thickets that block out modern Cairo and dampen the noise and bustle of the city. The still waters teem with small fish, and colorful dragonflies dart among the reeds and rest on lotus lilies. Birds of many varieties live in the trees and reeds, and their songs fill the air.

full article: <http://www.egyptrevealed.com/062001-pharaonicvillage.htm>
| 310|2001-06-26 09:32:42|Paul Kekai Manansala|Re: Akhenaten, Armana Art and Off-Topic Questions|
Fiya Burn wrote:

>
> On the question posed:
>
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> to modern racism and racial classification (particularly ideas
> developed by Guiseppe Sergi, Carleton S. Coon, etc.) which
> relate to the listserv topic.
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Good point, DG.

> As for the information on Akhenaten, good stuff!
> I remember sitting in a restaurant in Thebes/Luxor and
> seeing many "Akhenaten" phenotypes displayed quite
> prominently among the local inhabitants. One would think
> before running off to find diseases, some scholars would
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> one).
> Yet I've heard art historians insist that what we're seeing is not a
> physical difference, but an artistic one that emphasized realism
> in pharaonic Egyptian art. Anyone have further information on this?
>

I think there is some anthropological difference but within tropical African variability.

There seems to be an increase in East African-like gracility as compared to some of the earlier periods. Not that this was ever absent in Egypt, but earlier dynasties often had a greater number of stocky, robust types.

The area around the lower jaw and chin had similarities in robust features to the Khoisan-speaking peoples among many early dynasties. For example, the statues of Khufu and many other Gizeh pharaohs.

In the 18th dynasty, you see the extreme gracility and straight chins characteristic of Nubia and East Africa.

Generally speaking the robust type has mostly (always?) more prevalent in the Delta, while the latter was more common in Upper Egypt.

But the Upper Egyptians were less extreme in this phenotype as compared to people further south except in the 18th and a few other dynasties.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[311]2001-06-26 09:42:59|Paul Kekai Manansala|Re: Question- The Gods of Nubia|
One of the most important gods
associated with Nubia south of Ta-Seti
was Ra-horakhti, the patron deity of
Pharaoh and the royal family.

When I have time I will try
and dig up some info on specific
Nubian gods. You might want to
track down the works of P.
Shinnie.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

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> Thanks in advance.
>
> DG
>
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Check out <http://AsiaPacificUniverse.com/>
[312]2001-06-26 10:56:40[Paul Kekai Manansala]Fwd: On the Origin of Ethiopian Civilization: Eurocentric versus A]
Taken from Usenet:

Ethiopian Register

On the Origin of Ethiopian Civilization: Eurocentric versus Afrocentric Interpretations

In recent years, it has been said that the Amhara and the Tigre of Central and Northern Ethiopia are colonial immigrants from the Middle East. The essay below challenges that view. First, the essay discusses some Eurocentric works on which the image of the Amhara and the Tigre as Semitic immigrants have been based. Then, secondly, the essay explains how unsupported such Eurocentric views are on historical grounds.

There are two parallel schools of thought on Ethiopian history. The Eurocentric school argues that Axumite civilization owed its inspiration to immigrant influences from across the Red Sea, who brought with them to Ethiopia a high culture, a written language, the skill of architecture and the plough. The Afrocentric version, on the other hand, treats Ethiopia both as the cradle of humanity and as Africa's past civilization par excellence, along with Egypt and Nubia. The Eurocentric perspective emphasizes Ethiopians' racial affinity with the Middle East, and portrays their country as a "Semitic outpost, in but not of Africa." The Afrocentric school, by contrast, regards Ethiopians as one of Africa's ancient stocks of people, and thereby places their past achievements at the center of African history. While Western scholars often stereotype Ethiopians as xenophobes who looked down up on whites and blacks alike, Afrocentric writers identify with Ethiopia as the country exemplar of race pride and liberty.

Proponents of the Eurocentric school are generally European scholars and a number of their Western-trained Ethiopian proteges.

Despite its impressive title--The Ethiopians: an Introduction to Country and People--Edward Ullendorff's work is a study of the "historic Abyssinia and the cultural manifestations of its Semitized inhabitants." Like Robert Hess's Ethiopia, the Modernization of an Autocracy, Ullendorff's book argues that Ethiopian civilization owed its origin to Arabian, Jewish and Greco-Roman influences and little to sub-Saharan Africa.

Southern Ethiopian population is significantly Muslim. Yet, J. S. Trimingham's authoritative work, Islam in Ethiopia, is primarily concerned with the Semitic-speaking Muslim communities of the north. For Trimingham, the Habashat and the Gazi tribes of Yemen became the impulse for the rise of Axum as a major maritime power, for "they brought with them a fully developed civilization of the Sabaeans." They introduced the know-how of metallurgy and sculpture, various domestic animals and plants, agricultural and irrigation techniques, a writing system, religious and political institutions, and in so doing turned Axum into "the diffusion center" of a new civilization."

In the History of Ethiopia, Nubia and Abyssinia, The widely-acclaimed Egyptologist, E. A. Wallis Budge, starts out the section on classical Ethiopian history with an insightful vignette on oral tradition. He states that according to an oral history, the Ethiopians regarded themselves not as Semites but as Kushites or Hamites, the people native to Northeast Africa. He writes that the Ethiopians traced their genealogical tree to Noah's son and grandson: "Ham begot Kush, and Kush begot Ethiops, after whom their country is named." Budge, nonetheless, hastens to present a glorious picture of the Southern Arabians in Axum as harbingers of a new epoch, and thereby dismisses as unreal the Ethiopians' self-perception as indigenous Africans.

In his book titled Axum, the Russian author Yuri Kobishchanov endorse's Francis Enfray's categorization of classical Ethiopian civilization into three epochs: the Southern Arabian, the intermediate, and the Axumite periods. The South Arabian or the

"Ethiopo-Sabaeen" epoch referred to the fifth and fourth centuries B.C., the period during which a large scale overseas migration to Ethiopia took place, bringing with it a supposedly superior material and political culture. The intermediate phase, third-century B.C. through the beginning of the Christian era, was marked by the rise of Adulis as a major Red Sea port and by the relative decline in the overseas population influx. The period between the first and the ninth centuries comprised the third and last stage in the history of classical Ethiopia as it marked the rise and fall of Axum as a major regional power. A feature associated with this era was the transformation of the Sabaeen cultural carryovers into a distinctly Axumite innovation, as in the modification of the plough-like or boustrophedon-type Sabaeen writing system into standard Ge'Ez scripts.

A slightly differing view from Kobishchanov's study is presented in Stuart Munro-Hay's Aksum: an African Civilization. Munro-Hay does not refute the presence of Sabaeen settlements on the African side of the Red Sea littoral. He in fact dates the Sabaeans' arrival to Northeast Africa to about eight hundred B.C. He contends, nonetheless, that because both Northeast Africans and Southern Arabians were more or less at the same level of civilization, the latter did not superimpose themselves as colonialists, and lived instead in "some sort of symbiosis" with the former. He therefore attributes Axum's rise to regional predominance as much to its overseas stimulus as to its continental trade links with Nubia and Egypt, as well as to its own internal inertia.

Taking his cues from Kobishchanov's and Munro-Hay's works, John Reader in Africa: a Biography of a Continent tries to present Axum as a distinct African civilization. Early Sabaeen contributions to pre-Axumite Northeast Africa went through phases of modification and transformation such that they eventually gave birth to "Africa's first indigenous literate civilization." "Since Eurocentric predispositions have fostered a belief that any evidence of civilization found in the continent must have been introduced," Reader claims, "it is important to note that Axum is a defining example of indigenous civilization and state." But ironically, this very same advocate of Afrocentrism treats Egypt as part of the Mediterranean world,, hence not African, while he condescendingly regards Nubian civilization as of secondary significance. In his portrait of Axum as "Africa's first only indigenous state," Reader thus reinforces the Eurocentric image of Ethiopia as unique and anomalous.

Among those Ethiopians who have bought into the European point of view on Axumite historiography are Tadesse Tamrat, a renowned Ethiopian medievalist, and, to a great extent, the classicist Sergew Hable-Selassie. Tamrat starts his seminal work, Church and State in Ethiopia, with a fifteen-page-long discussion on the "Sabeanization of Northern Ethiopia," in which he writes: "The ultimate origins of the Ethiopian state lie in the remote past, when Sabean settlements were established in Northern Ethiopia... South Arabian immigrants began to settle in the hinterland of Adulis as far inland as the surroundings of Axum before the fifth century B.C. From that on, their settlements became the spearhead of a long process of Semitization in the Ethiopian region." According to the same author, in the pre-Axumite period three indigenous groups of people inhabited the area that eventually constituted Ethiopia: the Beja and the Kunama in the north, the Agaw at the center, the Seadama in the south. "It was on these Kushitic population of the Ethiopian plateau," Tamrat argues, "that the South Arabian settlers began to exert their pressure and to usher in an extensive cultural and political development, of which the Christian kingdom in 1270 was only part of the result."

In Ancient and Medieval Ethiopian History, Hable-Selassie also

attributes the rise of the Axumite civilization to the Semitic impetus. But unlike Tamrat, Hable-Selassie at least acknowledges the presence of significant contacts between pre-Axumite Northeast Africa and Pharaonic Egypt. Hable-Selassie in fact discusses in five pages the commercial connections between the early inhabitants of these two areas whom he describes as "a race of Hamitic stock whose homeland was Asia." He writes that Egyptian Pharaohs sent regular expeditions to Northeast Africa in search of gold, ivory, Frankincense, myrrh, rhinoceros horns, slaves and dwarfs who served as temple entertainers. In return for its export, Northeast Africa received Egyptian necklaces, daggers, axes, trinkets and bracelets.

In another section of the same work Hable-Selassie deals with the Semitic influence on Axum. But even then he hastens to add that the Asians settlers did not find Northeast Africa a blank tabula rasa on which they wilfully imprinted their history. "Before the coming of the Southern Arabian immigrants to Ethiopia," he argues, "the inhabitants of this country did not lack a civilization. To what extent this civilization was developed, at this stage we are not in a position to say."

What is important for this particular classicist is, therefore, the creation of a more advanced civilization in Northern Ethiopia through the infusion of South Arabian cultural practices. According to Hable-Selassie, Southern Arabians began to settle in the Ethiopian plateau as early as one thousand B.C., and along with their influx came highly centralized political and religious institutions, as well as a new language, the Sabaean tongue, and the writing system associated with it. They also introduced various domestic animals, including sheep, goats, the horse and the camel; the art of metallurgy and an improved use of the plough; the technique of dam building and the practice of irrigation.

The Eurocentric premise that ancient Ethiopian civilization was a Semitic civilization is based on linguistic and material evidences. The linguistic evidence pertains to the presence of several Semitic languages in Ethiopia, supposedly legacies of the early Southern Arabian immigrants. Such interpretation in turn emanated from the traditional assumption of the "fertile Crescent" as the original homeland of the Semitic languages, a view that is now losing ground. In his best-selling book, *The Africans*, the renowned Kenyan-born scholar, Ali Mazrui, makes a provocative remark on the original whereabouts of the Afro-Asiatic languages. "What is a Semitic language if not a branch of the Afro-Asiatic family of languages?" he muses. "Was the Semitic parental language born in Africa and then exported across the Sea? Or was it from the Arabian Peninsula originally, and then descended upon such people as the Amhara?"

To further understand the flaw in the Eurocentric interpretation of Ethiopian history on linguistic basis, one may consider recent studies in which Northeast Africa is said to be the original point of dispersal for the Afro-Asiatic or the so-called Semitic languages. Linguists believe that a language is at its most dialectal variation in its base area, where the particular language had been spoken longest. According to Grover Hudson, the largest concentration of the Afro-Asiatic dialects is found in central Ethiopia, where a half dozen variations of a Semitic tongue are spoken in an area of eight-thousand square miles. Assuming the presence of more dialectal variations at the base area, Hudson hypothesizes the Gurage land of central Ethiopia to be the cradle of the Afro-Asiatic family of languages. In other words, contrary to the long-held assumption of Asian immigrants as purveyors of a new tongue to Ethiopia, it is more likely that the original point of dispersal for the Semitic languages lay in Northeast Africa.

As in the linguistic argument, a critical investigation of the material culture from the classical period has shown that Axum was

an indigenous African civilization. Until a few decades ago, the stelae of Northern Ethiopia had been associated with Sabaeen architectural ingenuity, but this viewpoint is increasingly becoming less popular. First, the obelisks at Axum are more elaborate and original in design, as well as more impressive in size, than the type of structures found on the other side of the Sea. Secondly, on two of the obelisks that James Bruce found in Axum was engraved the dog-star, a representation of the Egyptian god Sirius. Considering the fact that one of the structures in Axum had been found to contain hieroglyphic writings, it is altogether likely that the Ethiopian stelae were Egyptian by inspiration. Bruce recorded this particular paleographic inscription, which turned out to be a short dedication to an Egyptian king.

Like their architectural genius, the Semites had been credited with the introduction of the plough and the farming of various crops to Ethiopia. Recent researches have revealed, however, that the adoption of Teff, wheat and barley in Northeast Africa and the agricultural skills associated with them preceded the alledged arrival of the immigrants by thousands of years.

If recent linguistic and material discoveries weaken the Eurocentric thesis, certain other examples further reinforce the level of intimacy Axum maintained with the adjacent states on the Nile. According to Hable-Selassie, there is an oral tradition in Northern Ethiopia in which the Noba and Soba are said to have once ruled over the entire region. There is no confusion about the term Noba or Nuba as it refers to the Nubian state of Meroe located above the confluence of the Nile and the Atbara rivers. It is not clear who the Soba were, even though Sobat is the name of a major river in Southwestern Ethiopia which flows into Sudan where it embraces the Nile. Munro-Hay also insists that ancient Ethio-Sudanese ties could be attested by the type of potteries excavated in Axum, whose design patterns were the same as similar artifacts found in Nubia. According to Hable-Selassie, the traditional technique of boat making using riverside reeds in the area around Lake Tana is reminiscent of ancient Egyptian technology. The words for dwarf and incense in the Ethiopic language are also the same as the words used by the early Egyptians.

Although no comparative research has been undertaken by an ethno-musicologist, the most striking similarities between the cultures of Ethiopia and the Sudan is in their music. Unlike the diatonic scale of the Middle East, the musical structure in Ethiopia, Sudan and Somalia consists of a pentatonic scale made of five tones. Even despite language differences, a well-known artist from any of these countries often enjoys a large regional audience beyond his or her national boundary. Although to Somalia and Northern Sudan certain Middle Eastern musical instruments have been introduced as part of the Islamic cultural influence, strikingly enough that has not affected the traditional structure of the pentatonic scale. In fact, outsiders to the region still have difficulty identifying the nuances, say, between Ethiopian and Sudanese music. A comparative study of Northeast African musical structures by an ethno-musicologist might therefore reveal that the cultural baseline of Northern Ethiopia lay in its remote African antiquity that antedated the coming of immigrants from across the sea.

Finally, given the geographic proximity of both regions, it cannot be doubted that South Arabian migration to Northeast Africa took place, albeit at a smaller scale than originly assumed. However, this process of migration should be seen as a two-way communication, for such proximity meant that Northeast African peoples and cultures might have also crossed to Asia. One should, moreover, question the sheer practicality of a large scale colonial migration to Ethiopia such that it affected the cultural and racial makeups of the region. As Ayele Bekerie has indicated in a recent book, it had been claimed that the Asian influx took place across the isthmus of the Bab-el Mendebeh, the gate of tears, the

narrowest point between the two continents south of the Suez. The trek from Djibouti to the Northern Ethiopian plateau consists of hundreds of miles over one of the world's hottest and driest parts. This in mind, one cannot but help pose the following questions as did Dr. Bekerie. What did Axum have that similar highland areas in Ethiopia or even in Arabia itself did not have? Why did the Southern Arabians, known for their sedentary agricultural lifestyle, decide to venture into a life-and-death struggle through a terrain so inhospitable that only a small number of them could have survived the ordeal? To these so simple yet naturally puzzling questions, the Eurocentric Ethiopian historiography has given no answer.

Fikru Gebrekidan

Ph.D. Candidate in History at Michigan State University
| 313|2001-06-26 11:18:25|Fiya Burn|Fwd: On the Origin of Ethiopian Civilization:|
Excellent article Paul!

I'm glad *someone* is finally writing about this. I'm especally glad it has the credibility of being written by an Ethiopian. The Semitic origins theory is so patently absurd, yet still carried on.

On the linguistic end, what do they make of much earlier studies such as Greenburg who found a Cushitic base for the "Afro-Asiatic" languages? This alone damages any "out of Arabia" theory and actually alludes to the very opposite.

I often wonder what impact this "Semitic-Ethiopian" ideology has on relations within and without the states? Does it have influence in ethnic conflicts based on erroneous perceptions of supposed "Semitic" lineage? I know this has happened in places where people become "cultural Arabs." And of course, the most infamous case would be Rwanda/Burundi region---where ideas of Tutsis as "dark whites descended from Egypt" as opposed to the "true Negro Hutus" has resulted in acts of mass genocide in the last 50 years.

It shows that erroneous information based on racism can have disastrous effects beyond the textbook.

Do you have a source page (URL) to this article?

DG
| 314|2001-06-26 11:30:40|Paul Kekai Manansala|Re: Fwd: On the Origin of Ethiopian Civilization:|
Fiya Burn wrote:

>
> Do you have a source page (URL) to this article?
>

No, it was originally published in the Ethiopian Register, but I just copied it off soc.culture.ethiopian.misc.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 315|2001-06-26 16:29:06|David (Yes I drew the pic)|Akhenaten, Egypt, and other things.|
Hello,

I have decided to do a lengthy comprehensive post, if you all dont mind. I will do it in sections. And I will not be long winded. I will

get to the point.

I ask that anyone who disagrees, that you take a look at CITED resources which are BACKED up by REAL evidence, such as sculptures, settlements, original texts, and consistent observations. Forgive me if I sound arrogant at times, I am NOT thinking that way, I simply wish to establish the clarity without any BS or runaround games.

Basically its this:

(No Aliens, Aryans, Atlantis, or Arabs)

The evidence of African origins are more numerous in WHITE archaeological research than on the Afrocentric side believe it or not. I am not saying that makes it by default more credible, but I want you all to know how overwhelming it is that the Egyptians were of predominantly Black orientation. So if you wish to get it finally established, clarified, and settled for ever and ever, sit back and listen.

First we have to get terms clarified. I cannot make a solid argument if we are differing on words and terminologies. The notorious words that digress the topic are:

Fair, Ruddy, Moor, Berber, Negro, Negroid, Negroidic, Giunea, Sudan, Ethiopian, African, Mediterranean, Arab, Mixed, Nilotic, Hamitic, Afro-Asiatic, Semetic, Kemet, Kush, Nubian, and Black.

I will spend this first message simply clarifying these terms, so that when you read the next messages, you will not (if you are an eurocentric and against my position) escape into the land of obscurity by confusing the definitions. Bear in mind First impressions usually are the most accurate in descriptions.

Fair - Correctly used to define beauty. Ancient texts show the word fair meant "pleasing to the senses." In the bible a man spoke "fairly". The modern definition of fair(play) is derived from this. It means acceptable. When incorrectly used fair is made to mean "lightskinned". It does not mean lightskinned in ancient times. Dark skinned people are considered fair (Queen Sheba for example).

Ruddy - Meant to mean "Of red" AND of clay. Terra cotta was a clay material that has a red color, and many other clays have a red tint. The word Red is derived from the ancient word "ruddy". In the bible, Adam was made of clay, of sculpted dirt. His name means ruddy because of this. Clay was a very common material in ancient times, and often used on the skin of people, in their hair etc. Nubians and other african peoples even to this day (Massai) use clay in their bodies and hair. White people do not have a ruddy complexion, they have a pale complexion. Even christopher columbus categorized Native Americans as "Red men" like the "East Indians" (thus is why the Native Americans are commonly called Indians) So you have two people who are viewed as similar, both having very dark skin, both considered Red by WHITE people. The false definition, which comes from no accredited sources is the ability to Blush and thus make your cheeks have a complexion for that BRIEF moment of a bright rosy color. Compare 12 seconds of bright red skin to a lifetime of deep red complexion which is closer to color of clay. Which is the true "Ruddy people"? The latter.

Moor - Actually meaning dark skinned, Moor was used by Europeans (Mauros, Mauri, Marron) to describe the Muslims who were present in the region. St. MAURice of Germany and Austria was from Egypt. Mauritania, Mooroco, and Mauritius are places where people of dark complexion have lived (some until recently). Over time, the WORD Moor has been used to describe Arabs who are of a light complexion. Although they are present in the ancient Moorish held areas of Spain, and North Africa, they are not widely accepted as Moor until AFTER the days of colonization. So now, Moor which means dark skinned, is used to describe people of a fair complexion who live in north africa... rather strange.

Berber - BARBARIAN - People who were conquered by romans and colonized. They didn't speak Latin. The Barbary coast, the Barbarians of Gaul, the Berbers of North Africa, and Barber shops as well as the latin word for "Beard" which is "Barbe". All derived from a word to mean "foreigner" to the "civilized" Romans. Now its supposed to mean (no suprise) Light skinned people of North Africa who aren't Black.

Negro - Meaning Black in Romance languages (MonteNegro in Yugoslavia, and the infamous Negro man who is trying to claim his history. Originally it meant anyone of predominantly dark complexion and of a psysiology that was distinct. Wide nose (not nessecarily big), AND rather puffy lips compared to most humans, and hair that was very thick and tightly curled. The Aeti people of the Philippines, the Papuan people of New Guinea, and of course people of Equatorial Africa are the well acknowledged Negroes of the world. The word has now become warped further to mean "Of historical African descent from at least a paleolithic period". SO thus the Aeti aren't Negroes even though they could live in Nigeria without anyone doubting that they aren't Nigerians. Now Negro must mean "from Africa in addition to having features which are puffy lips, wide nose, dark skin." when speaking of anthropology, but Negro also means "simply a descendant of Black people in Africa."... and the confusion continues. I personally omit the word "Negro" in my later information. Why? Because it is a word that fails to describe clearly no matter which way you define it. bear with me and you will see why.

Negrito -The little black person. People who resemble african people commonly known as Negro or Black. Kind of offensive if you ask me. Going into the history of it is a waste of time, just go to Negro.

Negritic - Having features which include curly hair, wide nose, thick lips. there is no clear cutoff point. Mariah Carey, Malcolm X, Khufu, Akhenaten, any Ethiopian, and some Arabs can jump in and out of this one. I try to use it as little as possible. You will see why.

Guinea(Guyana, Guinee, etc) - another word that means Black. Papua New Guinea, Guyana of South America, and Guinea in Africa. All areas where the people display characteristics that are more consistent to those of Black African nature. All of Africa was called Guinea south of the Sahara at one point. Look at 15th and 16th century maps.

Sudan - Arabic for "land of the blacks". Need i say more? The entire Saharan region of Africa except the coast was called Sudan. France wanted to call the entire region French Soudan.

Ethiopian - Greek for "burnt skin". Another word for Black.

African - Those of the continent which is on the planet Earth from where the first humans and civilizations arose. Also describes people of a predominantly "Black" orientation, whether this be from heritage, culture, or psysiology.

Mediterranean - The sea which is directly North of Africa. Used to describe people who wish to distance themselves from Black orientation, and to stratify themselves from those peoples who have dark skin, wide noses, etc. In antiquity, it described those whose cultural connections were predominantly of the Sea, and not of the Continent of Africa.

Arab - People who speak a semetic language called Arabic. Also people who can trace their heritage to the Arabian Peninsula. Often this word is used to describe oneself in distinction from Black people in Africa. It can be interpreted as a stratifier in some instances. The people of Sudan, are they Black or Arab? or Both?

Mixed - Wide variety of definitions. BUt in the case of Ancient Egypt, it refers to people who retain some Black African heritage, yet are not distinctly viewed as Black. A very sneaky word at times.

Nilotic - Those people who are NOT of Semetic, Arab, Mediterranean descent or heritage. The Nilotic peoples are distinctly Black, and they SHARE a common cultural bond from the Nile. Thus people of Ethiopia and Uganda can share linguistic and cultural connections to people of Kemet. Nilotic languages have a common root, and are not part of any Asiatic heritage. Nilotic peoples are of a distinctly Black orientation, and would over 95% of the time be considered Black. This word needs to be heightened in debate and is in my opinion very significant. It kills the ambiguity and vagueness of comparing Egypt to Asia, Europe, Mediterranean, and elsewhere. Nilotic peoples are distinct. They are clear. And in addition, the word shows the diversity, and different BRANCHES and groups OF Black people. I personally look at "Kalahari" "Congolese" "Saharan" "Delta" "San" and "Great Lakes peoples" as the groups that I recognize as regional affiliations. Just like everywhere else in the world, these words seem to follow a regional connection to water, land, and migration. I would appreciate someone with knowledge to help me with this one. But I will never look at Sudanic, Afro-Asiatic, Guinean, or Moor as descriptions.

Hamitic - Those who in the Bible are the descendants of Ham, the son of Noah. This word is SUPPOSED to describe Black people, or "Negroid" peoples. but when in Kemet, it becomes so confusing. I totally do not use it. I can't stand when I hear it in debate. Another tacky slick word. Misused to mean "People who look Black in almost all respects, but if you take a DNA sample, do cranial measurements, measure the width of their hands, listen to how their voices sound, look at the way they open and close their eyelids, and the way they wiggle their toes while sleeping, you can see clearly that they are not Black. So Just about everyone from Northern Congo on up and Lake Chad on East are Hamitic.

Afro-Asiatic - A super group. This word is so aggravating. You may as well say "Humanic" or "Earthen" or "gigantic sized unrelated peoplic" In fact the word is an obvious "trade off with those relentless Afrocentricists. Ok, we won't say that Egypt is Asiatic... but let's just call a truce.. you get one half, we get the other." This word actually replaced "Hamito-Semetic". How about I make up a word. Euro-Asiatic-Africantico-Americano-Mongoloid...or Cablanasian for short. The word is misused to mean "people who are not Black but could look Black in some respects."

Semetic - Those people of Shem, a son of Noah. Those people east of the Mediterranean sea, not in the Nile region (Not Nilotic). Distinct in their region, language, and heritage. Arabs and Jews are semetic people. Kemetic Egyptians were not. They culturally and linguistically differed IN antiquity. Now this word is occasionally used to describe Nilotic peoples in history. They are known for not shaving their beards, and for wearing brightly colored clothing often in stripes. Now it's used to mean people who are light-skinned when referring to East African history.

Kemet - Black land...or Land of Blackness. The ancient Egyptian word for Egypt. Apparently the Kemetic variation of the word Ham, since the H' sound in semetic tongues often gets pronounced as a K in Nilotic languages. In addition, the provinces of Kemet, Shemau and Kush, and Caanan are also in the Bible. Shem, Kush, and Caanan. I am not the expert on this one but I just noticed the similarity. Kemetic people were a Nilotic people.

Kush - The region south of Ta-Seti where the ancient Kerma civilization (another Nilotic) existed. Once colonized by Egypt, the Egyptians themselves renamed it as Kush!

Nubian - Nebu/Nehesi - The region and people south of the first cataract, and north of Kush. Perhaps in antiquity the words were interchangeable, but if so, that would be consistent with any empire. Perhaps the Egyptians did as the Romans, and referred to Nubians as "foreigners from the Southern deserts." I don't believe that Kerma

people were Nubian, and when people speak of the ancient Nubian empire they mean to refer to Kerma.

Black - :) - absorbs all light, and combines all colors. The darkest complexion possible in humans. Ethiopian/Sudan/Guinea/Negro/Aeti/and others... are words in other languages that mean the same thing. BLACK. It describes people who today are associated through their heritage to people of Africa. It also refers to people whose heritage is traced back to people of dark complexion and distinct characteristics that are similar to other African people with dark skin. The Dravidians, Aeti, Papua, and Aztecs are not africans... but they are definitely Black people. Does this include the Arabs? IT depends on the Arab. Does it include the Latino and Hispanic? It depends on the Hispanic. Does it include the Ancient Egyptians. DEFINITELY.

Finally - forgive me for my bluntness. I would appreciate any further clarification. The next postings will go into the proof that in all manners the Egyptians were BLACK AFRICANS NILOTIC PEOPLE, not asiatic, not semetic, not of mediterranean origins.
[316]2001-06-26 16:49:09[David (Yes I drew the pic)]Re: Akhenaten, Egypt, and other things.]
I also want to point out, when reviewing the previous post, my own mistake in using "fair" to describe people of North Africa. It is easy sometimes to forget the correct terminology when you have to teach yourself, in contrast to the inaccuracies in the education you receive from your institutions.
[317]2001-06-27 18:01:00[Emeagwali, Gloria (History)]Re: Akhenaten, Armana Art and Off-Topic Questions]
I certainly agree with you. Let us not go off topic. The great challenge is to understand racism without becoming a racist. In any case, our business here is to focus on Ancient Africa. You have summarised it quite eloquently. Let us stay on the moral high ground.

Gloria Emeagwali

-----Original Message-----

From: Fiya Burn [mailto:dq14@swt.edu]

Sent: Tuesday, June 26, 2001 10:28 AM

To: Ta_Seti@yahoogroups.com

Subject: RE: [Ta_Seti] Akhenaten, Armana Art and Off-Topic Questions

On the question posed:

"Are Whites Evil by Nature?"

I suppose anyone has a right to ask this question, but ummm...not to be listserv manager /god here...but what does this have to do with the nature of this listserv? I kind of hoped when this list started it would remain on-topic or at least near topic. This question may be fitting for other listservs (in fact, I'm on the listserv where it *began*)---but IMHO not this one.

So I put forth a request: can we stick to the core topic or at least close to it (other African cultural complexes, anthropology, archaeology, etc.).

If we're going to discuss white culture/race, then let's discuss things like the Hamitic hypothesis as it relates to modern racism and racial classification (particularly ideas developed by Guiseppe Sergi, Carleton S. Coon, etc.) which relate to the listserv topic.

Just a request. I have no power here.

As for the information on Akhenaten, good stuff!

I remember sitting in a restaurant in Thebes/Luxor and seeing many "Akhenaten" phenotypes displayed quite prominently among the local inhabitants. One would think before running off to find diseases, some scholars would turn around and the look at the very people they are in the midst of?

As illustrated in the copy of National Geographic featuring Akhenaten as a "Southern European," the Dark White Theory continues without shame.

Can anyone speak on the art of the Amarna period? I've often heard Egyptologists attempt to assign the 18th dynasty and Amarna period figures to a different physical type than other dynastic Egyptians. Thus if one must conclude them as Africoids, they only belong to one dynasty (even if it is a popular one). Yet I've heard art historians insist that what we're seeing is not a physical difference, but an artistic one that emphasized realism in pharaonic Egyptian art. Anyone have further information on this?

DG

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[318]2001-06-28 11:54:25|Paul Kekai Manansala|Re: Akhenaten, Egypt, and other things.|
David,

I agree that a lot counts on definitions.

Eurocentric racism, as I see it, today revolves much around concepts of biological variability.

The "Caucasoid" is portrayed as a highly variable type who mutates into different complexions, physical features, etc. as they wander into differenct climates and environments.

Thus, extremists like C. Loring Brace see most East Africans as basically "Caucasoids" who have been in the sun too long.

Other non-Caucasoids are portrayed as non-variable.

Thus, any variation in these other "races" is seen as a sign of admixture, almost always Caucasoid admixture.

There is no set group of features that defines this Caucasoid admixture, but of course there wouldn't be as Caucasoids are so damn variable in the first place!

Therefore, both Khoisan and Australian Aborigines can be viewed as "archaic Caucasoids" but based on mostly unrelated physical features.

So, anything that doesn't fit into extreme descriptions of "Negroid" or "Mongoloid" immediately can be cited as evidence of the wandering

"archaic Caucasoid." The political implications are far-reaching. Just look at the current Kennewick debate and the potential effects it can have on the Native American community.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[319]2001-06-28 16:13:01[Deseree Stukes]Flash Animation Series Premiered Today on Scifi.com]
Amel Larrieux Goes Sci-Fi

Singer Amel Larrieux, whose debut Epic solo album, "Infinite Possibilities," was infused with spacy electronics, futuristic funk, and jazzy rhythms, brings that same soulful consciousness to voicing the superheroine in "Maatkara," an animated adventure series on the Sci Fi Channel's Web site. "She is just someone you would like to be like," Larrieux said of the Egyptian princess Maat. "She becomes a warrior but is a gentle soul. That's something of a balance I'm trying to find." The first installment in the 13-part series will be Webcast tomorrow (June 28). It will be one of a dozen online science fiction shows to air this summer on scifi.com -- and perhaps serve as a prototype for a series that might land on the sister TV network.

In "Maatkara" (pronounced Mah-aht-kah-rah), Maat is a priestess and healer chosen by the gods as a divine administrator of justice who must fight evil forces. The tale is set in the year 9002 A.D., when the descendants of Egypt survive deep within the planet. Maat's role is to defeat the NetworQ, an evil technological cabal led by the god of chaos, Set (voiced by actor Kevin Conway).

Maatkara's narratives are culled from Egyptian mythology but the story has all the contrivances of a futuristic fantasy, replete with spacecraft, laser weapons and robotic monsters.

The visually stunning portrayals of ancient Egyptian culture laid against a vivid futuristic backdrop gives "Maatkara" the feel of a big film project. The dazzling colors and dynamic animation should be attractive to fans of science fiction and fantasy. The sci-fi-meets-mythology tale was created by 29-year-old artist Dawit Lessanu, the director of animation at Stimulation Station.

Lessanu said he chose to write a story about a black heroine because there are few black superheroes in the media. The strong, black female lead character also attracted Larrieux to the role. "As a woman, as a mother and as a black female, I'm always feeling kind of depressed in how we are represented and how we represent ourselves," she said. "So it was easy for me to become emotional in that role, because it represents everything I think about."

The trailer and Episode 1 are up at <http://www.scifi.com/maatkara>

<http://members.blackplanet.com/goddesspt2>
[320]2001-06-28 17:46:37[universalwoman9@aol.com]When was the Hula Hoop Invented?]
This may not be of significance...but it just made me re-cap that NOTHING that the Western world has said to be a FIRST or original can actually be true, without giving the credit to Blacks in Khemit

When was the hula hoop invented?

Believe it or not, the ancient Egyptians gyrated with hoops made of grapevines. The modern plastic hula hoop was developed in the 1950s and sold by the Wham-O Manufacturing Company. It became an instant hit.

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[321]2001-06-28 17:47:40[Emeagwali, Gloria (History)]Re: Question- The Gods of Nubia|
Speaking about Nubian Deities, I have come across several suggestions
that Osiris the beloved of Isis and the Deity asociated with the
resurrection about three thousand years (3000) before Christianity emerged,
was of Nubian origin.Now that fits in with the statement by Diodorus Siculus
(of the first century BCE) who wrote as follows in his masterpiece of 30
books which he called the Library of History or Biblioteca. This is a brief
extract from Book Three.The second and fourth segments below focus on
religion:

"they say also that the Egyptians are colonists sent out by the Ethiopians,
Osiris having been the leader of the colony.....and the larger part of the
customs of the Egyptians are they hold, Ethiopian,the colonists still
preserving their ancient manners.....

For instance the belief that their kings are gods, the very special
attention which they pay to their burials and many other matters of a
similar nature are Ethiopian practices, while the shapes of their statues
and the forms of their letters are Ethiopian;.....

for of the two kinds of writing which the Egyptians have that which is know
as popular (demotic) is learned by everyone, while that which is called
sacred is understood only by the priests of the Egyptians, who learn it from
their fathers as one of the things which are not divulged, but among the
Ethiopians everyone uses these forms of letters.....

Furthermore the orders of the priests, they maintain have much the same
position among both peoples; for all are clean who are engaged in the
service of the gods, keeping themselves shaven like the Ethiopian priests
and having the same dress and form of staff which is shaped like a plough
and is carried by their kings who wear high felt hats which end in a knob at
the top and are encircled by the serpents which they call asps....

..many other things are also told by them (the Ethiopians)
concerning their own antiquity and the colony which they sent out that
became the Egyptians but about this there is no special need of our writing
anything. We must now speak about the Ethiopian writing which is called
hieroglyphic among the Egyptians.....

Diodorus Siculus,Loeb Classics,
Harvard University Press, Book 3 p.93-95
The text was written around 50 BCE.

Gloria Emeagwali
-----Original Message-----
From: Paul Kekai Manansala [mailto:kekai@jps.net]
Sent: Tuesday, June 26, 2001 1:15 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Question- The Gods of Nubia

One of the most important gods
associated with Nubia south of Ta-Seti
was Ra-horakhuti, the patron deity of
Pharaoh and the royal family.

When I have time I will try
and dig up some info on specific
Nubian gods. You might want to
track down the works of P.

Shinnie.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Fiya Burn wrote:

>
> I might have asked this already,
> but here goes again if I did...
>
> Does anyone know of any research
> on NUBIAN gods?
>
> I've tried to find information on Nubian
> gods, but without too much success I know
> Nubia shared a great deal of deities with
> Egypt. And if the name of this listserv stands
> up to scrutiny, Heru/Horus himself may come up
> the Nile from Nubia and into Egypt.
>
> I also know of the lion headed Ampedak who
> is often tri-faced in numerous depictions from Napatan
> and Meroitic art.
>
> But I don't know of too many others.
>
> I've seen statues of an elephant *some* believe is
> also an un-named god. Has anyone confirmed or
> named it yet?
>
> What about Merw? Is that just the Nubian name
> for Horus/Heru or another deity?
>
> Beyond the pantheon of Egyptian gods which
> end up in Nubia (Amun, etc.) does anyone know
> of *distinctly* Nubian deities? Are there certain
> Egyptian deities with Nubian or southern links (I know
> both Horus/Heru and Sekhmet are mentioned as having
> spent time in Nubia)? Do we know of any (besides
> Horus/Heru) who may have *originated* in Nubia?
> And going back to Ampedak...is there any relation
> between him and Egyptian Aker lions or symbolism
> of lions associated with the pharaoh?
>
> Okay...alot of questions...but really I'm looking for any
> *general* source matter that might shed light on the entire
> topic.
>
> Thanks in advance.
>
> DG
>
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| 322|2001-06-29 07:09:16|Tamara L. Siuda|Re: "Nubian" Gods|
Peace:

While I too agree with earlier posters that "Nubian" is a sort of meaningless appellation, you might want to see the following website from the Khartoum Museum on the "Nubian" gods (particularly Kushite and Meroitic being dealt with here):

<http://www.orient.ru/eng/resour/meroe/index.htm>

During the period covered by my master's paper (early Dynasty 25), the "gods of Kush" were analogous to the gods of Kemet/Egypt right down to the "Southern Ipet-sut" temple of Amun built at Gebel Barkal (Napata).

Enjoy!

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

| 323|2001-06-30 00:36:15|universalwoman9@aol.com|When did people start coloring their nails? |
ANSWER

When did people first start coloring their nails?

The custom of coloring the fingernails has been around at least since the ancient Egyptians. Queen Nefertiti painted her fingernails ruby red and Cleopatra, too, favored a deep red. Only royalty got to wear the bright hues. Women of lower rank had to content themselves with pale hues. The same went for men, who also painted their nails. It wasn't considered a "sissy" kind of thing then. In fact, high-ranking Egyptian warriors were said to spend hours before battle having their hair lacquered and nails and lips painted!

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| 324|2001-06-30 11:18:40|kekai@jps.net|Fwd: Head of Pharaoh Unas and other new finds|
<http://www.ahram.org.eg/weekly/2001/539/tr1.htm>

New finds come to light

Two noteworthy discoveries have been made, at Karnak and Saqqara. Nevine El-Aref looks into them

The area near the ninth pylon at Karnak in January 2000, below, and in April 2001, above, following restoration
photo: Commission Franco-Egyptienne
Chance often plays a role in important discoveries, as exemplified by the disclosure of Tutankhamun's tomb in Luxor, the royal treasures of Tanis and the Alexandrian catacombs, to mention just a few. These two new finds are no exception.

The Karnak strike was made two weeks ago when the American archaeological mission from San Antonio, Texas, unearthed several structures between the eighth and the ninth pylons. The items found

span the history of the temple complex, a period of more than 2,000 years. In other words, they pre-date the earliest known structures at Karnak and continue up to the Roman period.

"The discovery was completely unexpected," mission head Charles Van Siclen said. The story of the find started a year ago, when the mission was excavating the "southern buildings" at Karnak searching for the foundation of the portico of Amenhotep II. Ruins of this portico had been found, along with the remains of walls and gates of different ages -- including a long mud-brick wall perhaps dating from the reign of Tuthmose III (1479-1425 BC) and two other perpendicular walls, abutting this east-west wall and enclosing a pit. The stratum was complex and difficult to understand, Van Siclen said, because fragmentary ruins of a limestone shrine of Sesostris I (1881-1842 BC) were also found.

"What was really surprising is that in the middle of the pit, which was empty, a furnace was built," he said. "It still contains ceramic cauldrons which bear traces of bronze, with the surfaces glazed by the intense heat."

In the same area, an early Ptolemaic pit was found containing two fragments of a sandstone stela. These are decorated with the image of the god Amun, although the text, while naming him, does not name the person to whom it belonged. A small foundation deposit was found containing a piece of lapis, a tiny sheet of gold and a faience cartouche in the name of Ptolemy I Soter. There were also traces of a Roman building dating from 350 AD, Roman coins and a mass of early New Kingdom pottery.

What is surprising, is that all this material was discovered within a very small area. "The pottery indicates that this pylon (or gate tower) may date back to the Middle Kingdom, and it seems to have been rebuilt at the start of the New Kingdom," Siclen said. He suggested that this could be "the southern pylon" rebuilt by Amenhotep I and destroyed by Tuthmose III. "On the top of the remains of the pylon there is a baked-brick Roman grave, which will be excavated next year."

The Saqqara discovery was equally unexpected. An Egyptian team cleaning and upgrading an area east of the Valley Temple of Unas unearthed a head of a Pharaoh sculpted in fine quality white limestone. This proved to be the head of a statue of Unas himself, which fits a previously-discovered body of a sphinx found three years ago and left in situ in the Valley Temple. Other headless statues, six in number, were earlier found in the same area.

The 41-cm-high head of the Pharaoh shows unusual features: slightly quizzical eyes and a large mouth. He wears the nemes headdress with the royal uraeus at the centre. The head will be restored and affixed to the body to make a complete sphinx-effigy of Unas.
[325]2001-06-30 11:24:41[kekai@jps.net]Fwd: New tomb may be that of 17th Dynasty Pharaoh Nub-Kheper-Ra Int
If confirmed this would be the first discovery of a 17th dynasty tomb.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

http://www.news24.co.za/News24/Technology/Science_Nature/0,1113,2-13-46_1045173,00.html

Egyptian royal tomb discovered

Cairo - In a first, a joint team of German and Egyptian

archaeologists has unearthed a royal tomb dating back to the 17th Dynasty which likely belonged to a king whose great-grandsons swept out foreign rulers and paved the way for the New Kingdom - Ancient Egypt's "Golden Age".

The German Institute of Archaeology in Cairo (DAI), in announcing the find, said they are convinced the 3500-year-old tomb belonged to Nub-Kheper-Ra Intef, a monarch of the late 17th Dynasty.

A time of political turmoil and confusion, the 17th Dynasty has failed to provide archaeologists with a royal tomb for study - until now.

Ironically, the timing of the discovery overlaps with one of the summer's biggest publishing successes: Wilbur Smith's bestseller Warlock, a historical novel set against the backdrop of those efforts by 17th Dynasty rulers in southern Egypt to oust the usurpers and restore unity and order.

The tomb is located across the Nile from modern-day Luxor in the northern portion of the Theban necropolis, at the entrance to the Valley of the Kings.

The area, referred to as Dra' Abu el-Naga, has long been felt to be the burial place of kings and private individuals of the 17th and early 18th dynasties.

According to archaeologists, the "remnants of the tomb consist of the lower part of a small mud-brick pyramid surrounded by an enclosure wall, also built of mud bricks."

In front of the pyramid lies a burial shaft where the toppled head of a life-size royal sandstone statue of the pharaoh was found.

The pyramid-complex and the burial shaft is unequivocally that of Nub-Kheper-Ra Intef, according to Dr Daniel Polz, the lead excavator and deputy director of DAI.

Other discoveries included "a small funerary chapel of a private individual" adjacent to the pyramid, but outside the enclosure wall.

The inner walls of the chapel were decorated with depictions of its owner, as well as his name and titles. According to these inscriptions the tomb owner, Teti, was a "treasurer" or "chancellor" of the king.

On one of the walls, there remains a large cartouche (the royal name-ring) showing the name of king Nub-Kheper-Ra Intef.

The 17th Dynasty at the end of the Second Intermediate Period - the era between the Middle and New Kingdoms - was characterised by the rule of the Hyksos, foreign invaders of an Asiatic origin who ruled in the northern part of Egypt contemporaneously with the kings of the 17th Dynasty in Thebes.

Following numerous military campaigns against them, the Hyksos rulers were eventually expelled from Egypt by Kamose, the last king of the 17th Dynasty and his brother, Ahmose, the first king of the 18th Dynasty which saw a unified Egypt rise to unprecedented wealth and power.

It is believed that Nub-Kheper-Ra Intef, one of the immediate predecessors of Kamose and Ahmose, could actually have been their great-grandfather.

Experts said the discovery of King Nub-Kheper-Ra Intef's tomb, the first find of a royal tomb from the 17th Dynasty, along with its location, architecture and contents, could shed new light on the hitherto unknown burials of those Egyptian kings who laid the

foundations of Egypt's "Golden Age" - the New Kingdom.

German archaeologist Polz and his team were led to the tomb by information obtained from a 3000-year-old papyrus and the works of an American archaeologist who made reference to the tomb, but never found it himself.

The papyrus mentioned an attempt by robbers to plunder the royal tomb by digging a tunnel from another tomb belonging to a private individual. The robbers, however, failed to reach the royal tomb.

Then in the 19th Century, another group of robbers found the royal tomb, removed the golden casket and sold it without disclosing where they found it - the casket eventually ended up in the British Museum in London.

Polz and his team also found what appeared to be evidence of the removal of two obelisks from the tomb of King Nub-Kheper-Ra Intef.

The obelisks were reportedly removed from the tomb in 1881 on orders of the then French director of the Council of Antiquities in Cairo, who wanted them transferred to old Cairo Museum.

Unfortunately, the boat with the heavy obelisks sank in the Nile, some 10 kilometres from Luxor.

Polz and his team plan to continue excavation work on the tomb in October to discover what lies in another room believed to be located below the burial shaft. - Sapa-DPA
[326]2001-06-30 20:09:43[Sptpy@aol.com]Photographs of the Tomb of Menna murals|
I came upon this Web site months ago. These black & white photos of the Tomb of Menna murals were taken around 1914 by Robert L. Mond. He and J.H. MacKay photographed 18 tombs during that time. These murals are more than 3300 years old and are among the priceless treasures I saw when I toured Egypt/Kemet in 1999. African chemists formulated paint enduring thousands of years.
<http://www.doc.mmu.ac.uk/RESEARCH/virtual-museum/Menna/plan.html>
[327]2001-07-02 14:49:24[kekai@jps.net]Re: Question- The Gods of Nubia|
--- In Ta_Seti@y..., Fiya Burn wrote:

>
> Beyond the pantheon of Egyptian gods which
> end up in Nubia (Amun, etc.) does anyone know
> of *distinctly* Nubian deities?

There are some that believe that Amun, who has the form of a ram, is based on the ancient Nubian ram god.

Here's a picture of glazed ram's head from Nubia dating back to about 1600 BCE.

<http://www.insa-tlse.fr/~jacobins/pharaons/photos/im6.jpg>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[328]2001-07-02 19:30:39[Fiya Burn]Re: Question- The Gods of Nubia|
Thanks for this Paul!

Do you know of any possible southern origins for Tehuti?

I'm not familiar with pharaonic-era fauna, but I've always thought baboons (one of Tehuti's forms) were found further south. In fact,

I've often seen pictures of Nubians bringing baboons as gifts to the Egyptians. And I've heard of other African correlations of baboons (with their morning chattering) with gods/spirits of speech, writing, etc.

DG
[329]2001-07-02 19:41:48[Fiya Burn|Africa & Egypt....books|
Recasting Ancient Egypt in the African Context :
Toward a Model Curriculum Using Art and Language
by Clinton Crawford

Anyone familar with this work?
Can they recommend or critique it?
What of the author?

And does *anyone* know where I can get a hold of
Egypt in Africa
ed. by Theodore Celenko?

I ran across it once, and it surprisingly has a cross-section
of African-centered and mainstream Egyptologists contributing
articles---from Jacob Carruthers to Frank Yurco.
Amazon.com is listing it as currently out of print.

DG
[330]2001-07-02 20:47:27[Paul Kekai Manansala|Re: Africa & Egypt....books|
Fiya Burn wrote:

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- > Toward a Model Curriculum Using Art and Language
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- >

Try this site:

<http://www.eisenbrauns.com/sscat/ane/ANE-70.html>

Amazon also has a pre-ordering service that looks
for used book titles and notifies you if they find
anything.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[331]2001-07-03 06:05:37[Fiya Burn|FWD: Egypt: Whose History is it, Anyway?|
Valiant effort, but this author could
use some of the information offered
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of the full subject matter at hand.
For listserv members, what's *wrong*
with this article? I can spot several things
in just the first read.

DG

When I first proposed writing an article about my recent trip to Egypt for Africana.com, my editor forwarded me a letter he had recently received from an Egyptian man named Sherif. Poor Sherif he didn't give his last name was ticked off about many things, all of which related, it seemed, to his identity as a modern Egyptian. "To the Editors," he wrote. "We Egyptians are disgusted with Africans in the USA trying to steal Egyptian history and faking our history."

After reading the letter, I wasn't sure exactly who Sherif was referring to. While it is true that many Egyptian artifacts now reside in various museums around the world, I hardly think that African Americans can be held responsible for this. As for faking Egyptian history, in all likelihood, black screenwriters had nothing to do with the casting of Elizabeth Taylor in Cleopatra's title role, Charlton Heston as Moses in The Ten Commandments, or the depiction of famed Egyptian architect Imhotep as an evil undead villain in The Mummy Returns.

It's hard to make a case for any significant number of American blacks "stealing" Egyptian history, either. After all, Deric "D-Dot" Angelettie and Ron "Amon-Ra" Lawrence long ago traded in the pharaonic garb they wore as the Afrocentric rap act Two Kings In A Cipher for the shiny denim outfits they would later floss as members of P-Diddy's Hitmen production crew. And while some Afrocentric academics, artists and activists greet each other with the ancient Kemetic salutation "Hotep," sport ankh-inspired jewelry, study ancient Egyptian mysticism and claim ancestral and cultural descent from Egypt and Nubia, such enthusiasts are in the minority.

But given the fact that Egyptology seems to be more popular among Caucasian Americans than most African Americans these days I can't speak for the expatriate African community in America why shouldn't blacks in this country have some interest in the mysterious land of the Pharaohs?

To this day, the ancient Egyptians remain shrouded in myths and half-truths. Much of the blame for this can be traced back to the Greeks and the Romans, who appropriated Egyptian-derived sciences such as mathematics and astronomy as their own. Perhaps because of this, Americans are not taught much about Egypt in schools the standard line is that the Greeks "invented" Western civilization, an assertion revealed as a fallacy in George G.M. James' Stolen Legacy.

Yet it is quite troubling that a modern Egyptian like Sherif would himself be confused about his land's history. Geographically speaking, Egypt is a part of Africa. And despite Sherif's assertions that the 4 million displaced Sudanese (whose ancestral homeland was once called Nubia) living in Egypt are not descendants of the Pharaohs, it's a fact that over three millennia of dynastic rule, there were several Nubian rulers of Egypt including Nefertari, Queen of Ramses II, Egypt's mightiest pharaoh. While we're on the subject, it should be pointed out that the 4 million Nubians Sherif mentions were displaced by former Egyptian President Gamal Nasser, whose Aswan Dam project (completed in 1970) flooded their homelands and forced their relocation.

Indeed, Nubia and Egypt share a parallel history, one that cannot be so easily dismissed, as I saw for myself during a visit to Tell-Al-Amarna, the capital city of the 18th dynasty Pharaoh Akhenaten. With my own eyes, I saw depictions of both Nubians clearly identified by their black faces and kinky hair and Egyptians in the tomb of Ay, Akhenaten's chief priest. And in Luxor, a felucca captain and taxi driver I met separately both proudly mentioned their Nubian heritage,

although their complexions were ruddy at best.

To be honest, I didn't see a lot of black Africans or African Americans during the week-and-a-half I spent in Egypt, especially at the Red Sea resort town of Sharm-El Sheikh. In fact, on many occasions during our Egyptian travels, my Ethiopian-born girlfriend and I were the only black people around. This was painfully obvious at the Karnak temple lightshow, where out of a group of approximately 500, we were the only two non-Caucasians present.

That's not to say there are no black people in modern Egypt. Every now and then, you'd spot a dark-skinned African brother just chilling, like something out of Arabian Nights. For instance, there was the cat dressed in the ubiquitous Islamic gelubbya, a turban, and a reddish-brown leather jacket who I observed on the train to Luxor. When I peeped this dude, I immediately thought of Malcolm X's revelation after making the hajj, that true faith is colorless and free of national prejudice.

Sherif's letter struck me as ironic, but no more ironic than the fact that the Egypt of today identifies more with the Arab world than the ancient world. It could be said that at the present time, Egypt is a land dominated by the twin altars of Islam and tourism. Apparently, the closest modern Egypt comes to the customs of the Pharaonic era are the huge billboards of Egyptian President Hosni Mubarak you see everywhere in downtown Cairo or out in the middle of the Sinai desert.

At Giza and Luxor, any reverence by locals for the wondrous artifacts was subsumed by hunger for the tourist dollar. Hand-painted papyrus scrolls, hieroglyphic-inscribed cartouches, alabaster statues of the goddess Isis these were all just mass-produced trinkets for the daily busloads of foreign visitors to gawk over. There seemed to be an endless number of Italian tourists swarming all over Luxor, shelling out lira to see the Avenue of Sphinxes at Karnak and the ibis-headed gods of the Temple of Ramses III. (This proved particularly ironic, as both sites were tragically disfigured by soldiers during the Roman occupation of Egypt which began with Cleopatra's alliance with Julius Caesar). At the Khan-al-Khalili bazaar in Cairo, we quickly found out that bartering is expected, and that prices differ considerably for tourists and locals. Then there were the incessant requests for baksheesh (tips) for services rendered, whether requested or not.

The Egyptian people appeared both repulsed and intrigued by Westerners. This was most obvious when we strolled through Cairo with a newfound friend, an Australian woman who dressed fairly conservatively by European standards, but was hissed at constantly by the locals, as if she were the Devil herself. Melanin does have its privileges; my girlfriend and I blended in with our surroundings more than our Aussie friend. My mellow yellow complexion and what they call "good hair" down South resulted in my being frequently mistaken for an Egyptian (though I don't speak a lick of Arabic). And my girlfriend, who had had her hair braided prior to leaving, was constantly addressed as "Rasta" by Egyptians who (naturally) wanted to touch her locks.

Still, there was undeniable evidence of being in a Third World country. (It seems artificial to call Egypt, the literal cradle of civilization, a "developing nation.") Outside of the big cities, Egypt quickly becomes rural, with farmers and merchants plying their trades along the Nile banks as they have for thousands of years. There are wealthy individuals in Cairo and

its suburb Heliopolis, but for most of the population, it seemed, poverty is a fact of life.

Few Egyptians can afford to stay at five-star hotels like the Nile Hilton; some have actually taken to squatting in the tombs of a large cemetery adjacent to the Al-Azar mosque known as the "City of the Dead." And I'll never forget the hungry-looking kids who ran alongside our car in Amarna, eager to trade huge hunks of pure crystal alabaster for an Egyptian pound or two, or the girl, no older than 12, who licked her lips seductively while hawking souvenirs in the Valley of the Kings.

Some Egyptians seemed hungry for a taste of Western freedoms, like the woman who worked at the Papyrus Museum in Giza and begged us to take her back with us. Evidently, she had once gone to Canada, and now regretted returning to her life in Egypt, where her cultural roles seemed predetermined if not predestined.

For the most part, however, the Egyptians appeared more than happy to be a part of the Arab world. But it was sad that there were few connections to the history of the Pharaohs. Perhaps that's why Sherif's statement, "Egypt is for Egyptians, not for Kenya or Ethiopia or other black countries," struck me as particularly bothersome. After all, if the history of Egypt, aka Kemet an Arabic phrase which translates to "land of the blacks" is not for black people, exactly who is it for?

First published: July 03, 2001

[332]2001-07-03 06:11:22[Fiya Burn]FWD- Egypt: Whose History is it, Anyway?]

Oops. Forgot to include author's name as well as the URL for the article for anyone interested.

Author-

Eric K. Arnold

article URL-

http://www.africana.com/Column/bl_views_52.htm

[333]2001-07-03 07:00:49[Paul Kekai Manansala]Re: FWD: Egypt: Whose History is it, Anyway?]

First thing that struck me was the author's comments that he and his Ethiopian girlfriend were often the 'only black people around.'

I don't where he was staying or going, but that was quite a different experience from my own. I generally travel on a lean budget to extend the length of my journey.

Not only did I meet a lot of Black Egyptians of both Nubian and non-Nubian descent, but I also met many of the Sudanese foreign workers he mentions and many other expatriate blacks.

I remember the first hotel I stayed in (budget class), the hotel clerk was Sudanese, the night door-keeper was a black-looking Egyptian and there was a large Jamaican reggae band along with groupies staying there long term.

Furthermore, everyday a whole team of mostly Nubian-looking cleaning women came to work at the hotel.

Now, at a five-star hotel I used to change money, the only black people I saw were the taxi drivers in the front of the hotel.

The hotel clerk I talked to was Greek as I could tell from his name tag. The travel agency I used there was also owned by a Greek family of long Egyptian residence.

All the taxi drivers I encountered in Cairo were black non-Nubian Egyptians except one who was Sudanese. I struck up conversations with all of them and eventually got to the point where I asked them something like 'are you from Nubia, you look like a friend I have from there?'

Not only that, all of the Egyptian foreign students I have encountered in college here in the states were also at least "mulatto" in appearance!

OTOH, the Egyptian professors I have met or studied with here look more like the stereotyped Egyptian images of Western media.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Fiya Burn wrote:

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> First published: July 03, 2001
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[334]2001-07-03 07:52:38|Fiya Burn|Re: FWD: Egypt: Whose History is it, Anyway?
Yes. I found that an odd statement as well.

Now Cairo was a melting pot. I saw and met everyone from Greeks to Iranians to Nigerians there. And admittedly, many of the native Egyptians I saw there would not be immediately thrown into a "black" or "Africoid" category. Yet, there were those who could have been identical to a trip to New Orleans or parts of Brazil. That is, one could see the Africoid features beneath in some manner of variance.

Now hitting Thebes/Luxor/Waset---that was a different story. As soon as I got off the plane, I saw so many Africoid Egyptian and Nubian types it was overwhelming. The physical anthropology I had taken in undergrad kicked in, and I felt like I was in some 18th dynasty wall painting. In the markets and stores in Waset I saw so many black Egyptians and Nubians (of so-called mulatto look and just plain typically so-called Hamitic), I no longer needed to look for them. They were in large abundance.

What was interesting was that in Aswan, none of the Nubians I saw looked like the New Kingdom stereotypes Egyptology enjoys to throw our way---very dark skinned southerners with blonde wigs and exaggerated Africoid features. Most of the Nubians looked more like the paintings of pharaonic Egyptians.

Ten things I found odd/wrong with this article (and I'm jes keeping em' at 10 cuz its a nice round number):

- 1.) The idea that the only black Egyptians, ancient or modern, are Nubians is fallacious.
- 2.) All Nubians come from Sudan is equally so.
- 3.) When is an Africoid Egyptian an Egyptian, and when is he a Nubian?
- 4.) Author doesn't mention origin and migration of southern peoples to populate and found the pharaonic Egyptian state.
- 5.) Author fails to mention at all the cultural link of pharaonic Egypt which makes it distinctly African in at least that respect.
- 6.) Author could have used at least a few Greek quotes to point out possible variance between modern day and pharaonic Egypt---especially between Northern and Southern regions.
- 7.) There's ample enough scientific work on the racial make up of pharaonic Egypt--- from this listserv to writings by Diop,

Keita, etc. he could have utilized beyond the naked eye.

8.) He mentions none of the blatantly Africoid pharaohs of Egypt that are Egyptian and non-Nubian--Narmer, a plethora of First Dynasty types, the Amenhetats, the Senwosets, Amenhoteps, Tut, etc. Between the Cairo museum and the smaller one in Thebes, you can't miss em'. He also makes no mention of the Nubian dynasties.

9.) Egypt's last several presidents certainly illustrate the variance of the modern population--from Nasser to Sadat to Mubarak...something that could have been noted.

10.) Kemet is *not* an Arabic word.

DG

Paul said:

- > First thing that struck me was the author's
- > comments that he and his Ethiopian girlfriend
- > were often the 'only black people around.'
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- > I don't where he was staying or going, but
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- > Not only did I meet a lot of Black Egyptians
- > of both Nubian and non-Nubian descent, but
- > I also met many of the Sudanese foreign
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- > blacks.

[335]2001-07-03 08:32:19|Paul Kekai Manansala|Re: FWD: Egypt: Whose History is it, Anyway?|
Fiya Burn wrote:

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- >
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- > different story. As soon as I got off the plane, I
- > saw so many Africoid Egyptian and Nubian types it
- > was overwhelming.

That's what makes the article odd. He mentions Karnak so he did go to Upper Egypt.

If he considers Ethiopians as black, then he can't be using the extreme "forest" stereotype.

- > 1.) The idea that the only black Egyptians,
- > ancient or modern, are Nubians is fallacious.
- >

The first Egyptian foreign student I met struck me as Ethiopian. He looked similar to an Ethiopian friend I had at UCLA.

When he told me he was Egyptian, the first thing

I asked was whether he was Nubian. This was before I had ever been exposed to Diop or African-centered thought.

He was somewhat irritated at this and said something like most Egyptians looked like him. That stuck with me for some years until I finally read Diop's "The African Origin of Civilization."

- > 2.) All Nubians come from Sudan is equally so.
- >
- > 3.) When is an Africoid Egyptian an Egyptian,
- > and when is he a Nubian?
- >

The usual factor is language. I think many people would be surprised if they met a typical group of Coptic speakers from Upper Egypt.

- > 4.) Author doesn't mention origin and migration of southern peoples to
- > populate and found the pharaonic Egyptian state.
- >
- > 5.) Author fails to mention at all the cultural link of pharaonic Egypt
- > which
- > makes it distinctly African in at least that respect.
- >

That's a big problem. The author seems to be stuck on the so-called "racial" links. That's falling into the trap of Eurocentric thought which is stuck on extreme phenotype.

If you can prove an African cultural heritage, all else will fall in place.

- > 6.) Author could have used at least a few Greek quotes to point out
- > possible variance between modern day and pharaonic Egypt---especially
- > between Northern and Southern regions.
- >
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- > the Cairo museum and the smaller one in Thebes, you can't miss em'.
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The tomb of Menna is revealing in this regard. Here the colors are vivid, and the people are not wearing pharaonic headdresses so you can see the characteristic Nubian-like hair.

With the exception of examples like those you give above, many images of Pharaoh don't fit any extreme phenotype. The nose is rarely very prominent as you often see among "Middle Eastern" types today. At the same time,

is does not appear very depressed in profile either.

Sometimes, you get a profile like that of Sphinx, but often the determining factor as regard to "race" would be skin color and hair texture.

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- > 10.) Kemet is *not* an Arabic word.
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[336]2001-07-03 08:51:35[jkamm23063@aol.com]Re: FWD: Egypt: Whose History is it, Anyway?
I was unaware that Coptic was spoken outside the church. To my knowledge, all Egyptians speak Arabic.

In a message dated 7/3/01 8:36:41 AM Pacific Daylight Time, kekai@jps.net writes:

Fiya Burn wrote:
>
> Yes.
>
> Now hitting Thebes/Luxor/Waset---that was a
> different story. As soon as I got off the plane, I
> saw so many Africoid Egyptian and Nubian types it
> was overwhelming.

That's what makes the article odd. He mentions Kamak so he did go to Upper Egypt.

If he considers Ethiopians as black, then he can't be using the extreme "forest" stereotype.

- > 1.) The idea that the only black Egyptians,
- > ancient or modern, are Nubians is fallacious.
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The first Egyptian foreign student I met struck me as Ethiopian. He looked similar to an Ethiopian friend I had at UCLA.

When he told me he was Egyptian, the first thing I asked was whether he was Nubian. This was before I had ever been exposed to Diop or African-centered thought.

He was somewhat irritated at this and said something like most Egyptians looked like him. That stuck with me for some years until I finally read Diop's "The African Origin of Civilization."

- > 2.) All Nubians come from Sudan is equally so.
- >
- > 3.) When is an Africoid Egyptian an Egyptian,
- > and when is he a Nubian?
- >

The usual factor is language. I think many people would be surprised if they met a typical group of Coptic speakers from Upper Egypt.

- > 4.) Author doesn't mention origin and migration of southern peoples to
- > populate and found the pharaonic Egyptian state.
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- > 5.) Author fails to mention at all the cultural link of pharaonic Egypt
- > which
- > makes it distinctly African in at least that respect.
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That's a big problem. The author seems to be stuck on the so-called "racial" links. That's falling into the trap of Eurocentric thought

which is stuck on extreme phenotype.

If you can prove an African cultural heritage, all else will fall in place.

- > 6.) Author could have used at least a few Greek quotes to point out
- > possible variance between modern day and pharaonic Egypt--especially
- > between Northern and Southern regions.
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- > 7.) There's ample enough scientific work on the racial make
- > up of pharaonic Egypt-- from this list serv to writings by Diop,
- > Keita, etc. he could have utilized beyond the naked eye.
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- > 8.) He mentions none of the blatantly Africoid pharaohs of Egypt that
- > are Egyptian and non-Nubian--Narmer, a plethora of First Dynasty
- > types, the Amenhetats, the Senwosets, Amenhoteps, Tut, etc. Between
- > the Cairo museum and the smaller one in Thebes, you can't miss em'.
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The tomb of Menna is revealing in this regard. Here the colors are vivid, and the people are not wearing pharaonic headdresses so you can see the characteristic Nubian-like hair.

With the exception of examples like those you give above, many images of Pharaoh don't fit any extreme phenotype. The nose is rarely very prominent as you often see among "Middle Eastern" types today. At the same time, is does not appear very depressed in profile either.

Sometimes, you get a profile like that of Sphinx, but often the determining factor as regard to "race" would be skin color and hair texture.

- > 9.) Egypt's last several presidents certainly illustrate the variance of
- > the
- > modern population--from Nasser to Sadat to Mubarak...something
- > that could have been noted.
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- > 10.) Kemet is "not" an Arabic word.

Forward Ever; Backward Never!

Karen-Yaa

| 337|2001-07-03 09:27:04|Paul Kekai Manansala|Re: FWD: Egypt: Whose History is it, Anyway?|

kcamm23063@aol.com wrote:

- >
- > I was unaware that Coptic was spoken outside the church.

You are right, Coptic is not spoken as a first language.

- > To my
- > knowledge,
- > all Egyptians speak Arabic.
- >

I guess you mean ethnic non-Nubian Egyptians.

I believe Nubian languages are still spoken in Egypt as are other languages like Greek, Armenian and possibly still Berber (Siwi) and Domari.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

- > In a message dated 7/3/01 8:36:41 AM Pacific Daylight Time,

> kekai@jps.net
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> Karen-Yaa
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> Ta_Seti-unsubscribe@yahoogroups.com
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Check out <http://AsiaPacificUniverse.com/>
| 338|2001-07-03 11:02:44|kcamm23063@aol.com|Re: FWD: Egypt: Whose History is it, Anyway?|
I believe that the Coptic language is used only during religious rituals, not
for conversation.

All Egyptians speak Arabic, as all Sudanese speak Arabic.

There is an attempt to revive the ancient Nubian language and letters in
order to preserve the legacy. This is being done at the Nubian Studies and
Documentation Center in Cairo. They are holding classes there to teach
Nubians the language. If it were not for this attempt, the language would
surely dissolve.

Also, in Upper Egypt, there are many Nubians who refer to themselves as Arabs, just as many of the Sudanese do.

Next to English, French is the next European language spoken in Egypt.

Karen

In a message dated 7/3/01 9:32:05 AM Pacific Daylight Time, kekai@jps.net writes:

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I guess you mean ethnic non-Nubian Egyptians.

I believe Nubian languages are still spoken in Egypt as are other languages like Greek, Armenian and possibly still Berber (Siwi) and Domari.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

> In a message dated 7/3/01 8:36:41 AM Pacific Daylight Time,
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> writes:
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Forward Ever; Backward Never!
 Karen-Yaa
 [339]2001-07-03 12:00:36|Paul Kekai Manansala|Re: FWD: Egypt: Whose History is it, Anyway?|
kamm23063@aol.com wrote:

>
 > I believe that the Coptic language is used only during religious

> rituals, not
> for conversation.
>
> All Egyptians speak Arabic, as all Sudanese speak Arabic.
>

But for nearly half the citizens of Sudan, Arabic is a second language. There are about 150 living languages in Sudan.

> There is an attempt to revive the ancient Nubian language and letters
> in> order to preserve the legacy. This is being done at the Nubian
> Studies and> Documentation Center in Cairo. They are holding classes there to
> teach> Nubians the language. If it were not for this attempt, the language
> would> surely dissolve.
>

That's interesting. The Ethnologue database lists about 300,000 Nubian speakers in Egypt. It could be outdated though.

> Also, in Upper Egypt, there are many Nubians who refer to themselves
> as > Arabs, just as many of the Sudanese do.
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> Next to English, French is the next European language spoken in Egypt.
>

Probably as a second language? Greek and Armenian are still taught in the homes of many in those communities.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[340]2001-07-03 18:31:08jamneht@hotmail.com[Fwd: Archeologists go hi-tech]
Hello list!

Advancements:

Archeologists diving or burrowing are sending sound, pictures back to field stations in Egypt and around the world

July 03, 2001, 01:53 PM

ALEXANDRIA, Egypt (AFP) - Forget the toothbrush and fine-tooth comb. Archeologists are going hi-tech these days. Using the latest gizmos, archeologists diving in the Mediterranean sea or burrowing in the sub-strata of Alexandria are sending sound and pictures back to field stations and research centers in Egypt and around the world.

"We can guide an archeologist in real time, from thousands of kilometers (miles) away, which allows us to speed up excavation work," said Frenchman Jean-Yves Empereur, founder of the Center for Alexandria Studies.

The new pieces of equipment, which are still in the prototype phase, carry names like Cybernis, Houria and Aquameter.

For example, researchers working at a computer at an outdoor research station in Alexandria can consult with colleagues in France about live images sent from underneath the city by archeologist Marie Jacquemain.

Jacquemain has been digging in a medieval layer of the city's history, but looking ultimately for artefacts from the Greco-Roman period, more than 2,000 years ago.

She wears the Cybernis, headgear with a built-in camera and microphone, that allows her to comment on and transmit what she sees to the field station and beyond, via the Internet, to anybody in the world.

In the waters off the 15th century Mamluk fortress of Qaitbay, built at the end of a promontory in the bay of Alexandria, lie an estimated 5,000 pharaonic and Greco-Roman artifact, a treasure trove for archeologists.

"Our divers can talk underwater by phone with the rest of the team on dry land," Empereur said, describing how an ordinary mobile telephone is linked by cable to a transmitter on a buoy.

"The diver's mouthpiece is equipped with a small straw-like microphone, but he has to keep his teeth clenched so that he doesn't swallow any water," Empereur said.

The technique is part of innovations France Telecom has offered the Center for Alexandria Studies in the last two years in order to facilitate communication in difficult conditions, Empereur said.

Technicians are now working on an underwater wireless GSM link as well as communications among divers, with the help of the Egyptian mobile phone company MobiNil, he said.

Another invention is the Houria, a rectangular electronic slab that permits the reception or transmission of scanned images as well as video-conferences with researchers far from the site. "You can put a coin on the slab, then send its image" to a center in Paris where they can study it, Empereur said. Houria is the French acronym for Hypermedia Organized for the Use and Research of Assisted Information.

Another tool called the Aquameter is revolutionary in allowing archeologists to gather specific data about excavation sites on the seabed, a tool that also can be used in the oil exploration business.
[341]2001-07-03 19:40:08|amneht@hotmail.com|Re: FWD: Egypt: Whose History is it, Anyway?|
--- In Ta_Seti@y..., kcammm23063@a... wrote:

- > I believe that the Coptic language is used only during religious rituals, not
- > for conversation.
- >
- > All Egyptians speak Arabic, as all Sudanese speak Arabic.

In all honestly, if we state that we are Arab, it is because we speak Arabic. Culturally and biologically, bearing in mind where Egypt is located geographically, it is inevitable that Egyptians are going to meld with Arabs, as well as Africans. To me, this is what makes Egypt so beautiful.

The more I become enlightened academically and spiritually, the further it is obvious to me that Egypt is Black with Arab elements. Many of family members who are Egyptian, look like Africans here in America, even though we are only half Egyptian. At times, I'd look at Black folks here in the States and imagine for a moment that they spoke Arabic, finding that there was indeed resemblance between us, no doubt. At the same time, I have relatives that have green eyes and red faces...however, my Egyptian side is constantly nappy.) Repeatedly, it has occurred to me that what separates us is culture, and that is not Black or white, it is a merger of African/Arab culture vs. African-American, with an emphasis on American. Anybody that comes here from Africa realizes that there is a feeling of alienation

when placed in a culture extremely different from what they left at home. When I encounter Sudanese and other Africans fresh off the boat, I always seem to feel a sense of comfort. This is mainly because of common culture, mostly a common language. African-Arabs today usually say they are Arab because they speak Arabic, minimally. It is natural that we take on culture and blood from the Middle East and Africa.

What irritates me is the racism of making Egypt exclusively white all the sudden. Mostly, this comes out of folks' heads here in the West, as stated in an earlier post.

Amneh
[342]2001-07-04 07:54:47[amneht@hotmail.com]Re: FWD: Egypt: Whose History is it, Anyway?|

- > OTOH, the Egyptian professors I have met or studied
- > with here look more like the stereotyped Egyptian
- > images of Western media.

Precisely. Lila Abu-Lugoud is a perfect example of a part Egyptian prof. looking whiter than most white folks I had run into are. She is half British, and was born with frilly artifacts in her crib, which explains her freshly modern whiteness.

Perhaps when one is caught up in the academic world, that can be extremely racist, it is easier to be conditioned into what the molder asks. You'd think folks would open their eyes at some point.

Personally, I relate to Black folks more than I do with any other people in the world. Most people ask me if I am Black when they meet me, I answer yes, yet even today, I have to fight the brainwashing that Egypt is not Black. Growing up visiting the East and meeting family that ranged from charcoal Black, to pink with green eyes, I was often perplexed about the whole race thing. Born and raised in America, I am African-American technically, however, I can't receive scholarships for Black folks if you ask the lawmakers. Still, I feel connected and at ease with African people more than any other category, something that is apparent to me the more I decode my inner repeatedly.

One more observation that I noticed about Egypt is that it is the art capital of the region, most definitely because of the African cultural influence. I wonder if there is any work done on how much African culture was adopted and melded in Egypt with Arab culture, to form the profound things created in Egypt...?

Ma'al Salaama.

amneh
[343]2001-07-04 08:47:23[Courtenay barnett]Reparations:-FWD>|
VISIT WWW.AR-AFRICRE.COM

PREFACE

(ON REPARATIONS, REPATRIATION, AND ECONOMIC EMPOWERMENT)

The letter to Her Majesty, Queen Elizabeth II, which follows, affirms that Great Britain had enriched herself from the spoils of Africa and African slave labour. The letter's purpose is to establish a starting point, where an apology is sought, but if not given, then by weight of international public opinion is demanded and then obtained. An apology is not an end in itself, but it is a very useful beginning in a process of making an international legal claim for justice. Why?

An apology is an admission of wrong. Wrong, as significant as the wrong of the Atlantic African Slave Trade, which was a crime against humanity,

once so acknowledged, has legal implications. Therefrom, a legal process leads to tangible results in the form of reparations from the former slave trading nations, Britain, Sweden, Portugal, Spain, The United States of America etc. This process is sustainable internationally by relentless demands for justice. Power never conceded anything without a demand, it never has and it never will ^[2] so, demands need to be made internationally and collectively from many quarters, as a countervailing force, for global justice, against global injustice. World opinion will have to be engaged for attention to the just cause of African Reparations.

There are complimentary objectives of Reparations, Repatriation, and Economic Empowerment. Reparations will be made after concerted efforts are made at the international level and through international legal action. Repatriation is a national and political issue, which nation states of Africa can agree upon under the auspices of the OAU, for land and/or the facilitation of African Diaspora migrants return to Africa. Any movement for global justice, such as the Africa Reparations Movement, has to have sensible historical perspective for sustainable forward movement. The ultimate goal is the dignity and respect of Africa and people of African descent within the world community, with economic empowerment for Africa and for people of African descent, as a close ally in this struggle. Each objective is complimentary to the other. On economic empowerment, Kwame Nkrumah in 1942 made the following observations:-

^[2] Since the advent of capitalism into the colonies colonial peoples have been reduced to the level of labourers and contract bondsmen, and are unable to organise effectively due to government and monopolist combine interference. The philosophy of European capitalism in the colonies is that colonial subjects should labour under any foreign government with uncomplaining satisfaction. They are supposedly ^[2]incapable^[2] of developing the resources of their own country, and are taught to labour and appreciate European manufactured goods so as to become ^[2]good^[2] customers. The meagre stipend given to them as a wage by the European capitalists is spent on spurious imported manufactured goods, the only kind they get. Curiously enough, the same coin that is given to the ^[2]native^[2] as a wage by his exploiter eventually returns to the pocket of that wily exploiter.^[2]

The institutionlised processes observed by Nkrumah remain operative today. The historical and global context within which the Africa Reparations Movement operates cannot be forgotten, except by fools or fifth columnists within the movement. The sale of raw materials, or purchase of manufactured goods, with the absence of technological transfers to the continent of Africa defeat the process of value added to finished produce within Africa and supports the very same processes Nkrumah had accurately identified more than half a century ago. No better example exists of this process in Africa, than the Congo, where a mineral resource rich country finds itself slave to dictates of foreign powers and the people of the Congo are left impoverished while objectively the country is very rich. Proxy wars are fought on the African continent. And, behind the masks of ethnic and tribal conflagrations, the real quest remains a continuing struggle for control of resources. If the fact of certain needs of human existence is accepted, and that economic survival contributes to the very sustenance of human existence, then all human beings rely upon the very same basics to exist. Others are denied the basics for human existence by systemic design and circumstances of existence. We are all compelled to a focal point, which demands forward movement for humanity, within global systems. We function, or are dysfunctional, within such systems and can but secure advancement by change of that which systemically restricts group advancement. That logically is where the Reparations Movement will lead, for the African and descendants of African slaves, unquestionably have suffered hardest and longest, and are the most brutalised, disenfranchised and oppressed of the many long-suffering peoples of the world over the recent centuries. The dispossessed of the world has a job to do.

This reminder to Elizabeth 11, of this legacy of suffering, brutalisation and humiliation, on this 4th day of July, 2001, is one small step on a very long and arduous road leading to freedom from political tyranny, freedom from poverty, and, freedom from economic exploitation.

C.F.R. Barnett
4th July, 2001
(Visit WWW. AR- Africare.com for text of 4th July letter(s))

4th July, 2001

Her Majesty, Queen Elizabeth 11
C/O Private Secretary
Buckingham Palace
London SW1A 1AA
United Kingdom

FOR PERSONAL ATTENTION OF HER MAJESTY, ELIZABETH 11, AND FOR GLOBAL
RECOGNITION AS AN ACT OF CONSCIENCE

Madam,
With my humble duty,

When one's foreparents have engaged in the conquest of the world, the
following passage is a poignant reminder:-

What saves us is efficiency the devotion to efficiency. But those chaps
were not much account, really. They were no colonists; their administration
was merely a squeeze, and nothing more, I suspect. They were conquerors, and
for that you want only brute force nothing to boast of, when you have it,
since your strength is just an accident arising from the weakness of others.
They grabbed what they could for the sake of what could be got. It was just
robbery with violence, aggravated murder on a great scale, and men going at
it blind as is very proper for those who tackle a darkness. The conquest
of the earth, which mostly means the taking it away from those who have a
different complexion or slightly flatter noses than ourselves, is not a
pretty thing when you look into it too much. What redeems it is the idea
only. An idea at the back of it; not a sentimental pretence but an idea; and
an unselfish belief in the idea something you can set up, and bow down
before, and offer a sacrifice to

These are words from fiction, but reflective of harsh realities of
historical fact. Marlow, in Joseph Conrad's, Heart of Darkness, expressed
his perception of truth. I too would like to share certain thoughts,
candidly expressing unvarnished truth.

This day in 1776, was one when an ancestor of Your Majesty, King George 111,
set out to impose unjust taxes on European colonials in the American colony,
which became the United States of America. The European colony sensed the
approach of tyranny in a very tainted breeze of British opposition to home
rule. Your foreparent, George 111, wrote to Lord North, The colonies must
either submit or triumph. A great rebellion took place against British
injustice, and the European colonials liberated themselves from tyranny,
while the descendants of African slaves remained in bondage. Myself, a
descendant of slaves, I have great cause to reflect, and inquire if such
taxes as had been imposed by Britain were unacceptable for reason of seeking
unjustly to enrich Britain at the expense of the best interest of the colony
what then was a system which claimed lives in the millions, deprived
liberty, extracted work without pay for centuries, and left millions of
human beings impoverished and unsure of their worth as human beings- what
was the Atlantic African Slave Trade?

I raise the question with you, Your Majesty, for a number of reasons, not
least of which are the facts of Your Majesty's country's pivotal role in
this crime against humanity, Your Majesty's family's extraction of profits
from slavery, and Your Majesty's enduring inheritance from the fruits of
forced African labour.

There is honest acknowledgment of what has been indicated in these
submissions, for when slavery is coupled with colonialism and
neo-colonialism, cause is given for personal reflection on the words of Sir
Winston Churchill:-

You made us rich, you made us great. It is the colonies in our possession that enabled us to win the Napoleonic Wars. It was your wealth that made us the greatest nation in the world.Y

Significantly accumulated wealth does not vanish without trace. It is inherited, and in this case, it benefits the subjugators and their heirs in consequence of having impoverished the subjugated and their heirs, physically, economically, psychologically and spiritually. There are no laurels to be had for having engaged in acts of aggravated murder and enrichment from bloodstained money. Yet, the complicity of oneY's foreparents in violence, robbery and brute force need not forever be foisted on the unsuspecting world as victorious triumph. Truth be told, the rapist has as much to be proud of for having raped, as does the murderer for having murdered. When one sets out to be conqueror, the strength enjoined with such desire makes even a weak undesired relation dispensable. Should we blame the children of murderers and rapists for acts committed when the conquest of the world was the primary objective? Surely not. But should the child who inherited ill-gotten fruit have not a word of remorse for engagement in and perpetuation of the harvest of such fruit, then that child has taken ignominious side with the wrong deeds of foreparents and is choosing earthly affiliation with the foreparentsY's deeds, while not anticipating Biblical recompense for the sins of the fathers.

Pope John Paul 11, has much to teach humanity about acceptance of responsibility for inheriting the benefits of the tackle of the darkness. He acknowledged the inglorious European conquest of the indigenous South American peoples, and his Catholic ChurchY's role in the process of conquest. He apologised . He embraced truth and then made decency his close companion. The words and deeds of His Holiness, John Paul 11, provide instructive precedent for Your Majesty as head of the Church of England.

Views such as mine are held close to heart by many in Africa and in the African Diaspora. Patrice Lumumba expressed quite similar sentiments directly to Belgian royalty when the great crimes against the Congo were being proclaimed by Belgian royalty as a part of some Y's civilisingY's mission of the Belgians. As brute force was true for Belgium, no less true is it for Britain. LumumbaY's reward? Torture and death for having spoken truthfully. Such is the nature of power.

The impact of BritainY's role in the Atlantic African Slave Trade, extraction of vast territoriesY's natural resources on unjust terms, and the horrors of the denigration of millions of Africans and their descendants living out to this day the impact of racial discrimination and economic subjugation, are aspects of the processes of colonialism and neo-colonism. Sufficient reason has here been given why unjust enrichment born of human misery ought not to be proclaimed as some great triumph. There can be but shame when one considers that the British Parliament paid British slave owners some 20 million pounds for the loss of their Y's chattelsY's, their property, the Africans and African descendants who they had bought for slave labour. This occurred at the time of the statutory abolition of slavery. Consider in contrast the accumulation of three centuries of exploitation and/or unpaid labour, and where the vast majority of such wealth has accrued, and what in contrast was inherited by those and their descendants who contributed the most, their lifeY's blood, to BritainY's accumulation of such wealth.

The admission of guilt, or a somber feeling of great shame at how certain wealth was acquired is one thing. We can acknowledge the past, but cannot erase it. One also cannot deny the truth of complicity of oneY's foreparents in great crimes committed against humanity. But, what matters now Your Majesty, is not a feeling of guilt or great shame or even genuine feelings of remorse Y's but, a sense of responsibility. As one has accepted a unique line of descent and self- righteously embraced the inheritance, the benefits and the fruits of great labours of the past, one has thereby also tacitly accepted a responsibility for acknowledging the entire historical burdens as had been, and still are being borne. These are burdens borne by the descendants of the disinherited and dispossessed descendants whose ancestorsY's unpaid labours undeniably bequeathed the great wealth and

privileges freely accepted and inherited by Your Majesty and Your Majesty's country of birth. It is those descendants who are now calling upon Your Majesty to acknowledge the historically dispossessed, the creators of much of Your Majesty's inherited great wealth and privileges.

Be assured, Your Majesty, that this is a matter of great significance for Africa and for people of African descent.

Accordingly, an apology is sought. Your Majesty is invited graciously and freely to make that apology. The world would have great regard for that which was voluntarily said by Your Majesty to the people of Africa and the people of African descent in the African Diaspora. Gracious concession is a much more dignified route than reluctant response to resolute demands.

I therefore respectfully invite Your Majesty, voluntarily and graciously to tender that apology.

I have the honour to be,

Courtenay Francis Raymond Barnett
Courtenay (X) (X) (X) (surname unknown along patrilineal descent)

Cc. Concerned international organisations

Get Your Private, Free E-mail from MSN Hotmail at <http://www.hotmail.com>
[344]2001-07-04 10:13:08|Paul Kekai Manansala|Re: FWD: Egypt: Whose History is it, Anyway?|
amneht@hotmail.com wrote:

- >
- > One more observation that I noticed about Egypt is that it is the art
- > capital of the region, most def because of the African cultural
- > influence. I wonder if there is any work done on how much African
- > culture was adopted and melded in Egypt with Arab culture, to form the
- > profound things created in Egypt...?
- >

I know that Cairo is the Hollywood of the Arab world. I have never really examined much of Egypt's modern art except a few subtitled films I have seen on the international channels.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--
Check out <http://AsiaPacificUniverse.com/>
[345]2001-07-06 13:19:58|kekai@jps.net|Fwd: Researchers Lift Obelisk With Kite to Test Theory on Ancient P|
www.nationalgeographic.com

Researchers Lift Obelisk With Kite to Test Theory on Ancient Pyramids

Robert Tindol
Caltech
July 6, 2001

PALMDALE, CaliforniaWhen people think about the building of the Egyptian pyramids, they probably have a mental image of thousands of slaves laboriously rolling massive stone blocks into place with logs and levers. But one Caltech aeronautics professor has set out to demonstrate that the task could have been accomplished by several people using a kite to move the heavy stones.

On June 23, Mory Gharib and his team raised a 6,900-pound (3132.6

kg), 15-foot (3.0 m) obelisk into vertical position in the desert near Palmdale by using only a kite, a pulley system, and a support frame. Although the blustery winds were gusting up to 22 miles (35.4 km) per hour, the team set the obelisk upright on their second attempt.

Caltech Team Raising Obelisk With Kite

On June 23, 2001, Mory Gharib, a Caltech aeronautics professor, and his team raised a 6,900-pound (3132.6-kilogram), 15-foot (3.0-meter) obelisk into vertical position in the desert near Palmdale by using only a kite, a pulley system, and a support frame.

"It actually lifted up the kite flyer, Eric May, so we had to kill the kite quickly," said Gharib. "But we finished it off the second time."

Emilio Castano Graff, a Caltech undergraduate who tackled the problem under the sponsorship of the Summer Undergraduate Research Fellowship program, was also pleased with the results. "The wind wasn't that great, but basically we're happy with it," he said.

Despite the lack of a steady breeze, the team raised the obelisk in about 25 seconds so quickly that the concrete-and-rebar object was lifted off the ground and swung free for a few seconds. Once the motion had stabilized, the team lowered the obelisk into an upright position.

The next step is to build a bigger obelisk to demonstrate that even the mammoth 300-ton monuments of ancient Egypt not to mention the far less massive building blocks of Egypt's 90-odd pyramids could have been raised with a fraction of the effort that modern researchers have assumed.

Gharib has been working on the project since local business consultant Maureen Clemmons contacted him and his Caltech aeronautics colleagues two years ago. Clemmons had seen a picture in Smithsonian magazine in 1997 of an obelisk being raised, and came up with the idea that the ancient Egyptian builders could have used kites to accomplish the task more easily. All she needed was an aeronautics expert with the proper credentials to field-test her theory.

Project Born of a Passion

Clemmons' kite theory was a major departure from conventional thinking, which holds that thousands of slaves used little more than brute force and log-rolling to put the stone blocks and obelisks in place. No one has ever come up with a substantially better system for accomplishing the task, and even today the moving of heavy stones would be quite labor-intensive without power equipment.

As an indication of how little progress was made in the centuries after the age of the pyramids had passed, Gharib points out, the Vatican in 1586 moved a 330-ton Egyptian obelisk to St. Peter's Square. It is known that lifting the stone into vertical position required 74 horses and 900 men using ropes and pulleys.

Although Clemmons has no scientific or archaeological training, she has managed to marshal the efforts of family, friends, and other enthusiasts to work on a theory that could alter thinking about ancient engineering practices and the interpretation of ancient symbols.

Researching the tools available to the Egyptian pyramid builders, she discovered, for example, that a brass ankh long assumed to be merely a religious symbol makes a very good carabiner for controlling a kite line. And a type of insect commonly found in Egypt could have supplied a kind of shellac that helped linen sails hold wind.

The test team views the use of a pulley as an intermediate step only, and has planned to shift to a reliance on windlasses like those that apparently were used to hoist sails on Egyptian ships.

"The whole approach has been to downgrade the technology," Gharib said. "We first wanted to show that a kite could raise a huge weight at all. Now that we're raising larger and larger stones, we're also preparing to replace the steel scaffolding with wooden poles and the steel pulleys with wooden pulleys like the ones they may have used on Egyptian ships."

For Gharib, the idea of accomplishing heavy tasks with limited manpower is appealing from an engineer's standpoint because it makes more logistical sense.

"You can imagine how hard it is to coordinate the activities of hundreds if not thousands of laborers to accomplish an intricate task," said Gharib. "It's one thing to send thousands of soldiers to attack another army on a battlefield. But an engineering project requires everything to be put precisely into place.

"I prefer to think of the technology as simple, with relatively few people involved," he explained.

Gharib and Graff came up with a way of building a simple structure around the obelisk, with a pulley system mounted in front of the stone. That way, the base of the obelisk would drag on the ground for a few feet as the kite lifted the stone, and the stone would be quite stable once it was pulled upright into a vertical position. If the obelisk were raised with the base as a pivot, the stone would tend to swing past the vertical position and fall the other way.

The top of the obelisk is tied with ropes threaded through the pulleys and attached to the kite. The operation is guided by a couple of workers using ropes attached to the pulleys.

Ancient Clues

No one has found any evidence that the ancient Egyptians moved stones or any other objects with kites and pulleys. But Clemmons has found some tantalizing hints that the project is on the right track. On a building frieze in a Cairo museum, there is a wing pattern in bas-relief that does not resemble any living bird. Directly below are several men standing near vertical objects that could be ropes.

Gharib's interest in the project is mainly to demonstrate that the technique may be viable.

"We're not Egyptologists," he said. "We're mainly interested in determining whether there is a possibility that the Egyptians were aware of wind power, and whether they used it to make their lives better."

Now that Gharib and his team have successfully raised the four-ton concrete obelisk, they plan to further test the approach using a ten-ton stone, and perhaps an even heavier one after that. Eventually they hope to obtain permission to try using their technique to raise one of the obelisks that still lie in an Egyptian quarry.

"In fact, we may not even need a kite. It could be we can get along with just a drag chute," Gharib said.

An important question is: Was there enough wind in Egypt for a kite or a drag chute to fly? Probably so, as steady winds of up to 30 miles per hour are not unusual in the areas where pyramids and obelisks were found.

[346]2001-07-07 13:26:58|kekai@jps.net|New article by SOY Keita|
I've been informed of a new research study by SOY Keita in the
upcoming September issue of Antiquity:

S.O.Y. Keita & A.J. Boyce/Variability in skull vault porosities in the
Dynasty I royal cemetery complex, Upper Egypt

There were also be a special section on African archaeology in
this volume.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[347]2001-07-09 11:25:51|kekai@jps.net|5,000-year-old 'pyramid' discovered in China |
This is not quite on topic but it does involve a
'pyramid'.

<http://www.hinduonnet.com/thehindu/holnus/10092005.htm>

5,000-year-old 'pyramid' discovered in China

Beijing, July 9. (PTI): Archaeologists have discovered a
pyramid- shaped building, believed to be over 5,000-years
old, in northern China, a report said today.

The 'Pyramid,' located atop a mountain ridge in the inner
Mongolia autonomous region, is a three-storied stone edifice,
the bottom layer of which is over 30-metres long and
15-metres wide.

It belongs to the Hongshan period which existed some 5,000
to 6,000 years ago, Xinhua news agency reported. Seven
tombs and ruins of an altar were found on top of the
'pyramid.' At the altar, fragments of broken pottery were
found carved with the Chinese character 'mi' (rice).

Archaeologists said the character 'mi' may have something to
do with people's understanding of astrology in those
times. In
one of the tombs, archaeologists came across a bone flute
and a stone ring, while the stone sculpture of a goddess -
the
size of a human body was unearthed from another.

But the biggest surprise was the discovery of a stone-carved
'lingam' on the wall of a tomb and a small stone statue of a
goddess below it.

One of the archaeologists said many of the relics were
first-time discoveries and were of great significance in
studying the burial customs, religious and sacrificial
rituals and
the social structure of the Hongshan period. The discovery of
the 'pyramid' is also of great significance in exploring the
origin of the Chinese civilisation, he said.

[348]2001-07-09 16:13:24|Paul Kekai Manansala|Fwd: Egypt Antiquity News Briefs|
<http://www.touregypt.net/featurestories/newstoday07022001.htm>

Egypt Antiquity News Briefs
July 2st 2001
By Amargi Hiller

An Egyptian expedition in Dakahlia has found an ancient Egyptian
colony southwest of Senbellawain. The settlement dates back to the year
3400 BC. The settlement is ancient enough to date back to the time
before the dynasties. The expedition unearthed houses, remnants of
walls, pottery, utensils and knives. Tombs of the noble in this area

were built from mud in the form of Mastabas, divided into five chambers.

The antiquities committee of south Cairo, in cooperation with the antiquities police, has successfully removed a violation on the antiquities of this area, a ceremonial hall built adherent to the Western Wall of Kayetbay Mosque. The hall was posing a threat to the fragile walls of the mosque.

At the Center of African Research a conference was held discussing the importance of saving the mummy of King Ramsis II. The mummy is currently undergoing biological changes. More than one species of fungi are growing on the mummy especially on the back and right arm. One of the leaders of the conference was Jac Mitchen, a leading archeologist and researcher, who confirmed that the fungi growing is foreign to Egypt but grows in hot countries.

A new project is underway to renovate the antiquities area in Tel Basta in the Sharkia governate. This governate has a great history as it was involved in many historical events such as the journey of the Holy Family and the Islamic Conquest. The area of Tel Basta contains many monuments and antiquities, thus an open museum will be established in this area as stated by Dr. Gaballah Ali Gaballah.

Notable Antiquity Events
Discussions Continue Regarding Cleopatra's Signature: Ancient Wording Still Used To This Day

In London, U.K. and specifically in the British Museum, an exhibition was held to discuss a piece of papyrus which contained script on it written by Cleopatra. There have been some doubts that the glyphs on the papyrus were written by the hand of the Queen herself. Mr. Ahmad Abd El Fattah, Manager of the Roman-Greek Museum in Alexandria, said that the papyrus was found in Abu Seer El Malak in 1903. It was part of the flax wrapping of a mummy and remained unrecognized until the glyphs were understood. To a surprise it was found to date back to the Ptolemaic era not to the Roman era.

The papyrus stated a date that gave a clue that it was at the time of Cleopatra. What was written on the papyrus does not have any relationship with the death or beliefs of the after life. It was a taxation order from the Cleopatra to the ruler of Alexandria to exclude the civilian "Byblis Candidos" from taxation as he exports and imports goods. It also exempted him from the taxation on his land and farms.

A famous signature was written at the end of Cleopatra's statement saying "to be accredited and executed", which interestingly enough is a phrase still used until this day by officials in Egypt.

The Queen may very well have written herself this herself. This phrase may be one of the inherited phrases of the Egyptian dialect. The dimensions of the papyrus is 23 cm in height and 20 cm wide containing 13 lines.

Byblis Cnadidois was the right arm of Mark Anthony, who was the lover of Queen Cleopatra.
| 349|2001-07-12 12:15:19|kekai@jps.net|Fwd: Exploring the Tombs of Two Egyptian Priests |
<http://www.egyptrevealed.com/>

Exploring the Tombs of Two Egyptian Priests

By Chris Hahn, Cairo

The burial chambers of two priests at the Teti pyramid complex at Saqqara were decorated with funerary texts typically reserved for the tombs of Egyptian royalty. Exactly when and why that came about remains unclear, but a team sponsored by the University of Pennsylvania Museum is exploring this and many other intriguing

aspects unearthed in their nine years of excavations at the Teti complex.

The team's 2001 season excavated a corridor associated with the tombs of Sekweskheth and Sahathor Ipi, priests during the Twelfth Dynasty 12 (1938-1759 B.C.) who were responsible for maintaining the funerary cult of Teti. Pharaoh Teti reigned from about 2350 to 2338 B.C., during the Old Kingdom's Sixth Dynasty, but his cult persisted for centuries afterward, well into the Middle Kingdom.

The Pennsylvania team, led by field director David Silverman, included Joe and Jen Wegner, plus graduate and undergraduate students and a volunteer photographer. In addition to exploring the tombs of the two priests, this year's work also focused on completing photographic surveys and documenting inscriptions at the site.

Three shafts have been excavated into the original corridor and to the burial chambers themselves. Within each of the two chambers was an inscribed sarcophagus. Later Other chambers off the corridor were dug later to house more modest burials, and the remains of some 50 individuals have been found.

Silverman said decorations of the burial chambers and the sarcophagi of Sekweskheth and Sahathor Ipi incorporate both Pyramid Texts and Coffin Texts, while the two tombs the team excavated earlier used only Pyramid Texts. "This change in usage and the specific texts that appear will help date the tomb and provide information about the use of royal texts by non-royal individuals," he said.

The team is working to determine how much influence the royal tombs and monuments had on non-royal tombs throughout the site. The architecture used in the two priests' tombs clearly mimic aspects of royal-family tombs.
[350]2001-07-13 12:30:17[kekai@jps.net]Fwd: Egypt's Karnak Threatened by Water
Thursday July 12 12:19 PM ET

Egypt's Karnak Threatened by Water
By HAMZA HENDAWI, Associated Press Writer

LUXOR, Egypt (AP) - Nothing seems out of the ordinary as tourists walk lazily around the labyrinthian, desert-dry complex of ancient Egyptian columns, statues and festival halls.

But underneath the rubble and dry sand at Karnak lurks a threat to the site, which ranks with the pyramids as among the most impressive of Egypt's antiquity treasures.

Ground water, say experts, has risen alarmingly close to the foundations of Karnak. It could eventually result in the crumbling or sinking of the temple complex built over 2,500 years, ending around the start of Roman rule in Egypt in 30 B.C.

The ground water - no one can be absolutely certain of its source - now lies less than two yards below the stone structures. In contrast, when the Nile inundated Karnak during the river's annual flood some 50 years ago, the water level stood eight yards below the foundations after the river's water receded.

``This is Karnak, it's no joke," said Sabry Khater, director of antiquities at Luxor.

Karnak's majestic columns on the east bank of the Nile at Luxor are known around the world. The complex provided stunning scenery for the 1978 British movie ``Death on The Nile" and is visited by an estimated 2 million people every year.

Khater said local media reports suggesting it was only a matter of time before Karnak begins to crumble are grossly exaggerated. But he

and other experts noted the danger was serious enough to prompt Prime Minister Atef Obeid to visit Luxor in June and for the issue to be brought up before parliament.

Gaballah Ali Gaballah, director of Egypt's Supreme Antiquities Council, flew to Paris last month to secure the cooperation of UNESCO (news - web sites), the U.N. agency mandated to protect world heritage, in projects designed to reduce the water level beneath Karnak.

``It is a serious problem. The question is how long do we have to correct it and how do we correct it?" said Egyptologist Kent Weeks of the American University in Cairo. ``The ancient Egyptians built massive structures, some with foundations and some without and mostly close to the banks of the Nile."

Decades of irrigation for thousands of acres of farmland around Karnak are among the suspected causes of the ground water problem. Years of leakage from drinking water and sewer pipes serving growing urban communities around the complex also are suspected.

``We are not going to wait until the columns begin to fall down," Khater said.

A \$500,000 study by Stockholm-based Swedco on the likely sources of the water and the best way to reduce it is to be completed by October, according to Khater.

In the meantime, projects that may help are under way. They include a \$40 million sewage treatment plant for Luxor and more efficient irrigation for the farmland surrounding Karnak. Most of the cost will be met by the U.S. Agency for International Development.

Dubbed by archaeologists as the world's largest open air museum some 300 miles south of Cairo, Luxor has a population of 100,000. Only 12 percent of the town is known to have proper sewage systems.

Karnak is surrounded on three sides by clusters of mudbrick houses, some of which stand right against its outer walls.

Some archaeologists believe Karnak can only be saved by reducing ground water across Egypt.

``There must be a master plan for the entire country," said Daniel Polz of Cairo's German Archaeological Institute and a 20-year veteran of field work in Egypt.

``My impression is that it's going to be a major endeavor to do something about the ground water at Karnak. It is a regional, rather than a local, problem," he said.

Many antiquity sites along the Nile valley, he added, were being undermined by ground water and sewage from urban development.

Polz and Weeks, the American Egyptologist, said many of the 23 ancient temples across the river from Karnak on the west bank of the Nile are suffering from ground water problems too.

They also contend the construction of Egypt's Aswan dam upstream from Luxor, which allowed farmers to grow crops all year round by stopping the river's flooding, meant ground water throughout the Nile valley in Egypt has become stable at a high level.

Prior to the dam, completed in 1971, the river's valley was inundated at the peak of the annual August-October flood, but the water later receded and, in the process, washed the soil of salt - the worst enemy of the limestone used by ancient Egyptians to build their monuments.

“Before the dam, the water level rose for about three months but was low for the rest of the year. When it receded, it cleansed the soil and took away the salt. The level of ground water is high all year round now,” said Weeks.
[351]2001-07-13 14:45:02[Alex van Deelen]Re: Digest Number 114|
From Hilary Wilson's "The People of the Pharaohs",
chapter 8 - The Soldier (O'Mara Books, London, 1997):

"The dead on Narmer's tablet probably came from Lower Egypt. After unification, the people north and south were all considered Egyptians and their physical or ethnic differences were no longer relevant, but at the same time the appearance and dress of their enemies were exaggerated in order to tell friend from foe."

(Translated back into English from the Dutch translation.)

Maybe that's the secret behind the image/depiction of the lone bronzed "Egyptian" fending of tens of "Nubians".

Alex
[352]2001-07-13 14:46:44[Fiya Burn]FWD: Keepers of the Faith: The Living Legacy of Askum (National Geo)|
Keepers of the Faith
The Living Legacy of Askum

By Candice S. Millard Photographs by George Steinmetz

Ethiopia's Christians still flock to the intricate stone churches of the highlands where their faith arose.

Full spread article in National Geographic Magazine
and Online:

http://magma.nationalgeographic.com/ngm/data/2001/07/01/html/ft_20010701.6.html

[353]2001-07-14 12:15:36[omari_maulana@hotmail.com]Mali and Kemet|
It is interesting to me that scholars such as H.L. Gates, and F. Snowden would consider medieval Mali a "black" african civilization and not ancient Kemet based on the fact that Kemet had a heterogeneous population. They make no mention of the fact that Ghana - Mali - Songhai all waxed and wanned in territorial terms often having hegemony over "white" berbers (they also had both black and white slaves, including Turk's). Mali also practiced a religion (Islam) and used a language and script (Arabic) of Asian (some may disagree, this is not my point to argue here) origin. The Kemetic people (upper Egyptian and Lower Nubians) spoke an indigenous language and used an African script (hieroglyphics). Why consider Mali black with there "White" berber population and Asian culture and not consider old kingdom Kemet black after the expansion of Naqada/Ta-Seti over lower Egypt?
[354]2001-07-14 13:41:25[Paul Kekai Manansala]Re: Mali and Kemet|
One hears a lot about "white" North African and "black" sub-Saharan Africa.

SOY Keita has pretty much put this myth to rest especially as it concerns ancient North Africa. Even today after numerous invasions/migrations by legitimate "white" folk (Greeks, Romans, Vandals, Levantine Arabs, etc.) North Africa is highly heterogenous.

The central and southern Sahara are dominated by "black" people. Most of the (uncovered) Tuareg I have seen in TV documentaries and ethnographic studies would be considered "black" by American standards. Of course, this is most evident in places like Mali.

But I have seen maps in modern studies that show the North African populations (by present national boundaries) coded simply as "Caucasoid."

Regards,

omari_maulana@hotmail.com wrote:

>
> It is interesting to me that scholars such as H.L. Gates, and F.
> Snowden would consider medieval Mali a "black" african civilization
> and not ancient Kemet based on the fact that Kemet had a
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> Seti over lower Egypt?
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoo.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--
Check out <http://AsiaPacificUniverse.com/>
[355]2001-07-14 14:16:29[omari_maulana@hotmail.com]Re: Mali and Kemet|
West Africa is/was highly heterogenous as well, which is one of the
major flaws in Brace's argument attempting to deny a connection
between west and east African's. Some of the descendants of West
African's brought to the USA are actually descended from the Fulani
(check out some of the literature on Muslims in the south during
slavery) who seem to have originated in the Sahelian clime zone that
includes Sudan, Senegal, Mauritania, Erytria, Ethiopia, Somalia,
Nigeria, Burkino Faso, Mali, Kenya, Djibouti, Chad and Niger. It
would be interesting to see how pastoral Wodaabe crania for example
matches up against Badari crania?

.....
Also, has there been any follow-ups or rebutals to the Spanish study
on Greek dna?
.....

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> One hears a lot about "white" North African and "black" sub-Saharan
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>
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 > Paul Kekai Manansala
 > <http://www.jps.net/kabalen/afro.htm>
 >
 >
 > omari_maulana@h... wrote:
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 >>
 >> To unsubscribe from this group, send an email to:
 >> Ta_Seti-unsubscribe@y...
 >>
 >>
 >>
 >> Your use of Yahoo! Groups is subject to
<http://docs.yahoo.com/info/terms/>
 >
 > --
 > Check out <http://AsiaPacificUniverse.com/>

[356]2001-07-14 14:21:58[omari_maulana@hotmail.com]Re: Mali and Kemet|
 One more thing. Nabta was much more of a Sahelian zone than Saharan
 during its neolithic occupation. Calling it a Saharo-Sudanese
 culture may be an attempt to disassociate this culture from the rest
 of the continent as many have an image of a "white/berber" Sahara
 (Yurco is pretty good at this). Besides, it wasn't a Saharan clime.

--- In Ta_Seti@y..., omari_maulana@h... wrote:
 > West Africa is/was highly heterogenous as well, which is one of the
 > major flaws in Brace's argument attempting to deny a connection
 > between west and east African's. Some of the descendants of West
 > African's brought to the USA are actually descended from the Fulani
 > (check out some of the literature on Muslims in the south during
 > slavery) who seem to have originated in the Sahelian clime zone
 that
 > includes Sudan, Senegal, Mauritania, Erytria, Ethiopia, Somalia,
 > Nigeria, Burkino Faso, Mali, Kenya, Djibouti, Chad and Niger. It
 > would be interesting to see how pastoral Wodaabe crania for example
 > matches up against Badari crania?
 >
 > Also, has there been any follow-ups or rebutals to the Spanish
 study
 > on Greek dna?
 >

..
>
>
>
>
>
>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
>> One hears a lot about "white" North African and "black" sub-Saharan
>> Africa.
>>
>> SOY Keita has pretty much put this myth to rest especially as it
>> concerns ancient North Africa. Even today after numerous
>> invasions/migrations by legitimate "white" folk (Greeks, Romans,
>> Vandals, Levantine Arabs, etc.) North Africa is highly heterogenous.
>>
>> The central and southern Sahara are dominated by "black" people.
> Most
>> of the (uncovered) Tuareg I have seen in TV documentaries and
>> ethnographic
>> studies would be considered "black" by American standards. Of
> course,
>> this is
>> most evident in places like Mali.
>>
>> But I have seen maps in modern studies that show the North African
>> populations (by present national boundaries) coded simply as
>> "Caucasoid."
>>
>> Regards,
>> Paul Kekai Manansala
>> <http://www.jps.net/kabalen/afro.htm>
>>
>>
>> omari_maulana@h... wrote:
>>>
>>> It is interesting to me that scholars such as H.L. Gates, and F.
>>> Snowden would consider medieval Mali a "black" african civilization
>>> and not ancient Kemet based on the fact that Kemet had a
>>> heterogeneous population. They make no mention of the fact that
>>> Ghana - Mali - Songhai all waxed and wanned in territorial terms
>>> often having hegemony over "white" berbers (they also had both
> black
>>> and white slaves, including Turk's). Mali also practiced a
> religion
>>> (Islam) and used a language and script (Arabic) of Asian (some may
>>> disagree, this is not my point to argue here) origin. The
Kemet
>>> people (upper Egyptian and Lower Nubians) spoke an indegenous
>>> language and used an African script (hieroglyphics). Why
consider
>>> Mali black with there "White" berber population and Asian
culture
> and
>>> not consider old kingdom Kemet black after the expansion of
> Naqada/Ta-
>>> Seti over lower Egypt?
>>>
>>> To unsubscribe from this group, send an email to:
>>> Ta_Seti-unsubscribe@y...
>>>
>>>
>>>
>>> Your use of Yahoo! Groups is subject to
> <http://docs.yahoo.com/info/terms/>
>>

> > --
> > Check out <http://AsiaPacificUniverse.com/>

| 357|2001-07-15 16:00:59|Paul Kekai Manansala|Re: Mali and Kemet|
omari_maulana@hotmail.com wrote:

>

>
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>

I haven't seen any published response in the journals yet. There has been some discussion on the study in the newsgroups. Nothing of a really serious nature though.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 358|2001-07-16 12:52:33|kcamm23063@aol.com|Conference in London?
Has anyone heard anything about a conference to be held in London in the month of October? The conference is to be on all the ancient civilizations. A friend had mentioned it to me, but I have been waiting for details for nearly a week now. If anyone has any information, would you please post. On the other hand, if I received the information in a timely manner, I will definitely post it here. Thank you.

Forward Ever; Backward Never!
Karen-Yaa
| 359|2001-07-16 14:34:49|Paul Kekai Manansala|Re: Conference in London?|
This is an older article, but still interesting.

<http://www.ahram.org.eg/weekly/2000/475/spec2.htm>

Al-Ahram Weekly
30 March - 5 April 2000
Issue No. 475

Through African eyes
By Gamal Nkrumah

There is no end to the symbolism and surprises that Egypt, ancient and contemporary, holds for African Americans. To some, Egypt is an obsession, to others a way of life.

In a beautiful Giza apartment overlooking the Nile, we were sipping tea from glasses, "the Egyptian way," my friend said, stirring a sprig of mint and slipping another teaspoon full of sugar into his glass. His cook, a Nubian who had worked with his mother many years ago in the very same apartment, had prepared us a hearty meal which featured my friend's favourite Egyptian dishes -- stuffed grape leaves, a stew of okra and mutton, rice cooked the Egyptian way, and Umm Ali, a bread and butter pudding topped with nuts, shredded coconut and raisins.

What's in a name? My friend's name is David Graham Du Bois. He is the son of Shirley Graham Du Bois, who was the wife of William Edward Burghardt Du Bois, the effective initiator of the pan-Africanist movement, America's most celebrated black historian and sociologist, and the first African American to be awarded a PhD degree. David spent the most exciting and rewarding years of his life in Egypt. Now 75, he visits the country on average twice a year. He reminisces about the Cairo he came to love with a passion in the 1960s. David Du Bois's novel And Bid Him Sing was set in Cairo, perhaps the only novel written by an African American and focusing on the life of African Americans in the heady 1960s.

So what is it about Egypt that so attracted David? "Maybe it was my then

newfound ability to participate in an active and meaningful way. As a journalist, I could write whatever I wanted, which I couldn't in the United States at the time. Those, you remember, were the McCarthy years. I couldn't write what I wrote in the mainstream media and I couldn't even fully participate in leftist activism in the US. I had just got thrown out of the Communist Party in the US because of my insistence on the primacy of race and colour. They didn't accept that line then. In Egypt, I came to play a constructive role. I was given a free hand to partake in the development of English language publication at the time."

David Du Bois says that he tremendously enjoyed working for The Egyptian Gazette, the Middle East News Agency and Radio Cairo. He equally enjoyed teaching at Cairo University.

A spiritual homeland: Egypt's African American visitors include, clockwise from far left, Malcolm X; Lionel Richie; Louis Armstrong; Mohamed Ali, formerly Cassius Clay; Shirley Graham Du Bois

Born in Seattle, Washington, David himself first visited Cairo in October 1960 and stayed until 1972, when he left the country to study in China. He returned to live here again and for much of the 1980s and early 1990s divided his time between Egypt and the United States, where he teaches at the University of Massachusetts, Amherst. He is now working on his memoirs, which begin with his departure from the US and his new life in Nasser's Egypt. He is very excited about the Ministry of Culture's plan to translate W E B Du Bois's magnum opus, The Souls of Black Folks, for the first time into Arabic. "This is part of a series of globally significant works that the government plans to translate," David Du Bois explains. The introduction to the Arabic edition of The Souls of Black Folks is written by W E B Du Bois.

Du Bois senior visited Egypt once, on his way back to Accra, Ghana, after a visit to Romania in 1962. He never got to meet Egypt's late president Gamal Abdel-Nasser in person, but his widow, Shirley, did meet Nasser at an Afro-Asian women's conference convened in Cairo. Ironically, she was representing Ghana, not America. Toward the end of his life, W E B Du Bois had renounced his American citizenship and taken up Ghanaian nationality. He spent the last few years of his life in Ghana and died at his home in Accra. It was after the February 1966 coup d'état that overthrew the Nkrumah government that his widow left Ghana to take up residence in Nasser's Egypt. Shirley loved the apartment in the Farid Al-Atrash building, a Cairo landmark for as long as it remained the city's tallest building.

"Egypt has been renewing my residence permit and work visa here for nothing -- merely because they know who I am and appreciate what I am doing. Egypt, too, is Africa," Mrs Du Bois wrote in July 1970 to her friend Kwame Nkrumah, then living in exile in Conakry, Guinea. She was grateful that Egypt had offered her sanctuary at a critical moment of her life. She realised that it was a difficult time for Egypt itself, which was experiencing the painful aftereffects of the 1967 War. "I was with her most of the time during the last year of her life, when she was hospitalised in Beijing. I came back frequently to Cairo and then returned to be with her in Beijing," David mused. "She left Egypt for the last time in the Christmas of 1976."

Egypt has changed beyond recognition since then, and so has the lot of African Americans. African American hairstyles quickly come into vogue on Cairene streets, and African American street fashion is popular among a broad swathe of Egypt's youth. But attitudes are changing, especially among the children of the country's wealthy elites. Some have now picked up a few of the derogatory terms used against blacks in the US. Perhaps it is the negative influence of Hollywood?

In June 1964, the legendary Malcolm X founded the Organisation of African American Unity (OAAU). Shortly afterwards, Malcolm X went on an extensive tour of Africa and the Middle East, beginning with a visit to Cairo, where the second summit meeting of the Organisation of African Unity was being convened from 17 to 21 July 1964. Malcolm's main aim was to highlight racial problems in America at the time. During his welcoming address, Nasser made specific reference to the condition of African Americans, and hailed the then recently passed Civil Rights Act of 1964. Malcolm X was accepted as an observer at the OAU summit and in this capacity was permitted to submit an eight-page memorandum urging African support for the African American civil rights struggle. He urged African leaders to internationalise the plight of African Americans and bring the issue before the UN. Malcolm delivered his memorandum on 17 July, a day before what later became known as the "Harlem riots", which rocked New York that summer. African American director Spike Lee filmed most of the Middle Eastern scenes, including many Hajj shots, of his film Malcolm X in Egypt, but the symbolic significance of Malcolm X's visit hardly featured.

Then, of course, there are other less internationally renowned, perfectly ordinary, African Americans who have the same infatuation with Egypt. Take my friend Karen, from Oakland, California. We met on the Internet a couple of years ago, and discovered a mutual passion for Ancient Egypt, especially the pre-dynastic and early dynastic periods. Karen has been visiting Egypt regularly for over a decade now, and her fascination with the country has not subsided. In the past couple of years she has been here on average twice or thrice a year. She comes in all seasons, and Aswan is her favourite city. "Don't laugh at me, but I feel it is a powerful metaphysical force that attracts me to this place, and pulls me, like with the full force of a magnet," she hesitatingly explains. Every time she returns, she learns something new and loves Egypt, KMT as she calls it, more. Karen cannot stay in Egypt longer than two weeks at a time because she must take care of her 36-year-old daughter Kim, who is terminally ill. But she saves up and makes sure that she returns year after year.

Manu Ampim, a historian specialising in Ancient Egypt at the San Francisco African American Historical and Cultural Society, California, has conducted independent research on ancient Egypt and is a frequent visitor to Egypt. He lectures about KMT, or Ancient Egypt, in the US and when I met him in California he outlined some of the theories he elaborates in his Egypt As A Black Civilisation: The Counter School, published in 1992. This work, he explains, was the first part of his two-volume Critical Issues in the Current Africentric Movement. He returns to Egypt regularly because he believes that its ancient treasures are central to his cultural identity as an Africentrist in America today.

Another outspoken Africentrist closely associated with Egypt is Dr Yosef Ben Jochanan, popularly known as Dr Ben, who has lived with his Egyptian wife near his beloved Giza Pyramids for the past four decades. He speaks passionately of the importance of celebrating Africa's past as embodied in Ancient Egyptian and Nubian remains. The scholar, who flies to the US at least once a year, was until quite recently one of the most popular public speakers on the glories of Africa's, and Egypt's, past. Born in 1917, he is a prolific writer; his most widely-read works include Africa: Mother of 'Western Civilisation' (1971) and Black Man of the Nile and His Family (1972).

It is in part because of the works of Manu Ampim, Dr Ben and others that many African Americans have flocked to Egypt in the past few decades to rediscover their historical roots. There are now several tour operators and travel agencies that cater specifically to African Americans interested in Egypt. Akbar Mohamed, of the Nation of Islam, is a frequent visitor to Egypt who runs one such travel agencies from St Louis, Missouri. He brings in ever increasing numbers of African Americans, not all of whom are associated with the Nation of Islam. "It is a growing market, and we target the youth and the elderly who want to have the trip of a lifetime, and perhaps come again next year," he

explained.

Then of course, there are African Americans like David Snipes, who are not particularly political in an activist sense. David moved to Cairo from New York in 1994, and he does not see himself moving back to the States permanently in the foreseeable future. After a spell at Al-Ahram Weekly, he now edits Sports and Fitness and He magazine. He first came to Egypt for adventure and fun. He is by no means religious, yet he was inspired enough to live in Cairo's popular Al-Wayli district for a couple of years and eventually convert to Islam. His experience is fairly typical of many African-Americans who have frequented Egypt over the past four decades and made Cairo their home. "That experience of living in Al-Wayli among ordinary Egyptians was the best thing I could have done. The poorer Egyptians are more down to earth and practically colour-blind. I was living among families some of whose members were much darker than I was. So you had a brother who was real dark and another who was white, and all shades in between." That, in a nutshell, is partly why many African Americans feel at home in Egypt. In this respect, Egypt is nothing like the US.

So why does David Snipes, like so many other African Americans, stay on?

He thinks for a minute: "Here, more than in the US, you are judged by your abilities, rather than your colour. Yes, there might be some racial prejudice, but it is on a much lesser scale than in the US. Here I don't stick out too much in the crowd. I blend in, and when I am with white Americans, people assume that I am their Egyptian or Sudanese tour guide. One is constantly conscious of colour in the US. In Egypt, one is not constantly reminded of being black."

Indeed, this seems to be the recurring theme of African Americans in Egypt. Whether casual visitors or old-timers, African Americans feel at home in Egypt. "Cairo is probably one of the best examples for the American Negro. More so than any other city on the African continent, the people of Cairo look like American Negroes -- in the sense that we have all complexions, we range from the darkest black to lightest light, and here in Cairo, it is the same thing; and throughout Egypt, it is the same thing. All of the complexions are blended together here in a truly harmonious society. You know, if ever a people should know how to practice brotherhood, it is the American Negro and it is the people of Egypt. Negroes just can't judge each other according to colour, because we are all colours, and all complexions." So spoke Malcolm X in Cairo in 1964.

weeklyweb@ahram.org.eg

[360]2001-07-16 14:57:07|Paul Kekai Manansala|Re: Conference in London?|

Sorry for posting that article in Karen's thread.

I meant to post an event that might be related to the London conference.

OCTOBER 2001

October 1-6, 2001

12a Rassegna Internazionale del Cinema Archeologico, Rovereto
Rovereto, Italy

"Ancient Asian and African Civilizations--A Fundamental Heritage of Human History" is the main theme of this annual festival of recent productions about all aspects of archaeology and associated subjects. Submissions falling within established guidelines will be considered for the fifth Paolo Orsi Prize. Established in 1990. Began programming archaeology-awareness events in collaboration with Archeologia Viva magazine in 1995.

Contact: Dario Di Blasi, Director, Museo Civico, Largo S. Caterina 43,
38068 Rovereto (TN), Italy, Tel. (39.464) 439.055, FAX: (39.464)
439.487, e-mail: museo@museocivico.rovereto.tn.it, website:
www.museocivico.rovereto.tn.it/MCCRica/All/rassegna.htm
[361]2001-07-17 07:05:06[Fiya Burn]FWD: Iraqis uncover ancient temple|
No actual relation to the listserv topic.
but its still interesting archaeology.

DG

July 16 Iraqi archaeologists say they have
discovered an ancient temple and two winged
lions dating back nearly 3,000 years in the ancient
Assyrian city of Nimrud in northern Iraq.

CUNEIFORM WRITING on the two lions indicate
that they date back to the reign of King Ashurnasirpal II,
who ruled the Assyrian Empire during the 9th century B.C.
The writing also indicated that the building was the temple of
Ishtar, ancient Iraqi goddess of love and war.

"Iraqi excavators have discovered in the site between
the Ziggurat of Nimrud and Ashurnasirpal II's Palace, a
building with two winged bulls or lions at its entrance gate,"
Khalil Ibrahim, head of Iraq's Antiquities Department, told
Reuters.

The upper parts of the two winged lions have been
damaged but still stand proudly at the building's entrance.
"The nearly 3,000-year-old huge sculptures stand at an
entrance gate of a building that opens onto a big hall and an
inner gate that leads to a big open courtyard," said the head
of the Nimrud excavation team, Muzahim Al-Zawba'i.

He said the courtyard floor was covered by bricks, some
of which had texts in cuneiform mentioning Ashurnasirpal II.
Nimrud, one of the four great cities of Assyria, is 23
miles to the southeast of Mosul on the east bank of the Tigris.

It was from here that Ashurnasirpal II (883-859 B.C.), and
his son Shalmaneser III (858-824 B.C.), who constructed the
ziggurat and a neighboring temple, ruled a great empire.

<http://www.msnbc.com/news/601307.asp>
[362]2001-07-17 07:47:29[kcamm23063@aol.com]Re: Conference in London?
Paul, unless I am missing something, what does this article have to do with
the "Conference in London?"

Karen

In a message dated 7/17/01 3:14:21 AM Pacific Daylight Time, kekai@jps.net
writes:

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<http://www.ahram.org.eg/weekly/2000/475/spec2.htm>

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weeklyweb@ahram.org.eg

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[363|2001-07-17 10:17:59|kcamm23063@aol.com|Re: Conference in London?|
Thank you, Paul. I hope my friend is not getting this conference mixed up with London, as it does sound similar. I plan to be in London in October, and if there is a conference on ancient civilizations being held there, I would like to catch a bit of it. My friend did mention that the ancient Mayan civilization was to be included in the London conference, also. I am still waiting for him to get back to me with more info, which I will gladly share with the group.

Karen

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OCTOBER 2001

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12a Rassegna Internazionale del Cinema Archeologico, Rovereto
Rovereto, Italy

"Ancient Asian and African Civilizations--A Fundamental Heritage of Human History" is the main theme of this annual festival of recent productions about all aspects of archaeology and associated subjects. Submissions falling within established guidelines will be considered for the fifth Paolo Orsi Prize. Established in 1990. Began programming archaeology-awareness events in collaboration with Archeologia Viva magazine in 1995.

Contact: Dario Di Blasi, Director, Museo Civico, Largo S. Caterina 43, 38068 Rovereto (TN), Italy. Tel. (39.464) 439.055, FAX: (39.464) 439.487, e-mail: museo@museocivico.rovereto.tn.it, website: www.museocivico.rovereto.tn.it/MCCRica/All/rassegna.htm

Forward Ever; Backward Never!

Karen-Yaa
|364|2001-07-19 14:13:44|kekai@jps.net|Geologist claims flooding sank ancient Egyptian cities|
<http://crn.com>

Geologist claims flooding sank ancient Egyptian cities
July 19, 2001 Posted: 12:07 AM HKT (1607 GMT)

NEW YORK (AP) -- A new study says that Nile flooding -- not earthquakes -- sank two ancient cities recently discovered just off Egypt's Mediterranean coast.

The cities of Canopus and Herakleion were found in about 25 feet (7.5 meters) of water in Abu Qir Bay, east of Alexandria, in a discovery announced last year. They had thrived during Greek and Byzantine times, and were later the setting of conflicts between Christianity and pagan religions.

Then during the 8th century A.D. they suddenly disappeared.

In Thursday's issue of the journal Nature, geologist Jean-Daniel Stanley of the Smithsonian Institution in Washington and two colleagues from the European Institute of Nautical Archaeology in Paris argue that flooding did the cities in.

When the cities were first discovered, archaeologists had assumed that an earthquake sent them to their watery end. Stanford University geologist Amos Nur, who has also studied the site, still prefers that theory.

"We have identified three earthquakes that probably devastated the city in the 8th century," Nur said.

But Stanley insists that flooding is a better explanation, even though it is an earthquake-prone area.

Herakleion and Canopus were built on extremely marshy ground at the mouth of the Nile Delta. When a particularly severe Nile flood occurred in 741 or 742 -- about the time that the cities are thought to have slipped beneath the waves -- they were primed for destruction, Stanley said.

He theorizes that the floodwaters compressed the soft ground beneath the cities, causing underground mud flows and even squirting some up through cracks. Buildings would have toppled. If the cities' foundations became unstable enough, they could have slid completely into the sea.

"Phenomena like this are known. It's just that usually there aren't cities built on the edges of deltas," Stanley said.

Even so, Nur favors shaking as the destructive force. Earthquakes are known to liquefy saturated soil. So if a quake shook the mud beneath Canopus and Herakleion, they easily could have slid into the sea, Nur said.

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|365|2001-07-23 00:00:19|Paul Kekai Manansala|The riddle of Egypt's ghost cities is solved by the Smithsonian|
<http://www.ekathimerini.com/news/content.asp?aid=90970>

The riddle of Egypt's ghost cities is solved by the Smithsonian

REUTERS
The statue of the goddess Isis sits on display on a barge in an Alexandria naval base, June 7. Statues, sunken ships, gold coins and jewelry are among the submerged treasures that French marine archaeologist Frank Goddio has uncovered in the ancient submerged city of Herakleion off the coast of Alexandria.

PARIS (AFP) - Two lost cities of ancient Egypt, rediscovered after being submerged for more than a millennium, fought a losing battle against the Nile before being overwhelmed by the mighty river.

The cities of Menouthis and Thonis - also known as Eastern Canopus and Herakleion - have inspired and bemused archaeologists for centuries.

Coins, plays and other papyrus texts written in Greek and Latin point to the existence of two cities at the mouth of the Nile that existed from the time of the Pharaohs, becoming thriving trading posts with a reputation for immorality and luxuriant living.

Then, in the late first millennium AD, the cities suddenly disappeared from all record, leaving the world to muse on their fate.

Experts speculated the cause could have been a sudden catastrophe - rising seas, perhaps, subsidence or an earthquake.

The riddle of the ghost cities now appears to have been solved, thanks to detective work by a team from the Museum of Natural History, at the Smithsonian Institution in Washington.

Their research was published yesterday in the British scientific weekly, Nature.

The researchers analyzed sonar and other scans of the seabed at the sites of the two cities, whose extensive ruins, along with a treasure trove of statues, jewellery and coins, were discovered by divers in 1999, seven meters (23 feet) below the waves in the Bay of Aboukir.

They also looked at core samples of sediment along the northwestern Nile delta, to build up a picture of how the river's course changed over the ages.

This showed that the western (or Canopic) branch of the Nile shifted, migrating from east to west and then back to east.

At the ruins themselves, marsh mud lay below a thin, recently deposited surface of sea sand and shells.

This points to cities that at the time lay on the banks of the Nile, built on soil that was soft and easily washed away, prey to the moods of the great river, the scientists say.

The evidence suggests long years of worry, as fields gradually eroded away and the subsoil opened up around buildings, research leader Jean-Daniel Stanley told AFP.

"They must have known something was seriously wrong, especially at the annual flooding of the Nile," he said.

Trenches were found to have been dug around the most valued buildings, the temples, and filled with beach and dune sand and lined with bulrush mats in an attempt to fill the subsoil cracks and keep the river at bay.

All was in vain.

In the mid-eighth century AD - the best bet is 741 or 742 - the Nile spat its wrath, rising more than a meter (3.25 feet) above its usual flood peak.

Its churning waters overwhelmed the cities' flimsy defenses, washed away the buildings' foundations and then covered them forever as the river permanently shifted course.

"We attribute Canopic riverbank failure to local weighting by turbulent, sediment-rich Nile waters being suddenly added upon the soft, organic-rich physically unstable muds," the authors say.

An earthquake can be ruled out because there is no record of a temblor in Egypt at this time, they add.

"Structural failure of the cities that were once positioned on the river banks and their submergence... are best explained by sediment failure triggered by flooding of the Nile as recently as 1,250 years ago."
[366]2001-07-24 11:35:43|John A. Clarke|Pictures are worth a thousand words...Ancient Egypt|
Greetings Paul and fellow Ta-Seti members,

I apologize for being in lurker-mode. I think it's time to surface. It would great to compile a visual archive of all the pictures we have regarding Ancient Egypt, something we could point directly too in addition to cited works. Do we already have one? If not, can we create it?

Regards,

John

P.S. Paul, it's a great pleasure to see what you have created. This is the beginning of something much greater.
[367]2001-07-24 11:39:10|John A. Clarke|Re: Question- The Gods of Nubia|
What Modern region(s) encompass Ta-Seti? What is the origin of the name?

Regards,

John

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> One of the most important gods
> associated with Nubia south of Ta-Seti
> was Ra-horakhuti, the patron deity of
> Pharaoh and the royal family.
>
> When I have time I will try
> and dig up some info on specific
> Nubian gods. You might want to
> track down the works of P.
> Shinnie.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>
>
>
>
> Fiya Burn wrote:
>>
>> I might have asked this already,
>> but here goes again if I did...
>>
>> Does anyone know of any research
>> on NUBIAN gods?
>>
>> I've tried to find information on Nubian
>> gods, but without too much success I know
>> Nubia shared a great deal of deities with
>> Egypt. And if the name of this listserv stands
>> up to scrutiny, Heru/Horus himself may come up
>> the Nile from Nubia and into Egypt.
>>
>> I also know of the lion headed Ampedak who
>> is often tri-faced in numerous depictions from Napatan
>> and Meroitic art.
>>
>> But I don't know of too many others.

>>
>> I've seen statues of an elephant *some* believe is
>> also an un-named god. Has anyone confirmed or
>> named it yet?
>>
>> What about Merwl? Is that just the Nubian name
>> for Horus/Heru or another deity?
>>
>> Beyond the pantheon of Egyptian gods which
>> end up in Nubia (Amun, etc.) does anyone know
>> of *distinctly* Nubian deities? Are there certain
>> Egyptian deities with Nubian or southern links (I know
>> both Horus/Heru and Sekhmet are mentioned as having
>> spent time in Nubia)? Do we know of any (besides
>> Horus/Heru) who may have *originated* in Nubia?
>> And going back to Ampedak...is there any relation
>> between him and Egyptian Aker lions or symbolism
>> of lions associated with the pharaoh?
>>
>> Okay...alot of questions...but really I'm looking for any
>> *general* source matter that might shed light on the entire
>> topic.
>>
>> Thanks in advance.
>>
>> DG
>>
>> To unsubscribe from this group, send an email to:
>> Ta_Seti-unsubscribe@y...
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>--
> Check out <http://AsiaPacificUniverse.com/>

[368]2001-07-24 18:25:14|Paul Kekai Manansala|Re: Pictures are worth a thousand words...Ancient Egypt|
Hello John,

"John A. Clarke" wrote:

>
> Greetings Paul and fellow Ta-Seti members,
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> I apologize for being in lurker-mode. I think it's time to surface.
> It would great to compile a visual archive of all the pictures we have
> regarding Ancient Egypt, something we could point directly too in
> addition to cited works. Do we already have one? If not, can we
> create it?
>

The group setup allows members to uplad images to the site's servers.
There is a maximum byte allowance (20.48 megabytes), so file size should
be restrained to what is needed to get the point across.

Anyone who wants to upload a file should click on the "Files" link on
the homepage and then select "Add File."

So far there is one image file at this location. I encourage other
members to contribute.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--
Check out <http://AsiaPacificUniverse.com/>
[369]2001-07-25 08:07:25[John A. Clarke|Re: Pictures are worth a thousand words...Ancient Egypt|
Thanks Paul,

If we need more space, I have a server that we could ftp pictures too.
The pictures would also be web accessible, since I do have a web
server on that server as well.

Regards,

John

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> Check out <http://AsiaPacificUniverse.com/>

[370]2001-07-25 08:12:10[John A. Clarke|Re: Pictures are worth a thousand words...Ancient Egypt|
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

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>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

I like the website.

Regards,

John

>
> --
> Check out <http://AsiaPacificUniverse.com/>

[371]2001-07-25 08:34:17|Paul Kekai Manansala|Re: Pictures are worth a thousand words...Ancient Egypt|
Thanks John, I also have about 4 or 5 megabytes on my account that
I can donate to the gallery in case we need it.

There also have been rumors that Yahoo may begin charging for this
service. I have been looking into alternative hosts in case these
rumors become reality.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

"John A. Clarke" wrote:

>
> Thanks Paul,
>
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>
> Regards,
>
> John
>
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>> <http://www.jps.net/kabalen/afro.htm>
>>
>> --
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>
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> Ta_Seti-unsubscribe@yahoogroups.com
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[372]2001-07-26 09:55:34|Paul Kekai Manansala|Fwd: Controversy Erupts Over Return of Aksum Obelisk|
Controversy Erupts Over Return of Aksum Obelisk

UN Integrated Regional Information Network

July 24, 2001
Posted to the web July 24, 2001

Nairobi

The Ethiopian government has reacted angrily to remarks last week by an Italian government official who opposes the return to Ethiopia of an ancient stone obelisk, taken to Rome in 1937 on the orders of the Italian fascist dictator, Benito Mussolini. Reports in the Milan daily 'Corriere della Sera' quote Vittorio Sgardì, deputy minister in the Italian ministry of culture and a leading art critic, as saying the obelisk had been in Italy so long it was now a "naturalized citizen". The 24-metre high obelisk was cut into three pieces and shipped to Rome following the Italian invasion of Ethiopia. It was erected in Rome's Piazza di Porta Capena, in front of what was then the colonial ministry - now the headquarters of the United Nations Food and Agriculture Organisation.

As a signatory of the 1947 United Nations treaty, Italy was obligated to return property looted from Ethiopia during the fascist occupation within 18 months, but despite years of lobbying it was not until April 1997 that the Italian government signed an agreement with Addis Ababa pledging to return the obelisk to its original site in Aksum, northern Ethiopia. The outbreak of war between Ethiopia and Eritrea in May 1998 is said to have delayed the return of the monument, but following a visit to Addis Ababa by an Italian government official in December last year, the Ethiopian government said it expected the return to take place within the year.

However, according to Sgali, returning the obelisk to Ethiopia would be inappropriate, as "at its age it would arrive broken". Instead, Italy should spend the money allotted for the move to repair other obelisks still in Ethiopia, the Italian news agency ANSA, quotes him as saying. The Aksum Obelisk is the tallest of three carved stone stelae dating back to the Aksumite kingdom, which reached the height of its wealth and influence 3,000 years ago. Studies sponsored by the UN have already recommended how the monument should be transported back to Ethiopia and restored to its original site.

The Ethiopian foreign ministry said in a statement on 21 July that it was "surprised and saddened" by the reports that Italy would not return the obelisk. Girum Abay, acting director of the European and American department of the ministry, told the state-run Ethiopian News Agency that as a signatory to the 1947 treaty, Italy had international

obligations to return the obelisk to its rightful owner. "The Aksum Obelisk is the property of Ethiopia," Girum said.

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| 373|2001-07-26 21:35:09|Paul Kekai Manansala|Fwd: Ancient Egyptians knew fish-cultivation long ago |
<http://www.us.sis.gov.eg/online/html4/o250721e.htm>

July 25, 2001
Ancient Egyptians knew fish-cultivation long ago

The ancient Egyptians practiced fish-growing and used very high-leveled basins in the process. This was found out by an Egyptian excavation expedition near Mariout Lake, Borg el-Arab, off Alexandria.

The discovered basin is a stone rectangular. The northern side of the basin is 13.5 m. long while the southern side is 130 m. long, 80 cm. wide and 80 cm. high.

There are 14 holes at the bottom of the basin that run towards the southern side. The western wall of the basin is 8.5 m. long and 70 cm. high and 1.10 m. wide and the eastern wall is 8.5 m. long, 70 cm. high and 1.10 m. wide.

Professor of fish-cultivation and head of fish growing and feeding in Alexandria National High Institute for Sea Sciences and Fisheries, Dr. Soliman Hamed Abdul Rahman stressed that the dimensions of basin prove that it was used as a fish incubator.

The holes in the basin were use to allow female fish to lay their eggs among the broken parts of pottery pots. This is the best way for fish-cultivation.
| 374|2001-07-29 10:28:11|jamneht@hotmail.com|Queen Nefertari's head flown back home |
<http://www.arabia.com/life/article/english/0.1690.58473.00.html>

Queen Nefertari's head flown back home

The life-sized stone head of the 19th dynasty queen, stolen in 1992 or 1993, was flown back to Egypt from London

July 29, 2001, 08:30 AM
CAIRO (AFP)

The 3,000 year-old gray granite head of an Egyptian queen, probably Queen Nefertari, and papyrus scrolls were flown back to Egypt from London early Saturday following the discovery that they were stolen in the 1990s.

The artifacts were stolen from Egypt in one of the country's biggest antiquities smuggling cases and recovered in Britain with the help of Scotland Yard, an antiquities official said.

The life-sized stone head of the 19th dynasty queen (1295-1106 BC), and six worn pieces of papyrus from the later Greco-Roman period were brought back to Egypt by Gaballah Ali Gaballah, secretary general of the Supreme Council of Antiquities.

"We believe she was Queen Nefertari herself on stylistic grounds," Gaballah told reporters at the VIP lounge in Cairo airport, holding an attache case with the papyrus and standing next to a wooden crate containing the statue head.

Nefertari was married to the Pharaoh, Rameses II.

Though her exact identity was not certain, Gaballah dismissed earlier suggestions that the statue represented a Queen Merit, of which he said there is no record anyway.

Egyptian police then escorted the head and the papyrus scrolls, bearing demotic, Greek and Coptic script, to the Egyptian Museum in downtown Cairo, which was to open to tourists later in the day.

The head was stolen from a storage area in Saqqara, just south of Cairo, in 1992 or 1993, Gaballah said. "To be smuggled out of Egypt, the head was faked so that it would look modern, it would look as if it was a replica. But of course that was proven wrong," following testing at the British Museum in London, Gaballah said.

Nine Egyptians, including members of the Supreme Council of Antiquities, were tried in 1997 in Cairo in connection with the case and sentenced to forced labor terms running from five to 15 years.

Jonathan Tokeley-Parry, an art restorer from the English county of Devon, was meanwhile sentenced in Britain to six years in prison for his role in the network.

Some other artifacts stolen by the ring have already been brought back to Egypt and Gaballah said he was expecting the return soon of a head representing a pharaoh.

Egypt has, in the last few years, recovered stolen antiquities from Jordan and Tunisia and is now seeking the return of stolen artifacts from New York.

"The most important thing here is the principle of the matter, that if something is stolen from you, you never give up," despite all the legal and other costs, Gaballah said.

© 2001 AFP
|375|2001-07-29 13:11:12|kekai@jps.net|(no subject)|
I'm going to post as many of Gamal Nkrumah's articles from Al-Ahram as I can get a hold of.

Although some of these are quite old by now, they are interesting in that they are published (online at least) by the largest newspaper in Egypt and the Arab World.

One question about the article though. It states that Dr. Cheikh Anta Diop was not conventionally trained as an 'Egyptologist.' Then it goes on to mention his doctorate that dealt specifically with the culture of ancient Egypt and its relation to Africa as a whole.

What is the definition of 'Egyptologist?' Apparently Diop had to conclude a certain amount of course work and peer-reviewed research before his doctorate was accepted. That would mean that he was a trained Egyptologist albeit as a second career.

<http://www.ahram.org.eg/weekly/1999/428/tr3.htm>

Egypt's African connection
By Gamal Nkrumah

There has always been something seductive about Egypt. But to Afrocentrics, the many mainly African American scholars who prefer to view history from an African-centred perspective, the fascination with Egypt is coloured by an obsession with the racial make-up of Ancient Egypt. Names can often be contentious. And none more so to today's self-styled Afrocentrics, than Egypt. Afrocentrics never refer to Ancient Egypt by the Greek derived name. They prefer Kemet, or KMT -- the 'Black Land' -- the word the Ancient Egyptians themselves used to describe their country. While the vast majority of

Egyptologists would tell you that Kemet refers to the black soil of the Nile Valley, Afrocentrists claim that it refers to the colour of the inhabitants of the Nile Valley in much the same sense as contemporary Sudan refers to the colour of its people.

Perhaps the most influential figure in the development of Afrocentric thought is the Senegalese historian Sheikh Anta Diop. A mathematician and nuclear physicist, Diop was not conventionally trained as an Egyptologist, and so his views and works were harshly criticised, and often summarily dismissed, by mainstream scholars in the discipline. "I noticed that whenever a black showed the slightest interest in things Egyptian, whites would actually begin to tremble," Diop once wrote. From the Sorbonne, Paris, Diop's doctorate was awarded after much controversy and initial rejection. For Diop, these were telling signs that he was on the right track.

According to Diop, the Pharaoh Djoser was a "typical Negro", Khufu resembled the "contemporary Cameroonian type" and the Sphinx has a "typical Negro profile... it is neither Hellene nor Semite: it is Bantu". After being active in the black radical group Présence Africaine in Paris, Diop returned to his native Senegal to head the radiocarbon laboratory at the Fundamental Institute of Black Africa (IFAN) in Dakar, the Senegalese capital. There he came up with a series of books that were to form the theoretical foundation of Afrocentric thought on Ancient Egypt.

Diop's The African Origin of Civilisation has become the Bible of Afrocentrics. Strangely enough, his thesis that ancient Greece, a euphemism for all European civilisation, borrowed extensively from an antecedent African-Egyptian culture was vigorously taken up by Martin Bernal, a white scholar, when he came up in 1987 with a bombshell, Black Athena, that threw the academic world of classical studies into a terrible tizz.

Diop was mentor to many Afrocentrists. While continental Africans, like the Congolese historical linguist Théophile Obenga, eagerly picked up Diop's mantle after his death in 1986, it was African American scholars who vindicated Diop with a vengeance: Afrocentrists Molefi Asante, John Hendrik Clarke, Yosef Ben-Jochannan and Maulana Ron Karenga drew inspiration from Diop. Their main purpose in studying and writing about Ancient Egypt was polemic and political. Another especially venerated and influential father-figure of Afrocentricity is Chancellor Williams whose The Destruction of Black Civilisation sensationally charted the supposedly systematic infiltration and ultimate conquest of a black African Pharaonic Egypt by hordes of Asiatic, Semitic and European invaders starting with the Hyksos, Greeks and Romans and ending with the Arabs, Turks and Western powers.

[376]2001-07-29 16:43:07|kcamm23063@aol.com|Re: (unknown)|
I shall forward this message to Dr. Gamal Nkrumah with the hopes that he will be interested in joining this list and make direct contributions from time to time. Gamal, too, is an Egyptologist (although his doctorate is in political science). Also, I am sure he will be elated to know that his articles will be posted to this list.

To my (limited) knowledge, in Egypt, Egyptologists do not have to have any degree, as many of the government-tested tour guides are Egyptologists by title.

Karen

In a message dated 7/29/01 1:12:03 PM Pacific Daylight Time, kekai@jps.net writes:

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According to Diop, the Pharaoh Djoser was a "typical Negro", Khufu resembled the "contemporary Cameroonian type" and the Sphinx has a "typical Negro profile... it is neither Hellene nor Semite: it is Bantu". After being active in the black radical group Présence Africaine in Paris, Diop returned to his native Senegal to head the radiocarbon laboratory at the Fundamental Institute of Black Africa (IFAN) in Dakar, the Senegalese capital. There he came up with a series of books that were to form the theoretical foundation of Afrocentric thought on Ancient Egypt.

Diop's The African Origin of Civilisation has become the Bible of Afrocentrics. Strangely enough, his thesis that ancient Greece, a euphemism for all European civilisation, borrowed extensively from an antecedent African-Egyptian culture was vigorously taken up by Martin Bernal, a white scholar, when he came up in 1987 with a bombshell, Black Athena, that threw the academic world of classical studies into a terrible tizz.

Diop was mentor to many Afrocentrists. While continental Africans, like the Congolese historical linguist Théophile Obenga, eagerly picked up Diop's mantle after his death in 1986, it was African American scholars who vindicated Diop with a vengeance: Afrocentrists Molefi Asante, John Hendrik Clarke, Yosef Ben-Jochannan and Maulana Ron Karenga drew inspiration from Diop. Their main purpose in studying and writing about Ancient Egypt was polemic and political. Another especially venerated and influential father-figure of Afrocentricity is Chancellor Williams whose The Destruction of Black Civilisation sensationally charted the supposedly systematic infiltration and ultimate conquest of a black African Pharaonic Egypt by hordes of Asiatic, Semitic and European invaders starting with the Hyksos, Greeks and Romans and ending with the Arabs, Turks and Western powers.

Forward Ever; Backward Never!
Karen-Yaa

| 377|2001-07-30 10:46:31|Paul Kekai Manansala|Fwd: Egypt before the Pharaohs|
Thanks in advance to Karen for contacting Dr.
Nkrumah.

Al-Ahram Weekly On-line
16 - 22 November 2000
Issue No.508

Egypt before the Pharaohs
By Gamal Nkrumah

Dynastic Egypt, the classical "Two Lands" of the Pharaohs, did not miraculously spring fully ordered in all its fabled splendour. It took some five millennia before 3,500 BC for the inhabitants of the Nile Valley and Delta of Egypt to reach the cultural attainments now instantly and universally recognisable as unique to dynastic Egypt. There is abundant archaeological evidence of several predynastic kingdoms in Upper Egypt. It is commonly acknowledged that at least rudimentary political structures existed in Upper Egypt about 7,000 years ago. Because of the rise in the water table, it is rather more difficult to ascertain whether similar kingdoms existed in the Delta.

So, who were the people whose culture laid the seeds of the very first nation-state in recorded history? There is scarce, but categorical, evidence of very ancient human presence in Nubia and Upper Egypt. Early Paleolithic -- Stone Age -- hand axes believed to be over 70,000 years old were found in the vicinity of Abu Simbel, Nubia. But skeletal remains dating to that very distant past are yet to be discovered. How and why did the Nile Valley's Neolithic, or late Stone Age, hunter-gatherers who had started experimenting with agriculture and animal husbandry, so rapidly progress to urbanisation and state formation at a time when the rest of humanity slumbered in prehistory? A precise answer is still a matter of conjecture.

However, Egyptologists all agree that the bounty of the lush Nile Valley was instrumental to the luxuriant flowering of Ancient Egypt. The Sahara was not always a desolate wasteland. Some 10,000 years ago, the Sahara received considerably more rain than it does today, permitting a savanna-like vegetation of open grasslands peppered with shrubs and trees, much like the East African plains of today. And, like their modern counterpart in East Africa, the Sahara was teeming with game and nomadic people who herded cattle -- perhaps the first to do so in all of Africa -- and roamed the savanna in search of grazing land. For watering cattle, they congregated along the banks of lakes. One such former lake is Nabta Playa -- a mere 45 kilometres west of Ramses II's temple of Abu Simbel. Today the site where these people performed their religious rituals is marked by a circle of small upright stone slabs only four metres in diameter. The curious circle looks like a miniature replica of England's Stonehenge except that it was set up some 2,000 years earlier. Perhaps, these nomadic Saharan people were the ancestors of the early Nile Valley inhabitants?

There is evidence to suggest that around 6,000 years ago, these nomadic desert-dwellers left the Sahara Desert as it turned into the barren waste it now is and journeyed towards the life-giving waters of the River Nile and the lush Valley where first they practised hunting and gathering and gradually with the annual inundation that occurred every summer, year after year, they turned to settled agriculture. It seems that they journeyed along the tributaries of the Nile or wadi, today's dried-up watercourses, until they reached the banks of the great river itself. The cultural remains of these prehistoric people can be traced in places like Wadi Es-Sebua, Abu Simbel and Toshka, 160 kilometres south of Aswan.

Nevertheless, the earliest human skeletal remains in Egypt's Nile Valley were found in Jabal Sahaba, Nubia, and is some 12,000 years old. An excellent venue, therefore, in which to kick-start an exploration of predynastic cultural remains is the Nubian Museum of Aswan. The impetus for early predynastic cultural advancement in all probability came from the Khartoum Mesolithic people around 6,000 BC. These were the first people to domesticate cattle and cultivate cereal crops in the Nile Valley. In the Nubian Museum, Aswan, you can sample some of the ceramics, decorated ostrich-eggs and rock-carvings of these predynastic people. The principal material remains of these people are their stone

tools, jewellery and numerous rock paintings, showing the animals they hunted. (See exhibition zones C, D and E, which display an interesting array of tools, utensils and handicrafts of the earliest inhabitants of the Nile Valley.)

The cultural influences of the Khartoum Mesolithic people appear to have drifted northwards, along the banks of the River Nile, into Lower Nubia and Upper Egypt over the next millennium. In the process, the Mesolithic cultures evolved into more advanced Neolithic culture. Between 5,500 BC and 3,100 BC, a number of successive Neolithic cultures in both Lower Egypt and, especially, Upper Egypt evolved into large, hierarchical and well organised communities. They excelled in the crafts of basketry, weaving, the tanning of animal hides and their pottery in particular was of outstanding quality. These cultures were the forerunners of dynastic Egypt. Many of the cultural features that later came to characterise dynastic Egypt originated first in predynastic Egypt. In the last stages of predynastic Egypt, sometimes referred to in literature as protodynastic Egypt, predynastic culture resembled dynastic, especially Old Kingdom, culture in more ways than one. Predynastic culture was fast acquiring those specificities that we today instantly recognise as characteristic of dynastic Egypt: an obsession with tombs and the afterlife, a preponderance of animal deities, a centralised government and the appurtenances of statehood, the first etchings of hieroglyphics, royal symbols and religious iconography. The provincial administrative divisions in dynastic times, which the Greeks called nomes, perhaps even represented the clan totems or fetishes of predynastic Egypt. Against this backdrop emerged the earliest urbanised societies in the world.

In the late Paleolithic period, from 25,000 BC, Egypt was inhabited by egalitarian nomadic bands who lived in small temporary camps close to the Nile and depended for their survival on hunting and fishing. Their material means of existence differed little from similar groups of Stone Age hunter-gatherers the world over. Beginning in 5,500 BC, Egypt's nomadic bands began to build permanent settlements focused around agriculture, particularly the growing of cereal grains like wheat and barley. By the Neolithic period, the trend towards the establishment of more settled societies accelerated to such an extent that these people began to boldly experiment with stone, mud, metals, wood and leather to produce useful household utensils and artifacts.

The first nomadic tribesmen dwelt in temporary camps of reed or grass huts and moved with the seasons. They appeared to be acutely aware of the ebbing and subsiding of the Nile and sensibly built settlements that avoided the inundation. The mound, so prominent a feature in the creation myths and legends of dynastic Egypt, must have assumed special importance in predynastic times. The people, however, came in close proximity to the river in spite of the annual flood because it was a rich source of food. Later, they discovered that it was not only their lifeline, but a convenient highway as well. Most of their settlements were located at the edge of the floodplain. Rock-shelters were also used, and towards the end of the fourth millennium BC permanent settlements, on mounds, had become the norm. Very occasionally, the settlements even had one or two stone houses.

By 4,000 BC Neolithic communities ceased being organised into hunting bands, discarded the nomadic way of life and became settled agriculturists, artisans and traders. By this time, as their graves so graphically suggest, they were clearly divided into rulers and ruled, rich and poor. While hunting was no longer the only way of life, the early inhabitants of the Nile Valley held tenaciously to their animal totems – the falcon, the vulture, the ibis, the frog, the snake, the crocodile, the lioness, the hound and the hippopotamus. These were to emerge as gods in dynastic times. With urbanisation and settled agriculture came social organisation and a rigidly hierarchical society. The seeds of the hierarchical Pharaonic civilisation, with god-king or Pharaoh at the apex and commoners making up the base, were sown.

No study of predynastic Egypt can be complete without a reference to the work of the Father of Pots, William Matthew Flinders Petrie, a British

archaeologist who meticulously unearthed the pots and grave goods of the predynastic period. Even though Petrie's work was not confined to the predynastic, he was perhaps the first Egyptologist to scrupulously jot down notes about the predynastic objects he excavated.

Around 4,000 BC some of the finest and most elegant pottery were being produced in Upper Egypt. They were of a far superior quality to the pots produced in the Delta. At first the predynastic people of the Delta tried to imitate Upper Egyptian pottery but differences were eventually blurred when during the protodynastic period -- the two or three centuries immediately preceding dynastic Egypt, Upper Egyptian kings overran the Delta and ultimately united the Two Lands. The Delta people then adopted the ways of the culturally dominant Upper Egyptian people. Indigenous pottery from the Delta ceased to exist and was replaced by pottery from Upper Egypt. Even the Delta houses ceased to be made of the traditional bundled papyrus and mats. The vanquished Lower Egyptians began to build their houses with mud bricks like those of the conquerors from the South, a style widely regarded as the prototype for dynastic houses. Several clay models of houses discovered in Hieraconpolis graves closely resembled future Old Kingdom dwellings. Other Upper Egyptian customs and traditions, like placing valuable grave goods with the deceased, were adopted by the people of the Delta. This particular custom emerged as an essential feature of dynastic Egyptian culture. Once set in place, the Egyptian civilisation was to prevail in all the splendour of its cardinal characteristics for the next 4,000 years.

Unconventional pottery, some with elaborate decoration, and an extraordinary ivory comb (bottom left) are among the finds in the new Nubia Museum in Aswan

Archaeologists divide the predynastic period into separate stages of development. The first relatively sophisticated Neolithic culture in Egypt proper, as opposed to Nubia, was of a people today commonly described as Badarians, in reference to the site at the village of Al-Badari, to the immediate south of Assiut, Upper Egypt, where many of their cultural remains were found. Next came the Amratian and Gerzean civilisations, also referred to as Naqada I and Naqada II -- a site a few kilometres north of Luxor, where an impressive array of their cultural remains was located. The Amratians and especially the Gerzeans displayed an even more sophisticated cultural distinction than the Badarians. The Gerzean Civilisation can be regarded as the immediate forerunner of dynastic Egypt.

You can view all these people's beautiful handicrafts at various museums abroad: The British Museum, London, the Victoria and Albert Museum, London, the Petrie Museum of Egyptian Archaeology, University College, London, the Ashmolean Museum of Art and Archaeology, Oxford, the Musée du Louvre, Paris, are among the best-stocked. In Egypt, the Nubian Museum, Aswan, the Egyptian Museum, Cairo; and hopefully the Maadi predynastic Museum, Cairo, which will open its doors to the public soon.

In Egypt, the Chalcolithic Period, sometimes also called Primitive predynastic, saw the emergence of Badarian agrarians. The Badarian culture also witnessed the first beginnings of stonemasonry in Egypt, which differed qualitatively from the primitive art of Stone Age toolmaking that had existed for millennia. The Badarians appear to have lived in shelters made of animal skins and dressed also in animal skins. They were skilled artisans who, while not entirely giving up hunting, bartered trade goods, had began to experiment with agriculture, and domesticated many animals. The Badarians obviously were a gregarious people who, judging from the artifacts they left behind, were fond of dance. The preponderance of female figurines in Badarian tombs hint at a more matrilineal political system or female-oriented religion than that which prevailed in Egypt in dynastic times, when male-gods predominated. Dancer figurines, mostly female, with upraised arms were common in graves. Perhaps these figurines represented the original belly dancers.

Such figures are now scattered in museums all over the world. One especially expressive and mirthful figurine is deposited at the Musée de Lyon, France. Other figures are to be found in the Egyptian Museum, Cairo; the Musée du Louvre, Paris; the Metropolitan Museum of Art, New York; the Museum of Fine Art, Boston; the University of Chicago Oriental Institute Museum; the Ashmolean Museum, Oxford; and several museums in London including the Victoria and Albert; the Petrie Museum of Egyptian Archaeology; and the British Museum.

The Badarians' wardrobe must have been essentially a collection of animal skins. But strong evidence suggests that the Badarians discovered the loom and were, therefore, producing textiles as well. A pottery dish depicting a horizontal ground-loom was found at a tomb at Al-Badari. The earliest known Egyptian flax and Neolithic linen goes back to the Badarian period.

The Badarians also cleverly crafted combs of ivory, bone and wood which are remarkably reminiscent of traditional African combs. But perhaps the most impressive feature of Badarian culture was their highly distinctive pottery. Of superlative quality, the Badarians' pottery was of a reddish brown finish and the tops were burned black, by being inverted in the ashes of the kiln. The walls of the Badarian ceramics were fired to something of a metallic hardness even though they were often eggshell-thin.

But the handiwork of the Badarians pale into relative insignificance when compared with those of its two successor civilisations -- the Amratian and the Gerzean. The first is named for the site at Al Amra (or Naqada I) in the vicinity of modern Luxor. Naqada, 30 kilometres north of Luxor, is one of the most important predynastic sites in Egypt. Carpentry and furniture-making began in earnest during the Amratian period. In time, objects began to be made not just with function in mind, but with aesthetic value as well. The beautiful black-topped pottery so characteristic of the time was produced in abundance.

Around 4,500 BC this new, dynamic and relatively sophisticated culture known today as Naqada I or the Amratian Period, produced veritable works of art. There was a distinct change in pottery decorations. Previously ceramics were decorated by simple geometric designs and bold bands of paint. But, in the Amratian period, the ever more complex designs that were not just purely functional came into vogue. Among the grave goods the Amratians left behind were solemn-looking cloaked and bearded male figures in ivory and clay. These figures are instantly recognisable as the antecedent of Osiris Lord of the Dead, Resurrection and Rebirth. Such figures are also reminiscent of the tightly-fitted Hed-Seb ceremonial dress of dynastic Pharaohs.

The Amratians grew Emmer wheat and baked bread. Food production gradually became a more sophisticated process and the domestication of cattle was firmly established by the fourth millennium. The Amratians traded with the peoples of Nubia, the Red Sea, the Delta and the Levant, perhaps even further afield.

One of the most important predynastic trading settlements was in the southern Cairo suburb of Maadi. A distinctly Maadi feature was the burial of dogs and gazelles. There is evidence of the extensive use of copper in the Maadi predynastic settlement. Copper was hammered cold and shaped into pins and harpoon heads. Such objects are found in the Maadi predynastic Museum, Cairo. Trade with the people of Sinai and Palestine was crucial to the economic well-being of the Maadi settlement. Donkeys were used as draft animals. Palestinian pottery and other artifacts from the Levant were found in abundance in Maadi. Jewellery and artifacts for personal adornment show a marked level of artistry. Moreover, the strong and astonishingly intact samples of teeth reveal that the people of predynastic Maadi had an exceptionally healthy and varied diet of grain, fruit, vegetables, meat and dairy products.

Other important and distinct predynastic cultures in Lower Egypt were found in Fayoum and Merimda in the Delta. A notable feature of Lower

Egyptian predynastic sites like Maadi, Fayoum and Merimda is that they were once living quarters or trading settlements as opposed to the primarily grave sites of Upper Egypt.

The third stage of predynastic cultural development began at around 4,000 BC and is referred to as the Gerzean Period or Naqada III, in reference to the village of Gerzah halfway between Saqqara and Fayoum, on the western bank of the Nile. But the Gerzean predynastic culture spanned a long stretch of the Nile in Lower, Middle and Upper Egypt. In Hemamiya, just south of Assiut, Badarian artifacts were found beneath Amratian and Gerzean levels, suggesting a strong sense of continuity of predynastic cultures.

Artifacts from the Gerzean Period, however, are decidedly different from those produced in the earlier Amratian and Badarian periods. The difference between the Gerzean and the two other cultures is perhaps most marked in ceramics. Gerzean pottery was produced along not merely functional lines. The aesthetic or decorative aspect of ceramics became the hallmark of Gerzean culture. Geometric motifs on ceramics dating to the Gerzean period could be interpreted as a form of early writing. Gerzean exquisitely painted desert-hunting scenes and animals such as the ostrich and the inx abound. Another favourite object depicted on Gerzean ceramics was the boat.

The art of dyeing, using natural colours of local origin, was known in Egypt as early as the Gerzean period, with the textile fibres spun and then dyed. Spinning and weaving were practised in ancient Egypt from the Neolithic period, technical evidence being afforded by depiction, models and the surviving artifacts. But it is beginning of the Gerzean times that the art of dressmaking approached the excellence of dynastic times. Spare clothing for the afterlife was an archaic Egyptian custom, and dates back to the Gerzean Period when hanks of yarn were traditionally placed with the body of the deceased. Copper and silver needles and pins with loop heads are some of the surviving objects that were in everyday usage during the Gerzean period.

The Hierakonpolis Expedition uncovered a brewery, perhaps what is Egypt's earliest temple destined to become the prototype for dynastic Egyptian temples. The predynastic rulers of Hierakonpolis were in all probability the kings who eventually united all Egypt: Delta and Nile Valley. Surviving dwellings from the predynastic periods are uncommon and a rare exception, however, is the house and workshop of a potter who signed his pots in one of Egypt's earliest urban settlements -- Hierakonpolis, the Falcon city. Hierakonpolis was a sprawling settlement of over 11 acres on the desert's edge. The potter's subterranean rectangular house was burnt down after what appears to be a devastating fire. The potter wisely rebuilt his house in stone. Because of the fossilised remains of the potter's house, we are able to glimpse something of the architectural creativity of the late predynastic period.

Among the most important items left behind by these predynastic people were palettes of slate for grinding cosmetics -- many in the shape of animals, birds and fish. Boats were the dominant theme of the pottery of the late predynastic, or protodynastic times. Naval battles were also depicted as on the handle of a knife discovered at Jabal Al-Arak. The names of certain predynastic kings such as Scorpion were depicted in a serekh, or cartouche, like their dynastic counterparts. By this time, of course, it is not entirely clear whether we are still talking of predynastic times. For it is at that historical moment that the predynastic, or protodynastic, metamorphosed into the far more familiar dynastic Egypt.

Related stories:
Revamping Nubian monuments
East meets west 2 - 8 November 2000

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[378]2001-08-01 08:55:58[Fiya Burn]FWD: Were the first Americans Japanese?
Looks like our friend C. Loring Brace is
at it again. He had me until he started up
the usual nonsense of finding "European features."
Give him a chance, he'd find "European features"
on an Australopithecus.

DG

<http://www.msnbc.com/news/606886.asp?cp1=1>

Were the first Americans Japanese?

Skull analysis suggests Asians crossed over 15,000 years ago
ASSOCIATED PRESS

WASHINGTON, July 30 - Descendants of an ancient people
who once lived in Japan may have been the first to cross a land
bridge from Asia and settle in the Americas, according to a
new study that examined the bone structure of nearly 10,000
human skulls.

IN THE STUDY appearing Tuesday in the Proceedings of the
National Academy of Sciences, researchers say their examination
of skulls collected from around the world suggest that the first
Americans were most closely related to the Jomon, a prehistoric
people who lived in Japan thousands of years ago, and to a
later group, the Ainu.

C. Loring Brace of the Museum of Anthropology at the University of
Michigan said the skull measurements and other evidence suggest that
the members of the Jomon-Ainu group crossed what is now the
Bering said Brace, lead author of the study. Those people m Strait
and migrated throughout the Americas, from Alaska to the tip of South
America.

" These were not the people who now live in Japan," said Brace,
lead author of the study. "Those people migrated to Japan later
from Asia, but you can still find traces of the Jomon among the
Japanese."

EUROPEAN-ASIAN INFLUENCES

Brace said the Jomon had some characteristics of Europeans,
along with Asian influences.

Those first migrants reached the Americas about 15,000 years
ago, he said, and within about 1,000 years, there were people
living near the tip of South America.

At the time of the first migration, ice covered much of the
northern world, causing the worldwide sea level to drop by
hundreds of feet. The Bering Strait, which is not much deeper
than 60 feet in most places, was not there. Instead, there was
a dry land bridge from Alaska to Siberia.

Brace said characteristics of the first migrants are now
clearly seen in many of the American Indian tribes, including
the Blackfoot, Sioux and Cherokee.

A second migration came some 3,000 to 4,000 years ago,
Brace said, but these people were a mix of Chinese, Southeast
Asian and Mongolian. They probably came by boat, he said,
paddling across the Bering Strait, which had filled with water after

the massive northern ice sheet melted.

Brace said people from this later migration became the Eskimo and Aleut, living in the far north. At least some migrated south and are represented today by the Navajo, he said.

SKULL MEASUREMENTS COMPARED

The conclusions are based on a detailed analysis and measurement of 21 bone characteristics in ancient skulls collected by museums and researchers all over the world, Brace said. A computer analysis of the thousands of measurements reveals a pattern of similarity that enables the researchers to connect peoples from different parts of the world.

Co-authors of the study include scientists from China and Mongolia. There is strong evidence to suggest that the Jomon peoples in Japan were skilled boat builders, Brace said. He said they probably used boats to move down the west coast of the Americas, settling wherever game and food plants were plentiful.

"These were hunters and gatherers," he said. "This was thousands of years before agriculture. But they had boat technology."

Evidence of this is the birchbark canoe, Brace said. Ancient examples of that sturdy craft have been found in Japan and closely resembled the canoe later commonly used by natives in the Americas, he said.

[379]2001-08-01 10:21:53|Paul Kekai Manansala|Re: FWD: Were the first Americans Japanese?| Among physical anthropologists, C. Loring Brace is probably the leading proponent today of the 'dark white' and 'primitive white' theory. Or at least he is the one most published in the popular literature.

Amazing how much news coverage he gets among major media.

I guess it's sort of like "The Bell Curve" that sold hundreds of thousands of copies. There is a really large population out there lurking that wants to believe all the old racial thinking that dominated anthropology and archaeology for over 150 years.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalero/afro.htm>

Fiya Burn wrote:

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>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
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Check out <http://AsiaPacificUniverse.com/>
[380]2001-08-01 14:45:23[kcamm23063@aol.com]Welcome Dr. Gamal Gorkeh Nkrumah!
Paul, Gamal just responded and said he would like to join this group:

Yes. I would like to join this group. I am very
interested.
FORWARD EVER,
Gamal.

In case he has not responded to you, it is okay to just go ahead and add his
address to the group: < gorkehrnkrumah@yahoo.com >.

Forward Ever; Backward Never!
Karen-Yaa
[381]2001-08-01 14:57:47[John A. Clarke](no subject)|
This is good, Paul, very good. This information must be spread.

Regards,

John

--- In Ta_Seti@y..., kekai@j... wrote:
> I'm going to post as many of Gamal Nkrumah's articles from Al-Ahram
> as I can get a hold of.
>
> Although some of these are quite old by now, they are interesting
in
> that they are published (online at least) by the largest newspaper
in
> Egypt and the Arab World.
>
> One question about the article though. It states that Dr. Cheikh
Anta
> Diop was not conventionally trained as an 'Egyptologist.' Then it
> goes on to mention his doctorate that dealt specifically with the
> culture of ancient Egypt and its relation to Africa as a whole.
>
> What is the definition of 'Egyptologist?' Apparently Diop had to
> conclude a certain amount of course work and peer-reviewed research
> before his doctorate was accepted. That would mean that he was a
> trained Egyptologist albeit as a second career.
>
>
> <http://www.ahram.org.eg/weekly/1999/428/tr3.htm>
>
> Egypt's African connection

> By Gamal Nkrumah
>
> There has always been something seductive about Egypt. But to
> Afrocentrics, the many mainly African American scholars who prefer
to
> view history from an African-centred perspective, the fascination
> with Egypt is coloured by an obsession with the racial make-up of
> Ancient Egypt. Names can often be contentious. And none more so to
> today's self-styled Afrocentrics, than Egypt. Afrocentrics never
> refer to Ancient Egypt by the Greek derived name. They prefer
Kemet,
> or KMT -- the 'Black Land' -- the word the Ancient Egyptians
> themselves used to describe their country. While the vast majority
of
> Egyptologists would tell you that Kemet refers to the black soil of
> the Nile Valley, Afrocentrists claim that it refers to the colour
of
> the inhabitants of the Nile Valley in much the same sense as
> contemporary Sudan refers to the colour of its people.
>
> Perhaps the most influential figure in the development of
Afrocentric
> thought is the Senegalese historian Sheikh Anta Diop. A
mathematician
> and nuclear physicist, Diop was not conventionally trained as an
> Egyptologist, and so his views and works were harshly criticised,
and
> often summarily dismissed, by mainstream scholars in the
> discipline. "I noticed that whenever a black showed the slightest
> interest in things Egyptian, whites would actually begin to
tremble,"
> Diop once wrote. From the Sorbonne, Paris, Diop's doctorate was
> awarded after much controversy and initial rejection. For Diop,
these
> were telling signs that he was on the right track.
>
> According to Diop, the Pharaoh Djoser was a "typical Negro", Khufu
> resembled the "contemporary Cameroonian type" and the Sphinx has
> a "typical Negro profile... it is neither Hellene nor Semite: it is
> Bantu". After being active in the black radical group Présence
> Africaine in Paris, Diop returned to his native Senegal to head the
> radiocarbon laboratory at the Fundamental Institute of Black Africa
> (IFAN) in Dakar, the Senegalese capital. There he came up with a
> series of books that were to form the theoretical foundation of
> Afrocentric thought on Ancient Egypt.
>
> Diop's The African Origin of Civilisation has become the Bible of
> Afrocentrics. Strangely enough, his thesis that ancient Greece, a
> euphemism for all European civilisation, borrowed extensively from
an
> antecedent African-Egyptian culture was vigorously taken up by
Martin
> Bernal, a white scholar, when he came up in 1987 with a bombshell,
> Black Athena, that threw the academic world of classical studies
into
> a terrible tizz.
>
> Diop was mentor to many Afrocentrists. While continental Africans,
> like the Congolese historical linguist Théophile Obenga, eagerly
> picked up Diop's mantle after his death in 1986, it was African
> American scholars who vindicated Diop with a vengeance:
Afrocentrists
> Molefi Asante, John Hendrik Clarke, Yosef Ben-Jochannan and Maulana
> Ron Karenga drew inspiration from Diop. Their main purpose in
> studying and writing about Ancient Egypt was polemic and political.
> Another especially venerated and influential father-figure of
> Afrocentricity is Chancellor Williams whose The Destruction of
Black
> Civilisation sensationally charted the supposedly systematic

> infiltration and ultimate conquest of a black African Pharaonic
Egypt
> by hordes of Asiatic, Semitic and European invaders starting with
the
> Hyksos, Greeks and Romans and ending with the Arabs, Turks and
> Western powers.

[382]2001-08-01 14:58:00|John A. Clarke|Re: (unknown)|
Excellent, Karen. An invitation is an excellent idea. We must
organize though communication.

Regards,

John

--- In Ta_Seti@y..., kcam23063@a... wrote:
> I shall forward this message to Dr. Gamal Nkrumah with the hopes
that he will
> be interested in joining this list and make direct contributions
from time to
> time. Gamal, too, is an Egyptologist (although his doctorate is in
political
> science). Also, I am sure he will be elated to know that his
articles will
> be posted to this list.
>
> To my (limited) knowledge, in Egypt, Egyptologists do not have to
have any
> degree, as many of the government-tested tour guides are
Egyptologists by
> title.
>
> Karen
>
> In a message dated 7/29/01 1:12:03 PM Pacific Daylight Time,
kekai@j...
> writes:
>
>
>> I'm going to post as many of Gamal Nkrumah's articles from Al-
Aham
>> as I can get a hold of.
>>
>> Although some of these are quite old by now, they are interesting
in
>> that they are published (online at least) by the largest
newspaper in
>> Egypt and the Arab World.
>>
>> One question about the article though. It states that Dr. Cheikh
Anta
>> Diop was not conventionally trained as an 'Egyptologist.' Then it
>> goes on to mention his doctorate that dealt specifically with the
>> culture of ancient Egypt and its relation to Africa as a whole.
>>
>> What is the definition of 'Egyptologist?' Apparently Diop had to
>> conclude a certain amount of course work and peer-reviewed
research
>> before his doctorate was accepted. That would mean that he was a
>> trained Egyptologist albeit as a second career.
>>
>>
>> <http://www.ahram.org.eg/weekly/1999/428/tr3.htm>
>>
>> Egypt's African connection
>> By Gamal Nkrumah
>>
>> There has always been something seductive about Egypt. But to

>> Afrocentrics, the many mainly African American scholars who prefer to
>> view history from an African-centred perspective, the fascination
>> with Egypt is coloured by an obsession with the racial make-up of
>> Ancient Egypt. Names can often be contentious. And none more so to
>> today's self-styled Afrocentrics, than Egypt. Afrocentrics never
>> refer to Ancient Egypt by the Greek derived name. They prefer Kemet,
>> or KMT -- the 'Black Land' -- the word the Ancient Egyptians
>> themselves used to describe their country. While the vast majority of
>> Egyptologists would tell you that Kemet refers to the black soil of
>> the Nile Valley, Afrocentrists claim that it refers to the colour of
>> the inhabitants of the Nile Valley in much the same sense as
>> contemporary Sudan refers to the colour of its people.
>>
>> Perhaps the most influential figure in the development of Afrocentric
>> thought is the Senegalese historian Sheikh Anta Diop. A mathematician
>> and nuclear physicist, Diop was not conventionally trained as an
>> Egyptologist, and so his views and works were harshly criticised, and
>> often summarily dismissed, by mainstream scholars in the
>> discipline. "I noticed that whenever a black showed the slightest
>> interest in things Egyptian, whites would actually begin to tremble,"
>> Diop once wrote. From the Sorbonne, Paris, Diop's doctorate was
>> awarded after much controversy and initial rejection. For Diop, these
>> were telling signs that he was on the right track.
>>
>> According to Diop, the Pharaoh Djoser was a "typical Negro", Khufu
>> resembled the "contemporary Cameroonian type" and the Sphinx has
>> a "typical Negro profile... it is neither Hellene nor Semite: it is
>> Bantu". After being active in the black radical group Présence
>> Africaine in Paris, Diop returned to his native Senegal to head the
>> radiocarbon laboratory at the Fundamental Institute of Black Africa
>> (IFAN) in Dakar, the Senegalese capital. There he came up with a
>> series of books that were to form the theoretical foundation of
>> Afrocentric thought on Ancient Egypt.
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>> Diop's The African Origin of Civilisation has become the Bible of
>> Afrocentrics. Strangely enough, his thesis that ancient Greece, a
>> euphemism for all European civilisation, borrowed extensively from an
>> antecedent African-Egyptian culture was vigorously taken up by Martin
>> Bernal, a white scholar, when he came up in 1987 with a bombshell,
>> Black Athena, that threw the academic world of classical studies into
>> a terrible tizz.
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>> Diop was mentor to many Afrocentrists. While continental Africans,
>> like the Congolese historical linguist Théophile Obenga, eagerly
>> picked up Diop's mantle after his death in 1986, it was African
>> American scholars who vindicated Diop with a vengeance: Afrocentrists
>> Molefi Asante, John Hendrik Clarke, Yosef Ben-Jochannan and Maulana

> > Ron Karenga drew inspiration from Diop. Their main purpose in
> > studying and writing about Ancient Egypt was polemic and
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> > Afrocentricity is Chancellor Williams whose The Destruction of
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> > Civilisation sensationally charted the supposedly systematic
> > infiltration and ultimate conquest of a black African Pharaonic
Egypt
> > by hordes of Asiatic, Semitic and European invaders starting with
the
> > Hyksos, Greeks and Romans and ending with the Arabs, Turks and
> > Western powers.
> >
> >
> Forward Ever; Backward Never!
> Karen-Yaa

| 383|2001-08-01 16:29:14|kekai@jps.net|Re: Welcome Dr. Gamal Gorkeh Nkrumah!|
Thanks Karen.

Dr. Nkrumah has been added to the list. I would also like to
welcome him and I look forward to his contributions.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--- In Ta_Seti@y..., kcam23063@a... wrote:
> Paul, Gamal just responded and said he would like to join this
group:
>
> Yes. I would like to join this group. I am very
> interested.
> FORWARD EVER,
> Gamal.
>
> In case he has not responded to you, it is okay to just go ahead
and add his
> address to the group: < gorkehrumah@y... >.
>
> Forward Ever; Backward Never!
> Karen-Yaa

| 384|2001-08-02 08:59:19|rekh@daathrekh.com|Maatkara on scifi.com|
Hotep

Just a heads up, episode five of the Africentric animated cartoon,
Matkara is showing on scifi.com. When you all get a chance, go
check it out.

<http://www.scifi.com/maatkara/>

Edward Uzzle
<http://www.daathrekh.com>
| 385|2001-08-02 22:48:36|kekai@jps.net|The Scorpion King, (was Re: Maatkara on scifi.com)|
Great job, Edward, that looks like a tremendous amount of work.

A movie in production called "The Scorpion King" will be coming out
sometime this year or next year.

It is about the first king of Egypt, who is played by Dwayne Johnson.
Yes, that is the same guy who plays "The Rock" in professional
wrestling.

His love interest is Kelly Hu from Martial Law.

Dwayne Johnson is, in fact, half-black although he looks more Samoan, from his mother's side.

So you have the king of Egypt played by a Black-Samoan and the queen by Chinese-English-Hawaiian Kelly Hu.

What doth this signify?

Regards,
Paul Kekai Manansala

--- In Ta_Seti@y..., rekh@d... wrote:
> Hotep
>
> Just a heads up, episode five of the Africentric animated cartoon,
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>
> <http://www.scifi.com/maatkara/>
>
>
>
> Edward Uzzle
> <http://www.daathrekh.com>

[386]2001-08-03 07:01:12[Fiya Burn]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Utter madness. :)

ABC's 1999 remake Cleopatra (whatever her real life multi-racial origins) was played by a South American actress.
The movie had a massive amount of West African diaspora blacks playing some permanent slave underclass.
None of them ever spoke I believe. (I wrote an editorial to ABC for that nonsense).

The Mummy's Imhotep character was played by a Dutch South Afrikaaner.

And another South American played the lead Egyptian female love interest.

Now in Scorpion King, they will misplace a near Southeast Asian into Old Kingdom Egypt.

Its also of interest that none of these movies are ever shot in Egypt, but either in some US based studio or (as in the case with the Mummy) Morocco, Tunisia, etc.

Hey, at least back in the day Louis Gossett Jr. got to play Anwar Sadat. Best I've ever seen was Iman as Nefertiti in Michael Jackson's "Remember the Time" video.

DG

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>
> It is about the first king of Egypt, who is played by Dwayne Johnson.
> Yes, that is the same guy who plays "The Rock" in professional
> wrestling.
>
> His love interest is Kelly Hu from Martial Law.

>
> Dwayne Johnson is, in fact, half-black although he looks more Samoan,
> from his mother's side.
>
> So you have the king of Egypt played by a Black-Samoan and the queen
> by Chinese-English-Hawaiian Kelly Hu.
>
> What doth this signify?
>
> Regards,
> Paul Kekai Manansala

>

[387]2001-08-03 07:17:38|Shemia|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

I keepmissing the show Maatkara? When does it come on?

Fiya Burn wrote:

Utter madness. :)

ABC's 1999 remake Cleopatra (whatever her real life multi-racial origins) was played by a South American actress. The movie had a massive amount of West African diaspora blacks playing some permanent slave underclass. None of them ever spoke I believe. (I wrote an editorial to ABC for that nonsense).

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>
> What doth this signify?
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> Regards,
> Paul Kekai Manansala

>

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[388]2001-08-03 09:47:23|Fiya Burn|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Shemia,

Its on www.maatkara.com

Its an online feature of the sci-fi channel.

If I'm correct, it was created by an Ethiopian
student who studied under Ivan Van Serima
at one time (don't quote me tho'...).

DG

PS- and look out for more stuff like this. Book 1 one of
my yet unpublished Nilotic based sci-fi series is complete.
And I'm halfway done with with book 2.

Call it Edu-tainment. :) *L*

[389]2001-08-03 10:01:13|kcam23063@aol.com|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

I guess there is a lot of politics involved when a major corporation is
making a film. For instance, Louis Gossett, Jr.'s, portrayal of Sadat
brought about a lot of scorn from Egypt because the Americans had the
"audacity" to portray him as a "Black" man. You must remember that even
though some modern Egyptians (not all) will say they are African, they do not
consider themselves "Black."

Also, as far as these period movies being shot in Egypt, where in Egypt do
you suppose this can be done? Much of Egypt today is in ruins, and that is
why replicas are created. I did not see any of the "Mummy" films, and I know
absolutely nothing about them, so I don't know if shooting them in Egypt
would have made a difference.

In this day and age, I believe the only way we will ever see a fair portrayal
of ancient Eavot on the big screen is when a conscious African/Black does the

script, the directing, and the production. Hollywood is about making money, not about truth and accuracy.

Karen

In a message dated 8/3/01 7:19:33 AM Pacific Daylight Time, universalwoman9@yahoo.com writes:

I keepmissing the show Maatkara? When does it come on? *Fiya Burn* <dg14@swt.edu> wrote:

Utter madness. :)

ABC's 1999 remake Cleopatra (whatever her real life multi-racial origins) was played by a South American actress. The movie had a massive amount of West African diaspora blacks playing some permanent slave underclass. None of them ever spoke I believe. (I wrote an editorial to ABC for that nonsense).

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DG

-
- > Great job, Edward, that looks like a tremendous amount of work.
 - >
 - > A movie in production called "The Scorpion King" will be coming out
 - > sometime this year or next year.
 - >
 - > It is about the first king of Egypt, who is played by Dwayne Johnson.
 - > Yes, that is the same guy who plays "The Rock" in professional
 - > wrestling.
 - >
 - > His love interest is Kelly Hu from Martial Law.
 - >
 - > Dwayne Johnson is, in fact, half-black although he looks more Samoan,
 - > from his mother's side.
 - >
 - > So you have the king of Egypt played by a Black-Samoan and the queen
 - > by Chinese-English-Hawaiian Kelly Hu.
 - >
 - > What doth this signify?
 - >
 - > Regards,
 - > Paul Kekai Manansala

Forward Ever; Backward Never!
Karen-Yaa
[390]2001-08-03 10:14:57[kcamm23063@aol.com]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Thanks, Dexter - I checked out the website, very interesting. From the "Credits" listing, I copied the following regarding the creator of the feature:

DAWIT LESSANU (Creator, Illustrator, Writer) After moving to America at the age of 3, Ethiopian native DAWIT LESSANU quickly began honing his artistic talents, winning his first state competition in the 3rd grade. Though he has no formal training in art, he developed his style of drawing & storytelling from reading comics, and educated himself through experience. He also found other influences in genres such as Japanese anime as well as science-fiction

... movies.

While attending Rutgers University in New Brunswick, NJ, Dawit majored in Engineering and Africana Studies. In Africana studies, he found a cultural inspiration and re-awakening. Both during and after college he studied with African scholars, including Dr. Ivan Van Sertima, Mfundishi Jhyhutumus Hassan Salim and Sen-Ur Semaj of the Shrine of Ptah. Those men provided profound insight into the ancient Egyptian civilization and the cultural, linguistic, spiritual and martial-art philosophies of the Khamitic people. It is through them that Dawit learned of the great history of the land. Feeling that African tales are too often under-represented or not shown in their true glory, Dawit combined his studies of Africa with a love of science-fiction and his own fantastical imagination to create the epic story *Maatkara*.

Dawit practices a form of East African martial arts called Kupigana Ingumi. From this pastime he learned a number of fighting styles that are depicted in *Maatkara*. Dawit is currently working towards a Masters in Computer Science at the New Jersey Institute of Technology. He is a managing partner of the Stimulation Station, a multimedia development company. Dawit is married to his lovely wife Angel; together they have 2 young sons.

In a message dated 8/3/01 9:48:11 AM Pacific Daylight Time, dg14@swt.edu writes:

Shemia,

Its on www.maatkara.com

Its an online feature of the sci-fi channel.

If I'm correct, it was created by an Ethiopian student who studied under Ivan Van Sertima at one time (don't quote me tho'...).

DG

PS- and look out for more stuff like this. Book 1 one of my yet unpublished Nilotic based sci-fi series is complete. And I'm halfway done with with book 2.

Call it Edu-tainment. :) *L*

Forward Ever; Backward Never!
Karen-Yaa
[391]2001-08-03 10:34:04|Paul Kekai Manansala|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Fiya Burn wrote:

- >
- > Utter madness. :)
- >
- > ABC's 1999 remake Cleopatra (whatever her real life multi-racial
- > origins) was played by a South American actress.
- > The movie had a massive amount of West African
- > diaspora blacks playing some permanent slave underclass.
- > None of them ever spoke I believe. (I wrote an editorial
- > to ABC for that nonsense).
- >

Wow, I missed this one.

- > Best I've ever seen was Iman as Nefertiti
- > in Michael Jackson's "Remember the Time" video.

There is a resemblance!

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[392]2001-08-03 10:35:02|Fiya Burn|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Karen said:

- > I guess there is a lot of politics involved when a major corporation
- > is
- > making a film.

And alot of plain ignorance. The folks making these films are just going by what they see in the books. They're not scholars. Its the scholars unfortunately who have distorted the entire affair.

For instance I hear the Chinese woman to be featured in The Scorpion King was chosen for the role because some producer/director remembered an Asian woman in the original Cleopatra (playing as the queen's head lady in waiting or some such thing). Ignorance repeats itself.

Incidentally, one of the first names tossed about for Cleopatra's role was actress Dorothy Dandridge. Elizabeth Taylor was picked over her. I'm certain American (and not Egyptian) sentiments/politics played a part in that decision.

B-T-W, I'm not commenting on what race Cleopatra VII was or was not. I'm not one to get into long debates about the anomalous racial features of Egypt's *last* queen ruling at the end of Greco-Ptolemaic domination, and the beginning of Roman conquest. She was a far temporal distance from more important, relevant and easily identifiable figures in Egypt's long history---IMHO.

- > For instance, Louis Gossett, Jr.'s, portrayal of Sadat
- > brought about a lot of scorn from Egypt because the Americans had the
- > "audacity" to portray him as a "Black" man.

Yes. I've read about the firestorm.

- > You must remember that even
- > though some modern Egyptians (not all) will say they are African, they
- > do not
- > consider themselves "Black."

Well remembered, and experienced.
Rest assured, I wasn't making that point nor alluding to it.

- > Also, as far as these period movies being shot in Egypt, where in
- > Egypt do
- > you suppose this can be done?

Well I figure if they can find a spot in Morocco, they can find one in Egypt. :)

- > Much of Egypt today is in ruins, and that is why replicas are created.

It is economically better to shoot in Morocco the producers of the Mummy series say, because Egypt charges way too much. And they're just looking for a big desert that's affordable is all, and people they think are synonymous with what Egyptians should look like (even if they've never been to Egypt).

- > I did not see any of the "Mummy" films, and I know
- > absolutely nothing about them,

They are very interesting windows into what the modern western world thinks of Egypt, its people and mostly its culture. It is mostly Egypto-phobic, keeping with the general Hollywood disdain/villification for/of African related culture and especially religious practices, thoughts, etc.

- > so I don't know if shooting them in Egypt
- > would have made a difference.
- >

In an Egyptology undergrad class, our professor often used movies on pharaonic Egypt through time to compare truth with fiction. He showed several films (who's names escape me) made in the 1960s/50s which were shot in Egypt proper. All the lead roles (rulers, generals, priests) were played by Euro-Americans. But actual modern day Egyptians were used to play near everyone else. This gave a very interesting display (minus the obvious racism) of an Egyptian population of varied hues and phenotypes. It looked much more typically Egyptian (because it was) than The Mummy and other more recent movies who shoot in Morocco and use massive amounts of Berbers and Arabs as extras, or who shoot in some replicated studio and call for Arabs or even just Southern Europeans to play the roles of the Egyptian populace.

Some even go as far as to ask Dutch Boers to play Old Kingdom viziers like Imhotep, as we see in The Mummy.

The movie Star Gate came the closest in trying to create a multi-racial type Egyptian society, but of course put the lighter more "white" looking individuals in power.

- > In this day and age, I believe the only way we will ever see a fair
- > portrayal
- > of ancient Egypt on the big screen is when a conscious African/Black
- > does the
- > script, the directing, and the production. Hollywood is about making
- > money,
- > not about truth and accuracy.

Absolutely correct.
Doesn't mean at all that we can not critique and hold them responsible for such things. The History Channel has an entire series dedicated to just that. There are whole history grad classes dedicated to how Hollywood/media helps or distorts history.

And Maatkara, though sci-fi, is gladly heading in the direction needed. Michael Jackson (by way of director John Singleton) tried it in "Remember the Time." But it was stocked with mostly West African types and played too much on Western notions of Egyptians other things. It was entertaining and visually stunning, but not really educational. :)

Speaking of which, Ann Rice's new vampie movie-based novel will feature African-American R&B singer turned part-time actress Aliyah. The movie (the next installation after Interview With the Vampire) will feature Aliyah as the goddess Isis---Queen of the Damned, and mother of all vampires.

Keeping in what said about an accurate portrayal coming from a conscious black person---this is certainly a bitter victory.

It will be interesting to see however how they portray the Egyptian populace in this film---to me anyway.

DG
[393]2001-08-03 11:06:00[Paul Kekai Manansala]Re: The Scorpion King, (was Re: Maatkara on scifi.com)]

>In this day and age, I believe the only way we will ever see a fair portrayal
> of ancient Egypt on the big screen is when a conscious African/Black does the
> script, the directing, and the production. Hollywood is about making money,
> not about truth and accuracy.

Those unfamiliar with African and African Diaspora filmmaking can check
out titles at africanfilm.com.

I'm of the opinion that the casting of Scorpion King will cause less
controversy than the Lou Gossett Jr. role for reasons that are sad.

Not surprising though when you consider that even some Sudanese do not
like to be considered 'Black' although the name 'Sudan' comes from a
phrase meaning 'Land of the Blacks.'

Of course, Kmt (kemet) has been interpreted as having the same meaning.
I think because the most common determinative used with 'Kmt' is the
plural for 'cities and towns' (signified by an image of a building), Kmt
properly means literally 'the Black Nation' or even 'the Black
Civilization.' The determinative for 'land, soil, earth, etc.' is not
used as far as I know with the term Kmt as used to describe the
Egyptians themselves.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[394]2001-08-03 12:05:51[kcamm23063@aol.com]Re: The Scorpion King, (was Re: Maatkara on scifi.com)]
Very interesting, Paul. Also there are some Sudanese who consider themselves
"Arab" over "African." Although Sadat's mother was Sudanese (Nubian),
legally, he was Egyptian because of his father; therefore, he could
rightfully ignore his mother's ancestry if he chose to do so.

Oddly, Arabs, Berbers, and Egyptians all acknowledge their black African
heritage, but it is something they do not dwell on, nor do they relate it to
the African-American. The feeling I get from them is more like "I am me, and
you are you." I always try to keep in mind that in the USA we have "race"
clashes (as we just see Black and white), whereas in Africa, they are more
like cultural clashes (actual color is not such a big thing as the opposing
culture or tribe). When visiting Egypt, I have always felt that I get
preferential treatment from the Egyptians because I am dark - I have heard
horror stories from white female tourists.

All the above is based on my personal experiences, maybe others have had
different experiences and relations. I do not, I cannot, and I am not
speaking for anyone other than myself.

Karen

In a message dated 8/3/01 11:07:55 AM Pacific Daylight Time, kekai@jps.net
writes:

>In this day and age, I believe the only way we will ever see a fair
portrayal
> of ancient Egypt on the big screen is when a conscious African/Black does
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Of course, Kmt (kemet) has been interpreted as having the same meaning.
I think because the most common determinative used with 'Kmt' is the

plural for 'cities and towns' (signified by an image of a building), Kmt properly means literally 'the Black Nation' or even 'the Black Civilization.' The determinative for 'land, soil, earth, etc.' is not used as far as I know with the term Kmt as used to describe the Egyptians themselves.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Forward Ever; Backward Never!

Karen-Yaa

[395]2001-08-03 13:52:10|omari_maulana@hotmail.com|The Scorpion King, (was Re: Maatkara on scifi.com)|

No disrespect, but I don't believe there is one set west

African "type". There are at least three different ecological zones between Senegal and Nigeria. People vary in this region, although they have overlapping relations.

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> western world thinks of Egypt, its people and mostly its culture.
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[396]2001-08-03 14:15:20|kcamm23063@aol.com|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

You are correct, and I believe this is why Dexter said "West African types"
(note the plural), to make the point that African features do vary in
accordance to their ethnicities.

Karen

In a message dated 8/3/01 1:53:31 PM Pacific Daylight Time,
omari_maulana@hotmail.com writes:

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Karen-Yaa

[397][2001-08-03 14:28:24][Emeagwali, Gloria (History)]Egypt before the Pharaohs: 700,000 years ago(Abu Simbel, Nubia)

Minor correction on dates and a typing error perhaps. The palaeolithic artifacts in the Nubia-Egyptian region go as early as 700,000 years ago (not 70,000 years)and as pointed out in the article these have been found near Abu Simbel within Nubian terrain (See Hoffman, 1991).
GE

-----Original Message-----

From: Paul Kekai Manansala [mailto:kekai@jps.net]

Sent: Monday, July 30, 2001 2:21 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Fwd: Egypt before the Pharaohs

Thanks in advance to Karen for contacting Dr.
Nkrumah.

Al-Ahram Weekly On-line

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Egypt before the Pharaohs

By Gamal Nkrumah

Dynastic Egypt, the classical "Two Lands" of the Pharaohs, did not miraculously spring fully ordered in all its fabled splendour. It took some five millennia before 3,500 BC for the inhabitants of the Nile Valley and Delta of Egypt to reach the cultural attainments now instantly and universally recognisable as unique to dynastic Egypt. There is abundant archaeological evidence of several predynastic kingdoms in Upper Egypt. It is commonly acknowledged that at least rudimentary political structures existed in Upper Egypt about 7,000 years ago. Because of the rise in the water table, it is rather more difficult to ascertain whether similar kingdoms existed in the Delta.

So, who were the people whose culture laid the seeds of the very first nation-state in recorded history? There is scarce, but categorical, evidence of very ancient human presence in Nubia and Upper Egypt. Early Paleolithic -- Stone Age -- hand axes believed to be over 70,000 years old were found in the vicinity of Abu Simbel, Nubia. But skeletal remains dating to that very distant past are yet to be discovered. How and why did the Nile Valley's Neolithic, or late Stone Age, hunter-gatherers who had started experimenting with agriculture and animal husbandry, so rapidly progress to urbanisation and state formation at a time when the rest of humanity slumbered in prehistory? A precise answer is still a matter of conjecture.

However, Egyptologists all agree that the bounty of the lush Nile Valley

was instrumental to the luxuriant flowering of Ancient Egypt. The Sahara was not always a desolate wasteland. Some 10,000 years ago, the Sahara received considerably more rain than it does today, permitting a savanna-like vegetation of open grasslands peppered with shrubs and trees, much like the East African plains of today. And, like their modern counterpart in East Africa, the Sahara was teaming with game and nomadic people who herded cattle -- perhaps the first to do so in all of Africa -- and roamed the savanna in search of grazing land. For watering cattle, they congregated along the banks of lakes. One such former lake is Nabta Playa -- a mere 45 kilometres west of Ramses II's temple of Abu Simbel. Today the site where these people performed their religious rituals is marked by a circle of small upright stone slabs only four metres in diameter. The curious circle looks like a miniature replica of England's Stonehenge except that it was set up some 2,000 years earlier. Perhaps, these nomadic Saharan people were the ancestors of the early Nile Valley inhabitants?

There is evidence to suggest that around 6,000 years ago, these nomadic desert-dwellers left the Sahara Desert as it turned into the barren waste it now is and journeyed towards the life-giving waters of the River Nile and the lush Valley where first they practised hunting and gathering and gradually with the annual inundation that occurred every summer, year after year, they turned to settled agriculture. It seems that they journeyed along the tributaries of the Nile or wadi, today's dried-up watercourses, until they reached the banks of the great river itself. The cultural remains of these prehistoric people can be traced in places like Wadi Es-Sebua, Abu Simbel and Toshka, 160 kilometres south of Aswan.

Nevertheless, the earliest human skeletal remains in Egypt's Nile Valley were found in Jabal Sahaba, Nubia, and is some 12,000 years old. An excellent venue, therefore, in which to kick-start an exploration of predynastic cultural remains is the Nubian Museum of Aswan. The impetus for early predynastic cultural advancement in all probability came from the Khartoum Mesolithic people around 6,000 BC. These were the first people to domesticate cattle and cultivate cereal crops in the Nile Valley. In the Nubian Museum, Aswan, you can sample some of the ceramics, decorated ostrich-eggs and rock-carvings of these predynastic people. The principal material remains of these people are their stone tools, jewellery and numerous rock paintings, showing the animals they hunted. (See exhibition zones C, D and E, which display an interesting array of tools, utensils and handicrafts of the earliest inhabitants of the Nile Valley.)

The cultural influences of the Khartoum Mesolithic people appear to have drifted northwards, along the banks of the River Nile, into Lower Nubia and Upper Egypt over the next millennium. In the process, the Mesolithic cultures evolved into more advanced Neolithic culture. Between 5,500 BC and 3,100 BC, a number of successive Neolithic cultures in both Lower Egypt and, especially, Upper Egypt evolved into large, hierarchical and well organised communities. They excelled in the crafts of basketry, weaving, the tanning of animal hides and their pottery in particular was of outstanding quality. These cultures were the forerunners of dynastic Egypt. Many of the cultural features that later came to characterise dynastic Egypt originated first in predynastic Egypt. In the last stages of predynastic Egypt, sometimes referred to in literature as protodynastic Egypt, predynastic culture resembled dynastic, especially Old Kingdom, culture in more ways than one. Predynastic culture was fast acquiring those specificities that we today instantly recognise as characteristic of dynastic Egypt: an obsession with tombs and the afterlife, a preponderance of animal deities, a centralised government and the appurtenances of statehood, the first etchings of hieroglyphics, royal symbols and religious iconography. The provincial administrative divisions in dynastic times, which the Greeks called nomes, perhaps even represented the clan totems or fetishes of predynastic Egypt. Against this backdrop emerged the earliest urbanised societies in the world.

In the late Paleolithic period, from 25,000 BC, Egypt was inhabited by egalitarian nomadic bands who lived in small temporary camps close to

the Nile and depended for their survival on hunting and fishing. Their material means of existence differed little from similar groups of Stone Age hunter-gatherers the world over. Beginning in 5,500 BC, Egypt's nomadic bands began to build permanent settlements focused around agriculture, particularly the growing of cereal grains like wheat and barley. By the Neolithic period, the trend towards the establishment of more settled societies accelerated to such an extent that these people began to boldly experiment with stone, mud, metals, wood and leather to produce useful household utensils and artifacts.

The first nomadic tribesmen dwelt in temporary camps of reed or grass huts and moved with the seasons. They appeared to be acutely aware of the ebbing and subsiding of the Nile and sensibly built settlements that avoided the inundation. The mound, so prominent a feature in the creation myths and legends of dynastic Egypt, must have assumed special importance in predynastic times. The people, however, came in close proximity to the river in spite of the annual flood because it was a rich source of food. Later, they discovered that it was not only their lifeline, but a convenient highway as well. Most of their settlements were located at the edge of the floodplain. Rock-shelters were also used, and towards the end of the fourth millennium BC permanent settlements, on mounds, had become the norm. Very occasionally, the settlements even had one or two stone houses.

By 4,000 BC Neolithic communities ceased being organised into hunting bands, discarded the nomadic way of life and became settled agriculturists, artisans and traders. By this time, as their graves so graphically suggest, they were clearly divided into rulers and ruled, rich and poor. While hunting was no longer the only way of life, the early inhabitants of the Nile Valley held tenaciously to their animal totems -- the falcon, the vulture, the ibis, the frog, the snake, the crocodile, the lioness, the hound and the hippopotamus. These were to emerge as gods in dynastic times. With urbanisation and settled agriculture came social organisation and a rigidly hierarchical society. The seeds of the hierarchical Pharaonic civilisation, with god-king or Pharaoh at the apex and commoners making up the base, were sown.

No study of predynastic Egypt can be complete without a reference to the work of the Father of Pots, William Matthew Flinders Petrie, a British archaeologist who meticulously unearthed the pots and grave goods of the predynastic period. Even though Petrie's work was not confined to the predynastic, he was perhaps the first Egyptologist to scrupulously jot down notes about the predynastic objects he excavated.

Around 4,000 BC some of the finest and most elegant pottery were being produced in Upper Egypt. They were of a far superior quality to the pots produced in the Delta. At first the predynastic people of the Delta tried to imitate Upper Egyptian pottery but differences were eventually blurred when during the protodynastic period -- the two or three centuries immediately preceding dynastic Egypt, Upper Egyptian kings overran the Delta and ultimately united the Two Lands. The Delta people then adopted the ways of the culturally dominant Upper Egyptian people. Indigenous pottery from the Delta ceased to exist and was replaced by pottery from Upper Egypt. Even the Delta houses ceased to be made of the traditional bundled papyrus and mats. The vanquished Lower Egyptians began to build their houses with mud bricks like those of the conquerors from the South, a style widely regarded as the prototype for dynastic houses. Several clay models of houses discovered in Hierakonpolis graves closely resembled future Old Kingdom dwellings. Other Upper Egyptian customs and traditions, like placing valuable grave goods with the deceased, were adopted by the people of the Delta. This particular custom emerged as an essential feature of dynastic Egyptian culture. Once set in place, the Egyptian civilisation was to prevail in all the splendour of its cardinal characteristics for the next 4,000 years.

Unconventional pottery, some with elaborate decoration, and an extraordinary ivory comb (bottom left) are among the finds in the new Nubia Museum in Aswan

Archaeologists divide the predynastic period into separate stages of development. The first relatively sophisticated Neolithic culture in Egypt proper, as opposed to Nubia, was of a people today commonly described as Badarians, in reference to the site at the village of Al-Badari, to the immediate south of Assiut, Upper Egypt, where many of their cultural remains were found. Next came the Amratian and Gerzean civilisations, also referred to as Naqada I and Naqada II – a site a few kilometres north of Luxor, where an impressive array of their cultural remains was located. The Amratians and especially the Gerzeans displayed an even more sophisticated cultural distinction than the Badarians. The Gerzean Civilisation can be regarded as the immediate forerunner of dynastic Egypt.

You can view all these people's beautiful handicrafts at various museums abroad: The British Museum, London, the Victoria and Albert Museum, London, the Petrie Museum of Egyptian Archaeology, University College, London, the Ashmolean Museum of Art and Archaeology, Oxford, the Musée du Louvre, Paris, are among the best-stocked. In Egypt, the Nubian Museum, Aswan, the Egyptian Museum, Cairo; and hopefully the Maadi predynastic Museum, Cairo, which will open its doors to the public soon.

In Egypt, the Chalcolithic Period, sometimes also called Primitive predynastic, saw the emergence of Badarian agrarians. The Badarian culture also witnessed the first beginnings of stonemasonry in Egypt, which differed qualitatively from the primitive art of Stone Age toolmaking that had existed for millennia. The Badarians appear to have lived in shelters made of animal skins and dressed also in animal skins. They were skilled artisans who, while not entirely giving up hunting, bartered trade goods, had begun to experiment with agriculture, and domesticated many animals. The Badarians obviously were a gregarious people who, judging from the artifacts they left behind, were fond of dance. The preponderance of female figurines in Badarian tombs hint at a more matrilineal political system or female-oriented religion than that which prevailed in Egypt in dynastic times, when male-gods predominated. Dancer figurines, mostly female, with upraised arms were common in graves. Perhaps these figurines represented the original belly dancers. Such figures are now scattered in museums all over the world. One especially expressive and mirthful figurine is deposited at the Musée de Lyon, France. Other figures are to be found in the Egyptian Museum, Cairo; the Musée du Louvre, Paris; the Metropolitan Museum of Art, New York; the Museum of Fine Art, Boston; the University of Chicago Oriental Institute Museum; the Ashmolean Museum, Oxford; and several museums in London including the Victoria and Albert; the Petrie Museum of Egyptian Archaeology; and the British Museum.

The Badarians' wardrobe must have been essentially a collection of animal skins. But strong evidence suggests that the Badarians discovered the loom and were, therefore, producing textiles as well. A pottery dish depicting a horizontal ground-loom was found at a tomb at Al-Badari. The earliest known Egyptian flax and Neolithic linen goes back to the Badarian period.

The Badarians also cleverly crafted combs of ivory, bone and wood which are remarkably reminiscent of traditional African combs. But perhaps the most impressive feature of Badarian culture was their highly distinctive pottery. Of superlative quality, the Badarians' pottery was of a reddish brown finish and the tops were burned black, by being inverted in the ashes of the kiln. The walls of the Badarian ceramics were fired to something of a metallic hardness even though they were often eggshell-thin.

But the handiwork of the Badarians pale into relative insignificance when compared with those of its two successor civilisations – the Amratian and the Gerzean. The first is named for the site at Al Amra (or Naqada I) in the vicinity of modern Luxor. Naqada, 30 kilometres north

of Luxor, is one of the most important predynastic sites in Egypt. Carpentry and furniture-making began in earnest during the Amratian period. In time, objects began to be made not just with function in mind, but with aesthetic value as well. The beautiful black-topped pottery so characteristic of the time was produced in abundance.

Around 4,500 BC this new, dynamic and relatively sophisticated culture known today as Naqada I or the Amratian Period, produced veritable works of art. There was a distinct change in pottery decorations. Previously ceramics were decorated by simple geometric designs and bold bands of paint. But, in the Amratian period, the ever more complex designs that were not just purely functional came into vogue. Among the grave goods the Amratians left behind were solemn-looking cloaked and bearded male figures in ivory and clay. These figures are instantly recognisable as the antecedent of Osiris Lord of the Dead, Resurrection and Rebirth. Such figures are also reminiscent of the tightly-fitted Hed-Seb ceremonial dress of dynastic Pharaohs.

The Amratians grew Emmer wheat and baked bread. Food production gradually became a more sophisticated process and the domestication of cattle was firmly established by the fourth millennium. The Amratians traded with the peoples of Nubia, the Red Sea, the Delta and the Levant, perhaps even further afield.

One of the most important predynastic trading settlements was in the southern Cairo suburb of Maadi. A distinctly Maadi feature was the burial of dogs and gazelles. There is evidence of the extensive use of copper in the Maadi predynastic settlement. Copper was hammered cold and shaped into pins and harpoon heads. Such objects are found in the Maadi predynastic Museum, Cairo. Trade with the people of Sinai and Palestine was crucial to the economic well-being of the Maadi settlement. Donkeys were used as draft animals. Palestinian pottery and other artifacts from the Levant were found in abundance in Maadi. Jewellery and artifacts for personal adornment show a marked level of artistry. Moreover, the strong and astonishingly intact samples of teeth reveal that the people of predynastic Maadi had an exceptionally healthy and varied diet of grain, fruit, vegetables, meat and dairy products.

Other important and distinct predynastic cultures in Lower Egypt were found in Fayoum and Merimda in the Delta. A notable feature of Lower Egyptian predynastic sites like Maadi, Fayoum and Merimda is that they were once living quarters or trading settlements as opposed to the primarily grave sites of Upper Egypt.

The third stage of predynastic cultural development began at around 4,000 BC and is referred to as the Gerzean Period or Naqada III, in reference to the village of Gerzah halfway between Saqqara and Fayoum, on the western bank of the Nile. But the Gerzean predynastic culture spanned a long stretch of the Nile in Lower, Middle and Upper Egypt. In Hemamiya, just south of Assiut, Badarian artifacts were found beneath Amratian and Gerzean levels, suggesting a strong sense of continuity of predynastic cultures.

Artifacts from the Gerzean Period, however, are decidedly different from those produced in the earlier Amratian and Badarian periods. The difference between the Gerzean and the two other cultures is perhaps most marked in ceramics. Gerzean pottery was produced along not merely functional lines. The aesthetic or decorative aspect of ceramics became the hallmark of Gerzean culture. Geometric motifs on ceramics dating to the Gerzean period could be interpreted as a form of early writing. Gerzean exquisitely painted desert-hunting scenes and animals such as the ostrich and the ibex abound. Another favourite object depicted on Gerzean ceramics was the boat.

The art of dyeing, using natural colours of local origin, was known in Egypt as early as the Gerzean period, with the textile fibres spun and then dyed. Spinning and weaving were practised in ancient Egypt from the Neolithic period, technical evidence being afforded by depiction, models and the surviving artifacts. But it is beginning of the Gerzean times

that the art of dressmaking approached the excellence of dynastic times. Spare clothing for the afterlife was an archaic Egyptian custom, and dates back to the Gerzean Period when hanks of yarn were traditionally placed with the body of the deceased. Copper and silver needles and pins with loop heads are some of the surviving objects that were in everyday usage during the Gerzean period.

The Hierakonpolis Expedition uncovered a brewery, perhaps what is Egypt's earliest temple destined to become the prototype for dynastic Egyptian temples. The predynastic rulers of Hierakonpolis were in all probability the kings who eventually united all Egypt: Delta and Nile Valley. Surviving dwellings from the predynastic periods are uncommon and a rare exception, however, is the house and workshop of a potter who signed his pots in one of Egypt's earliest urban settlements -- Hierakonpolis, the Falcon city. Hierakonpolis was a sprawling settlement of over 11 acres on the desert's edge. The potter's subterranean rectangular house was burnt down after what appears to be a devastating fire. The potter wisely rebuilt his house in stone. Because of the fossilised remains of the potter's house, we are able to glimpse something of the architectural creativity of the late predynastic period.

Among the most important items left behind by these predynastic people were palettes of slate for grinding cosmetics -- many in the shape of animals, birds and fish. Boats were the dominant theme of the pottery of the late predynastic, or protodynastic times. Naval battles were also depicted as on the handle of a knife discovered at Jabal Al-Arak. The names of certain predynastic kings such as Scorpion were depicted in a serekh, or cartouche, like their dynastic counterparts. By this time, of course, it is not entirely clear whether we are still talking of predynastic times. For it is at that historical moment that the predynastic, or protodynastic, metamorphosed into the far more familiar dynastic Egypt.

Related stories:
Revamping Nubian monuments
East meets west 2 - 8 November 2000

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Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
|398|2001-08-03 18:16:44|Fiya Burn|FWD: Our Ethiopian Ancestors|
A bit earlier than our timeline (give
or take a million years. *L*), but
perhaps of interest to some.

DG

Our Ethiopian Ancestors

Part 1: Ardipithecus ramidus kadabba

Over the past thirty years, Ethiopia has produced many palaeoanthropological and archaeological finds that have extended our

knowledge of human evolution. The first Ethiopian fossil to receive global attention was "Lucy," found with other members of her species at the site of Hadar in the early 1970s.

After a break in research caused by the Ethiopian Revolution, more recent fieldwork has found additional remains of Australopithecus afarensis, A. garhi, A. boisei, Ardipithecus ramidus, and early members of the genus Homo.

Other sites that lack hominid fossils have produced stone tools and evidence for the butchery and consumption of animals. Ethiopia's place as the locus of our earliest origins appeared secure.

full article:
<http://anthropology.about.com/library/weekly/aa072301a.htm>
[399]2001-08-03 23:28:52[Sptpy@aol.com]The Great Pyramid|
More than 4,500 years ago, after centuries of discoveries and developments, Africans designed and built the first of the Seven Wonders of the World. This is a tour of the Great Pyramid. The free QuickTime player is needed to view it.
The 360° views within the "King's Chamber" reminds me of being there. As are the photographs of the Tomb of Menna, this is the real deal. I think you'll like it. There is an excellent chapter including a description of the Great Pyramid complete with photos written by Wayne B. Chandler in Egypt revisited edited by Ivan Van Sertima describing and showing the amazing optician's seam of the Great Pyramid's remaining limestone outer casing. As we know, the reality of Kemet/Ancient Egypt is a far different world than that portrayed in Hollywood's corny movies.
<http://www.pbs.org/wgbh/nova/pyramid/explore/khufutombkinghi.html>
Download the free QuickTime player: <http://www.apple.com/quicktime/download/>
[400]2001-08-05 10:56:45[kcamm23063@aol.com]Egypt Site Map|
Greetings:

I came across this "Site Map" while exploring the internet's Egyptian Ministry of Tourism. I think it is great for those who travel to Egypt, whether frequently or infrequently. It can also give perspective to the tourist who travels alone - such as myself: [Egypt Site Map](#)

Forward Ever; Backward Never!
Karen-Yaa
[401]2001-08-06 08:38:05[jamneht@hotmail.com]Fwd: Egypt's Guftis lose monopoly as Pharaonic excavators |
Egypt's Guftis lose monopoly as Pharaonic excavators

The first villagers from Guft, south of Cairo, were trained in the 1890s, but their heyday is over now

August 06, 2001, 10:12 AM

SAQQARA, Egypt (Reuters)

For generations, an obscure, ancient village in southern Egypt has sent its sons to uncover history buried under fields, in tombs and pyramids.

The pioneer British Egyptologist Sir William Flinders Petrie trained the first villagers from Guft, some 470 km (290 miles) south of Cairo, in the 1890s. "They have formed the backbone of my Upper (southern) Egyptian staff, and I hope that I may keep these good friends so long as I work anywhere within reach of them," Petrie wrote of his excavations in 1896, using the village's Greek name Koptos.

The men of Guft, or Guftis, soon gained a reputation as elite field workers and were paid several times the daily rate of other local labor to excavate sites of all eras.

Now local politics and sheer economics are making Guftis a luxury some international researchers find they no longer want to afford. One senior Egyptologist even thinks they are yesterday's men, preferring to train others. "In recent years we have come to see they are out of step with the rest of the archaeological world, which has moved ahead as they continue to use techniques one can describe as mid-Victorian," said Kent Weeks at the American University in Cairo.

"Instead of simply removing sand from tombs and hoping for museum quality objects, we are getting a lot more information by studying animal bones and other things that require a meticulousness the Guftis don't have," said Weeks.

Other archaeologists agree, although some are not as critical. "To a certain extent the Guftis also live on their fame. Not necessarily everyone from Guft is a well-trained archaeological digger," said a European research director, who didn't want to be named. He said he trained his own non-Gufti dig workers.

The increasing tendency of dig directors to train workers in their own style goes some way toward explaining why Guftis are no longer an automatic choice as workmen.

Weeks, who discovered the Valley of the Kings burial complex of the sons of Ramses II, who reigned more than 3,000 years ago, said he had trained local villagers to work on his sites. "It was easier to start fresh with people who had no preconceived notion of how a dig should be done, rather than take the Guftis and have them unlearn what they had been taught for generations," Weeks said.

Other pressures make hiring non-Guftis attractive, including the availability of cheaper local labor and the tensions "imported" workmen can cause. "To bring in 50 to 100 Guftis, create for them a tent city immediately adjacent to local villages and ignore the local villagers creates an incredible animosity that has in the past led to serious troubles, and it is expensive," Weeks said.

Generation to generation

At a government rest house at Saqqara's ancient step pyramid near Cairo, Abdul Metaal Al Qereti said Flinders Petrie had trained his father. "I started working at 11 in 1943, I was the youngest of five sons doing this and so it is handed over from father to son," said Qereti, dressed in the traditional flowing robes and snow-white turban favored by southern Egyptians.

Qereti earned his title of Bash Rayyes, a chief among chiefs, as he graduated from hauling dirt baskets to heading specialist archaeological restoration teams and a position with Egypt's Supreme Antiquities Council, the government department responsible for ancient monuments and works.

Qereti's clan migrated north from Guft in his father's day following excavation work, and he still works wherever he is needed on special assignments.

His nephew, Bash Rayyes Muhammed Tallal Abdu Al Qereti, who supervises workmen at digs in the pyramid-strewn Giza Plateau just south of Cairo, sat near his uncle at Saqqara.

Both men decried the intrusion of non-Guftis into the trade of specialist archaeological workmen, warning it was leading to deteriorating standards and dishonest practices.

Qereti said other workmen were willing to work for as little as 10 Egyptian pounds (\$2.50) a day. A qualified Gufti can command a daily wage of anywhere between 30 to 50 pounds (\$7.50 to \$13.60).

Even the Qeretis and Guftis living in southern Egypt said the heyday

of Gufti workers was over and not all Guftis passed on the trade to their children, as they once had.

Bash Rayyes Muhammed Tallal confessed his children were unlikely to follow in his footsteps. He said one of his sons was working for a degree in archaeology at Cairo University and the other was probably heading toward higher education as well.

© Reuters
[402]2001-08-06 09:17:12|Paul Kekai Manansala|Fwd: From warrior women to female pharaohs: careers for women in An|
Check out the full series of 6 pages starting at:

http://www.bbc.co.uk/history/ancient/egyptians/women_1.shtml

From warrior women to female pharaohs:
careers for women in Ancient Egypt
by Dr Joann Fletcher, July 2001

- 1 of 6
- Sexual equality
- Ladies of leisure
- Women at the top
- Wives and mothers
- Careers

Whilst the concept of a career choice for women is a relatively modern phenomenon, the situation in ancient Egypt was rather different. For some three thousand years the women who lived on the banks of the Nile enjoyed a form of equality which has rarely been equalled.
Detail of a female banquet guest ©

Sexual equality
In order to understand their relatively enlightened attitudes toward sexual equality, it is important to realise that the Egyptians viewed their universe as a complete duality of male and female. Giving balance and order to all things was the female deity Maat, symbol of cosmic harmony by whose rules the pharaoh must govern.
The Egyptians recognised female violence in all its forms, their queens even portrayed crushing their enemies, executing prisoners or firing arrows at male opponents as well as the non-royal women who stab and overpower invading soldiers. Although such scenes are often disregarded as illustrating 'fictional' or ritual events, the literary and archaeological evidence is less easy to dismiss. Royal women undertake military campaigns whilst others are decorated for their active role in conflict. Women were regarded as sufficiently threatening to be listed as 'enemies of the state', and female graves containing weapons are found throughout the three millennia of Egyptian history.

...the Greek historian Herodotus believed the Egyptians "have reversed the ordinary practices of mankind".
Although by no means a race of Amazons, their ability to exercise varying degrees of power and self-determination was most unusual in the ancient world, which set such great store by male prowess, as if acknowledging the same in women would make them less able to fulfil their expected roles as wife and mother. Indeed, neighbouring countries were clearly shocked by the relative freedom of Egyptian women and, describing how they 'attended market and took part in trading whereas men sat and home and did the weaving', the Greek historian Herodotus believed the Egyptians 'have reversed the ordinary practices of mankind'.

And women are indeed portrayed in a very public way alongside men at every level of society, from co-ordinating ritual events to undertaking manual work. One woman steering a cargo ship even reprimands the man who brings her a meal with the words, 'Don't obstruct my face while I am putting to shore' (the ancient version of that familiar conversation 'get out of my way whilst I'm doing something important').

Egyptian women also enjoyed a surprising degree of financial independence, with surviving accounts and contracts showing that women received the same pay rations as men for undertaking the same job - something the UK has yet to achieve. As well as the royal women who controlled the treasury and owned their own estates and workshops, non-royal women as independent citizens could also own their own property, buy and sell it, make wills and even choose which of their children would inherit.

[403]2001-08-06 13:00:45[dg14@swt.edu]Re: Fwd: From warrior women to female pharaohs: careers for women i| This is an excellent article. thanks.

DG
[404]2001-08-06 14:12:04[kekai@jps.net][Fwd: 12th Dynasty brick pyramid of Lahun]
Al-Ahram Weekly Online
26 July - 1 August 2001
Issue No.544

Building with bricks

A massive stone causeway known as Gisir Gadallah twists across the agricultural plain from Lahun village, west of Beni Suef, to a unique brick pyramid on the edge of the desert.

Jill Kamil followed the wall and explored the pyramid complex

The brick pyramid of Lahun, with mastabas in the foreground.

The massive stone causeway across the floodplain, built during the Middle Kingdom about 2000 BC

A view of the pyramid from the causeway

It has been many years since I visited Lahun, a Pharaonic name which translates as "mouth of the lake," where the Nile enters the Fayoum depression via the Bahr Al- Youssef canal.

It was not my intention last month to go there, but since my appointment in Beni Suef took up only the first part of the day I decided to take advantage of being in the area and make my way from Lahun village, where the series of locks and sluices direct Nile water into Fayoum, to the desert and the brick pyramid of Senusert (Sesostris) II. To get there I drove slowly along the top of the stone causeway of Gisir Gadallah, sharing the road with friendly villagers, donkeys, buffalo and hordes of children.

Gisir Gadallah is a wall eight kilometres long and six metres high, rebuilt by Sultan Baybars in the 13th century. It cuts across the agricultural plain, and green fields succeed one another north and south as far as the eye can see. Fayoum's remarkable fertility never fails to stir me, and it is even more remarkable with the knowledge that the flow of the Nile water into the depression was not a natural phenomenon. In ancient times, only a part of the water from the channel that diverged from the Nile at Dairut, running parallel with the river for a distance of 276 kilometres, flowed into the Fayoum depression during the annual flood. Most of it flowed along the northward-sloping land back into the river Nile, carrying with it the

rich alluvial soil it had brought from the south. It was this loss that ancient Egyptian engineers sought to remedy by building a retaining wall and directing the water into a catch-basin, where it could be regulated for irrigation.

This mammoth scheme for large-scale land reclamation took three reigns to complete. The project was envisioned by the first Pharaoh of the 12th dynasty, Amenemhet (Ammenemes) I (1994-1964 BC), and by the rule of Senusert II (1900-1880 BC) was so far advanced that the Pharaoh temporarily took up residence at the "entrance corridor" to watch its progress. His palace, undoubtedly made of mud- brick, has not survived, but we know that Fayoum bloomed in Senusert's reign. Fields and orchards were abundant, and the whole area became an ancient recreational ground for fishing and fowling, not to mention for hunting gazelle and other game in the surrounding desert.

I soon came within sight of the pyramid. From a distance it looked little different from the ruined fifth and sixth dynasty pyramids at Abu Sir and Saqqara: a pyramid without casing. However, as I approached it and drove up the desert incline, it soon became clear that this Middle Kingdom monument bore no resemblance to the earlier constructions

It is clear that Senusert took great care to choose the location of his funerary monument. The pyramid is the most prominent object on the plateau, commanding a view of both the Nile valley, near which it stands, and of the entrance to Fayoum, towards which it looks. It was built by an architect named Anupy, who made use of a great core of natural rock which he encased in huge blocks of limestone to a height of more than 12 metres. On top of the base, he erected a gigantic star- shaped framework of cross- walls in sun-dried brick. These bricks were baked from a mixture of Nile clay and straw the same way bricks are still made in Fayoum and in many parts of Egypt today. The same brick was used to complete the pyramid to its full height before it was encased in limestone, which has now disappeared.

A brick pyramid is a remarkable sight. Anupy had to consider the possible effect of rainfall on the monument, and he took all necessary precautions. He fitted the lowest layer of the limestone casing into sockets to counter any outward thrust or slippage of the superstructure, and dug a trench around the base of the pyramid which he filled with sand and flint for drainage.

Senusert was apparently laid to rest in his pyramid, as British archaeologist Sir Flinders Petrie discovered when he excavated it early in the 20th century. Although the tomb chamber had been entered in antiquity and all that remained was the granite sarcophagus and an alabaster offering table in the burial chamber, the sarcophagus was evidence enough that the pharaoh had indeed once lain there.

Petrie also excavated a series of eight mastaba tombs north of the pyramid designed for royal burials. None had been used. But it was here that a remarkable discovery was made. In February 1914, Petrie and his colleague, Guy Brunton, were excavating south of the pyramid, in between the two enclosure walls where shaft tombs had been dug for members of the royal family. These, like the pyramid, had also been looted in antiquity, but a cache of royal treasure belonging to the Princess Sit Hathor Inet miraculously survived. This was a unique collection which included necklets, pectorals, a gold crown and other golden objects, silver, carnelian, lapis lazuli and amethysts. There were toilet articles, caskets and many kinds of containers.

Most of this treasure is in the Metropolitan Museum of Art in New York but the items which can be seen in Cairo, on the upper floor in the Egyptian Museum, include a bracelet of gold spacer beads threaded with extraordinarily small semi-precious stones; a now reconstructed girdle of large cowries and beads of gold, carnelian, feldspar and lapis; three pairs of small crouching lions of gold set in bead bracelets with slide clasps; and a fine gold pectoral inlaid with

stones and bearing the name of Senusert II, builder of the pyramid.

I knew from James Baikie's Egyptian Antiquities in the Nile Valley that Senusert's architect Anupy, who described himself as "Overseer of all the Works of the King in the Land to its Boundary," built his own tomb about 400 metres west of the royal pyramid. It was situated so he "could survey his works without needing to go farther than his own funerary chapel." Baikie, who saw the tomb in the 1960s, described four underground chambers, a shrine excavated into the side of a hill and walls covered with fine white limestone, which was painted and sculpted. He mentioned it as being in poor condition.

I climbed a mound for a better view but could find no evidence of it at all, and the guard who suddenly appeared at my side as I left the pyramid complex indicated that there was nothing more to be seen and that I should go back. I retraced my route across Gisir Gadallah, aware that this modern construction, first created by the ancient Egyptians, was re-designed by the Ptolemies and rebuilt many times after that. The last official restoration of the masonry was actually carried out by Mohamed Ali in 1825.

Thus the pyramid has well withstood the test of time. But it was a later 12th dynasty pharaoh, Amenemhet III (1842-1797), who finally took credit for the whole project of land reclamation in Fayoum.

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[405]2001-08-07 08:20:27[Fiya Burn]FWD: Neither Goddesses Nor Doormats- Role of Women in Nubia
Old article I dug out of my cyber-archives, but seems to compliment the one sent out about Women in Ancient Egypt, though not as detailed and lacking in discussion of more recent finds.

DG

Role of Women in Nubia [Kneller]
Date: Sat, 4 Sep 93 10:07:23 -0700 Subject: women_in_nubia
Tara L. Kneller

Neither Goddesses Nor Doormats:
THE ROLE OF WOMEN IN NUBIA
Tara Kneller Syracuse University Professor Gregory 5 April 1993

Why Such an Undertaking?

The Kingdom is Possible Because of the Queen...
The King is the Sign...While the Queen is the Symbol.... -Warren Blakely

Nubia is an area of scholarship that was largely overlooked in favor of its splendid neighbor, Egypt. Past finds in the area were attributed to Egypt; current excavation of the area is impossible because of Egypt's construction of the High Aswan Dam. However, renewed interest in Africa- brought on largely by Afrocentric scholars such as Cheikh Anta Diop - has resulted in a proliferation of scholarly work on ancient Nubia.

Much of the scholarly work up to this point is dealing with the massive archeological digs that occurred just prior to the building of the High Aswan Dam. As a result of this work, the amount of available information on Nubia has increased

immeasurably. Evidence has emerged that shows a people who, after decades of colonization by the Egyptians, rose above and established themselves as a force to be dealt with in Africa. Nubians developed a culture and people distinctly different from the Egyptians.

After preliminary investigation into the area of ancient Nubia, a striking contrast emerged. The Nubians has an unusually high number of ruling queens, especially during the golden age of the Meroitic Kingdom (1). Although ruling queens, in themselves, may not be unusual, the portrayal of Nubian queen is exceptional. A panel on display at the exhibit "Nubia: Egypt's Rival in Africa" showed the queen smiting her enemies. This type of representation has no equivalent in either Egyptian or Western Art (2). This unusual find has led to research in the role of the women in Nubian society, both past and present. The result has been a surprising contrast between the docile Nubian woman of today and the warrior queen of ancient times.

full article:
http://www.sas.upenn.edu/African_Studies/Articles_Gen/Role_Women.html
[406]2001-08-07 11:37:50[gorkeh nkrumah]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

This is my first message to the Ta-Seti group so I want to thank you all Brothers and Sisters for such an informative, insightful and educational group. THANK YOU. I especially want to thank my friend Karen for introducing me to this group. I generally agree with what Karen says about her impressions of modern Egyptians and Sudanese. I just wanted to share with you all an interesting and I always find amusing colour scheme the modern northern Sudanese/Nubian use to classify people according to the colour of their skin. White (for Europeans), Yellow (for Arabs), Red, Green and Blue for the varying degrees of Sudanese skin tones. Red being the lightest and Blue the darkest black. So a Blue man would be a very dark-skinned Sudanese, probably a southerner but also northerners with very dark skin colour. They never use black to describe skin colour and instead use red, green and blue to describe the various tones of the Sudanese people.

--- kcamm23063@aol.com wrote:

- > Very interesting, Paul. Also there are some
- > Sudanese who consider themselves
- > "Arab" over "African." Although Sadat's mother was
- > Sudanese (Nubian),
- > legally, he was Egyptian because of his father;
- > therefore, he could
- > rightfully ignore his mother's ancestry if he chose
- > to do so.
- >
- > Oddly, Arabs, Berbers, and Egyptians all acknowledge
- > their black African
- > heritage, but it is something they do not dwell on,
- > nor do they relate it to
- > the African-American. The feeling I get from them
- > is more like "I am me, and
- > you are you." I always try to keep in mind that in
- > the USA we have "race"
- > clashes (as we just see Black and white), whereas in
- > Africa, they are more
- > like cultural clashes (actual color is not such a
- > big thing as the opposing
- > culture or tribe). When visiting Egypt, I have
- > always felt that I get
- > preferential treatment from the Egyptians because I

> am dark - I have heard
> horror stories from white female tourists.
>
> All the above is based on my personal experiences,
> maybe others have had
> different experiences and relations. I do not, I
> cannot, and I am not
> speaking for anyone other than myself.
>
> Karen
>
> In a message dated 8/3/01 11:07:55 AM Pacific
> Daylight Time, kekai@jps.net
> writes:
>
>
>>> In this day and age, I believe the only way we
> will ever see a fair
>> portrayal
>>> of ancient Egypt on the big screen is when a
> conscious African/Black does
>> the
>>> script, the directing, and the production.
> Hollywood is about making
>> money,
>>> not about truth and accuracy.
>>
>> Those unfamiliar with African and African Diaspora
> filmmaking can check
>> out titles at africanfilm.com.
>>
>> I'm of the opinion that the casting of Scorpion
> King will cause less
>> controversy than the Lou Gossett Jr. role for
> reasons that are sad.
>>
>> Not surprising though when you consider that even
> some Sudanese do not
>> like to be considered 'Black' although the name
> 'Sudan' comes from a
>> phrase meaning 'Land of the Blacks.'
>>
>> Of course, Kmt (kemet) has been interpreted as
> having the same meaning.
>> I think because the most common determinative used
> with 'Kmt' is the
>> plural for 'cities and towns' (signified by an
> image of a building), Kmt
>> properly means literally 'the Black Nation' or
> even 'the Black
>> Civilization.' The determinative for 'land, soil,
> earth, etc.' is not
>> used as far as I know with the term Kmt as used to
> describe the
>> Egyptians themselves.
>>
>> Regards,
>> Paul Kekai Manansala
>> <http://www.jps.net/kabalen/afro.htm>
>>
>>
>
>
> Forward Ever; Backward Never!
> Karen-Yaa
>

Do You Yahoo!?
Make international calls for as low as \$.04/minute with Yahoo! Messenger
<http://phonecard.yahoo.com/>
[407]2001-08-07 12:31:59[Paul Kekai Manansala[Re: The Scorpion King, (was Re: Maatkara on scifi.com)]
Hello Dr. Nkurmah,

I agree that the Sudanese color system is amusing. It is also somewhat interesting from the Egyptological perspective.

As most here know, the colors red, green and black were used symbolically when representing deities and sometimes also the Pharaoh. Yellow also occurs frequently especially in portraying women.

It seems that if you substitute blue for black, you have the same colors now used to represent complexion in humans. I wonder if this is a survival of an older system that has been adapted into the modern social situation.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

gorkeh nkrumah wrote:

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> lightest and Blue the darkest black. So a Blue man
> would be a very dark-skinned Sudanese, probably a
> southerner but also northerners with very dark skin
> colour. They never use black to describe skin colour
> and instead use red, green and blue to describe the
> various tones of the Sudanese people.
>

[408]2001-08-07 13:14:15[kcamm23063@aol.com]Another Member]
Paul, a few months ago, a member in this group lost his account when his computer crashed, and he now has another address. He would like to be back in the group, as he enjoyed the discussions. Would you please add his new address to the group? Thank you:

Alaman Haile < alaman5375@aol.com >

Forward Ever; Backward Never!
Karen-Yaa
[409]2001-08-07 15:45:41[kekai@jps.net[Re: Another Member]
--- In Ta_Seti@y..., kcamm23063@a... wrote:

> Paul, a few months ago, a member in this group lost his account

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his new

> address to the group? Thank you:
>
> Alaman Haile < alaman5375@a... >
>
> Forward Ever; Backward Never!
> Karen-Yaa

It's all taken care of, Karen. And I'd like to welcome
Alaman back to the group.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[410]2001-08-08 02:48:43[kcamm23063@aol.com]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
I thought the same as you, Paul, and then I thought of how colors may
actually be perceived by other ethnicities. This clearly shows that not
everyone sees things and/or relate to things in the same way.

And I thank you for sharing this, Gamal.

Karen

In a message dated 8/7/01 12:33:30 PM Pacific Daylight Time, kekai@jps.net
writes:

Hello Dr. Nkurmah,

I agree that the Sudanese color system is amusing. It is
also somewhat interesting from the Egyptological perspective.

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the same colors now used to represent complexion in humans.
I wonder if this is a survival of an older system that
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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

gorkeh nkrumah wrote:
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> colour. They never use black to describe skin colour
> and instead use red, green and blue to describe the
> various tones of the Sudanese people.
>

Forward Ever; Backward Never!
Karen-Yaa
[411]2001-08-08 03:55:08[gorkeh nkrumah]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

Greetings Paul please call me Gamal. Dr Nkrumah sounds excessively formal, and I am a very simple and down-to-earth man.

I would like to share the modern Egyptian colour system which is somewhat different from the Nubian/Northern Sudanese. In Egypt people do not use the red, green and blue of the Sudanese. Instead they refer to people as white (both Europeans and very light-skinned Egyptians usually of Turkish, Balkan or Circassian origin if they are Muslim, or French (Napoleon's troops raped many Egyptian village girls in various parts of the country where they stopped during their campaign) both Coptic Christian and Muslim girls were raped. The eastern Delta town of Mansoura, is especially noted for its lighter skinned people who owe their white complexion to this French connection).

Apart from the whites, both local and foreign.

Egyptians call some people "wheat-coloured" or "grain-coloured" the colour of wheat-germ. These are usually light skinned people with very dark brown or jet black hair. They form a large section of the Egyptian population. They are never regarded as white (i.e. blondes or very light-skinned people).

Everybody else is regarded as Sumr (plural) or Asmar (singular male) or Samra (Singular female). Both Egyptians and foreigners are called Sumr if they are not "wheat-coloured".

So Sumr or Samara would apply to a Dinka from southern Sudan or a toffee-coloured or copper-coloured Ethiopian or Upper Egyptian.

--- Paul Kekai Manansala <kekai@jps.net> wrote:

> Hello Dr. Nkrumah,
>
>
> I agree that the Sudanese color system is amusing.
> It is
> also somewhat interesting from the Egyptological
> perspective.
>
> As most here know, the colors red, green and black
> were
> used symbolically when representing deities and
> sometimes
> also the Pharaoh. Yellow also occurs frequently
> especially
> in portraying women.
>
> It seems that if you substitute blue for black, you
> have
> the same colors now used to represent complexion in
> humans.
> I wonder if this is a survival of an older system
> that
> has been adapted into the modern social situation.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>
>
>
>
> gorkeh nkrumah wrote:
> >
> > This is my first message to the Ta-Seti group so I
> > want to thank you all Brothers and Sisters for
> such an

>> informative, insightful and educational group.
> THANK
>> YOU. I especially want to thank my friend Karen
> for
>> introducing me to this group.
>> I generally agree with what Karen says about her
>> impressions of modern Egyptians and Sudanese. I
> just
>> wanted to share with you all an interesting and I
>> always find amusing colour scheme the modern
> northern
>> Sudanese/Nubian use to classify people according
> to
>> the colour of their skin. White (for Europeans),
>> Yellow (for Arabs), Red, Green and Blue for the
>> varying degrees of Sudanese skin tones. Red being
> the
>> lightest and Blue the darkest black. So a Blue man
>> would be a very dark-skinned Sudanese, probably a
>> southerner but also northerners with very dark
> skin
>> colour. They never use black to describe skin
> colour
>> and instead use red, green and blue to describe
> the
>> various tones of the Sudanese people.
>>
>

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[412]2001-08-08 10:16:51|John A. Clarke|The Scorpion King, (was Re: Maatkara on scifi.com)|

I read the scifi.com summary of Maatkara. Still some major inaccuracies. "Khamit?" WTH? Read the description of what it is.

<http://www.scifi.com/maatkara/egyptology/khamit.html>

Regards,

John

--- In Ta_Seti@y..., Shemia wrote:

>
> I keep missing the show Maatkara? When does it come on?
> Fiya Burn wrote: Utter madness. :)
>
> ABC's 1999 remake Cleopatra (whatever her real life multi-racial
> origins) was played by a South American actress.
> The movie had a massive amount of West African
> diaspora blacks playing some permanent slave underclass.
> None of them ever spoke I believe. (I wrote an editorial
> to ABC for that nonsense).
>
> The Mummy's Imhotep character was played by
> a Dutch South Afrikaaner.
>
> And another South American played the lead Egyptian female
> love interest.
>
> Now in Scorpion King, they will misplace a near Southeast
> Asian into Old Kingdom Egypt.
>
> Its also of interest that none of these movies are ever
> shot in Egypt, but either in some US based studio or

> (as in the case with the Mummy) Morocco, Tunisia, etc.
>
> Hey, at least back in the day Louis Gossett Jr. got to play
> Anwar Sadat. Best I've ever seen was Iman as Nefertiti
> in Michael Jackson's "Remember the Time" video.
>
>
> DG
>
> -----

>
>
>
>
>> Great job, Edward, that looks like a tremendous amount of work.
>>
>> A movie in production called "The Scorpion King" will be coming
out
>> sometime this year or next year.
>>
>> It is about the first king of Egypt, who is played by Dwayne
Johnson.
>> Yes, that is the same guy who plays "The Rock" in professional
>> wrestling.
>>
>> His love interest is Kelly Hu from Martial Law.
>
>> Dwayne Johnson is, in fact, half-black although he looks more
Samoan,
>> from his mother's side.
>>
>> So you have the king of Egypt played by a Black-Samoan and the
queen
>> by Chinese-English-Hawaiian Kelly Hu.
>>
>> What doth this signify?
>>
>> Regards,
>> Paul Kekai Manansala
>
>>
>
>
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Messenger
> <http://phonecard.yahoo.com/>

[413]2001-08-08 10:34:06[kcamm23063@aol.com]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Keep in mind though that this is purely "science fiction."

Karen

In a message dated 8/8/01 10:18:00 AM Pacific Daylight Time,
jaclarkejr@yahoo.com writes:

I read the scifi.com summary of Maatkara. Still some major inaccuracies. "Khamit?" WTH? Read the description of what it is.

<http://www.scifi.com/maatkara/egyptology/khamit.html>

Regards,

John

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> shot in Egypt, but either in some US based studio or
> (as in the case with the Mummy) Morocco, Tunisia, etc.
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> Anwar Sadat. Best I've ever seen was Iman as Nefertiti
> in Michael Jackson's "Remember the Time" video.
>
>
> DG
>

Forward Ever; Backward Never!

Karen-Yaa

[414]2001-08-08 17:02:35|Paul Kekai Manansala|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

I noticed Herodotus' view on Kmt referring to the dark fertile soli is apparently followed. That's fair enough although I think that this is not implicit in the determinative.

Interesting though, that Eurocentrists never quote Herodotus when arguing on the meaning of "Kmt" since that author provides too much ammunition for the African-centered view.

In the 'Black Athena' debate, Herodotus, formerly known in European circles as the 'father of history' becomes no more than an incompetent fuddy-duddy.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

kcamm23063@aol.com wrote:

>
> Keep in mind though that this is purely "science fiction."
>
> Karen
>
> In a message dated 8/8/01 10:18:00 AM Pacific Daylight Time,
> jaclarkejr@yahoo.com writes:
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 >> <http://www.scifi.com/maatkara/egyptology/khamit.html>
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 >>> shot in Egypt, but either in some US based studio or
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 >>>
 >>> DG
 >>>
 >>
 >
 > Forward Ever; Backward Never!
 > Karen-Yaa
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--
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 [415]2001-08-08 17:49:33[Alex van Deelen]Re: Digest Number 131]

>Message: 7
 > Date: Wed, 8 Aug 2001 03:55:07 -0700 (PDT)
 > From: gorkeh nkrumah <gorkehnrumah@yahoo.com>
 >Subject: Re: RE: The Scorpion King, (was Re: Maatkara on scifi.com)

>Apart from the whites, both local and foreign.
 >Egyptians call some people "wheat-coloured" or
 >"grain-coloured" the colour of wheat-germ. These are
 >usually light skinned people with very dark brown or
 >jet black hair. They form a large section of the
 >Egyptian population. They are never regarded as white
 >(i.e. blondes or very light-skinned people).
 >Everybody else is regarded as Sumr (plural) or Asmar
 >(singular male) or Samra (Singular female). Both

>Egyptians and foreigners are called Sumr if they are
>not "wheat-coloured".
>So Sumr or Samara would apply to a Dinka from southern
>Sudan or a toffee-coloured or copper-coloured
>Ethiopian or Upper Egyptian.

Hi Gorkeh,

Glad to see you're on board.

And I just thought Samir/Samira was just a name... :-)
Has this name anything to do with Sumer?

By the way, what is your opinion of my website, at

<http://www.geocities.com/vandeelen/Afrocentric/people.htm>
<http://www.geocities.com/vandeelen/Afrocentric/modern.htm>

I think it pretty clearly shows the presence of Black people
throughout Egypt's history, from the earliest dynasty to the
present. What is your opinion?

(I've also added the sickle cell gene information to the page.
This further links the Eastern Mediterranean with Africa/West-Africa,
genetically, and possibly supports an invasion of the Peloponnese/Greece
by Sesostri/Kekrops, which was one of the hot potatoes of Black Athena
and Black Athena Revisited/Not Out Of Africa.)
I've also expanded my page with more images of Black pharaohs at
<http://www.geocities.com/vandeelen/Afrocentric/pharaohs.htm>

Cheers,

Alex
<http://www.geocities.com/vandeelen/Afrocentric/>
[416]2001-08-09 03:10:00[gorkeh nkrumah]Re: Digest Number 131|
Hello Alex,

I am not so sure about the connection between Sumr and
Sumer of the Sumerians, suffice it to say that the
Sumerians called themselves the Black Heads. Why that
is so remains a mystery. Is it because they had
African, and or Black hair as opposed to their
neighbours who were blondes? Is it because they wore
black turbans? Why Black heads and not Black bodies?
But then Herodotus and the Greeks spoke of the
Ethiopians as those with "burnt faces" and not "burnt
bodies". Your guess is as good as mine.
An interesting aside is that the Arabic root word SMR
means both Dark and Animated Conversation/ Chat. So
Samira is a Dark Woman who entertains with lively
conversation at night or in the evening. It is a
popular Arabic name.

Samir is a dark male companion in nightly
entertainment.

Samra is to become brown, sun-kissed or toasted.
There are many variations but all intertwine.

(Arabic is like the ancient language of KMT in that it
has three letter roots with which different verbs and
nouns are composed).

On the negative side, the idea of entertainment and
gregariousness is closely associated in the Arab
psyche with Blackness. In that sense it is perhaps a
forerunner of the modern Western culture where
entertainment and Black people are often linked.
But then again it could just be an acknowledgement
that Blacks make the best musicians,
conversationalists, or entertainers in the best sense
of the word.

FORWARD EVER,

Gamal.

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

>
>>Message: 7
>> Date: Wed, 8 Aug 2001 03:55:07 -0700 (PDT)
>> From: gorkeh nkrumah <gorkehnrumah@yahoo.com>
>>Subject: Re: RE: The Scorpion King, (was Re:
> Maatkara on scifi.com)
>
>
>>Apart from the whites, both local and foreign.
>>Egyptians call some people "wheat-coloured" or
>>"grain-coloured" the colour of wheat-germ. These
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>>usually light skinned people with very dark brown
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> Asmar
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> are
>>not "wheat-coloured".
>>So Sumr or Samara would apply to a Dinka from
> southern
>>Sudan or a toffee-coloured or copper-coloured
>>Ethiopian or Upper Egyptian.
>
> Hi Gorkeh,
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> Glad to see you're on board.
>
> And I just thought Samir/Samira was just a name...
> :-)
> Has this name anything to do with Sumer?
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> genetically, and possibly supports an invasion of
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>
>
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>
> Alex
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>
>
>
>
>
>

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[417]2001-08-09 03:27:40[gorkeh nkrumah]Re: Digest Number 131|
Hello Alex and all once again,
I enjoyed your website tremendously. It just proves
that ancient KMT was the Land of Blacks of Africans
and that even after 1,000s of years of infusion with
white people, the original black still prevails at
least in the south of the country (Upper Egypt) which
was always the heart and soul of Egyptian KMT
Civilization.
FORWARD EVER,
Gamal.
--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

>
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>> From: gorkeh nkrumah <gorkehnrumah@yahoo.com>
>>Subject: Re: RE: The Scorpion King, (was Re:
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>>(i.e. blondes or very light-skinned people).
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>>Egyptians and foreigners are called Sumr if they
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>>not "wheat-coloured".
>>So Sumr or Samara would apply to a Dinka from
> southern
>>Sudan or a toffee-coloured or copper-coloured
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> the Peloponnese/Greece
> by Sesostri/Kekrops, which was one of the hot
> potatoes of Black Athena
> and Black Athena Revisited/Not Out Of Africa.)
> I've also expanded my page with more images of Black
> pharaohs at
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<http://www.geocities.com/vandeelen/Afrocentric/pharaohs.htm>

>
>
> Cheers,
>
> Alex
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>
>
>
>
>
>
>

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[418]2001-08-09 14:19:46|Paul Kekai Manansala|Re: Digest Number 131|

Attachments :

Alex van Deelen wrote:

Hey Alex, remember the discussion we had on large, prominent ears
in the usenet groups.

That must have had an effect. ;)

Check out Amenamhat III's ears with those found in the attached
images.

Regards,
Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[419]2001-08-09 14:48:46[Paul Kekai Manansala]Re: Digest Number 131|
I forgot to include the URL for the image of Amenamhat III:

http://www.geocities.com/vandeelen/Afrocentric/amenamhatiii_12thdyn2.jpg

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/vedicindia.html>

[420]2001-08-09 15:28:05[jred_sea@my-deja.com]The Scorpion King, (was Re: Maatkara on scifi.com)|

--- In Ta_Seti@y..., gorkeh nkrumah wrote:

- > In Egypt people do not use
- > the red, green and blue of the Sudanese. Instead they
- > refer to people as white (both Europeans and very
- > light-skinned Egyptians usually of Turkish, Balkan or
- > Circassian origin if they are Muslim, or French
- > (Napoleon's troops raped many Egyptian village girls
- > in various parts of the country where they stopped
- > during their campaign) both Coptic Christian and
- > Muslim girls were raped.

Nonesense. The "light-skinned Egyptians" are not necessarily "of Turkish or Balkan origin" but are of ancient Egyptian origin as well, as depicted in ancient Egyptian paintings. And if you know the history, you will know that many French women accompanied Napoleon's army, impressing Egyptian women with their European clothes, Christians perhaps, who willingly mingled with them and later departed with them. That relatively small number of Napoleon's Army could hardly change the way the Egyptians look, especially that most French are dark Europeans. The 600 years British occupation of India didn't make the Indian blue-eyed blonds, or the French occupation of Indochina or Africa for that matter did not change the way the Africans look today. Simple common sense.

Going to such extremes only reflects how racially traumatized the Afrocentrics are. It is obvious to the whole world that they are desperately seeking "something" to mainly counter the mocking and the abuse the black Africans received from white Europeans, especially that the American culture and the struggle of African Americans became a well-known topic to the rest of the world in general and to other black Africans in particular. The whole subject is inhumane and disgusting, and the Afrocentrists are a major culprit in it.

- > The eastern Delta town of
- > Mansoura, is especially noted for its lighter-skinned
- > people who owe their white complexion to this French
- > connection).

Wrong. The French connection with Mansoura comes from the defeat of the French army led by Louis the 9th during the Crusades and not with Napoleon. That is why the town is called Mansoura (the victorious). The defeated army of Louis was jailed for ransom but those converted to Islam were freed and accepted in the society. The myth is that many have converted and then intermarried with the local populations, but since white complexion is common in the Delta region in general and not just the small town of Mansura, this is hardly an indication that the ancient Egyptian civilization was a "black African one" by the Afrocentric definition.

- > Apart from the whites, both local and foreign.
- > Egyptians call some people "wheat-coloured" or
- > "grain-coloured" the colour of wheat-germ. These are
- > usually light-skinned people with very dark brown or

- > jet black hair. They form a large section of the
- > Egyptian population. They are never regarded as white
- > (i.e. blondes or very light-skinned people).

You should have stressed the above point further before going to a lengthy detail determining who is Egyptian and who is not. I am glad you are facing the fact that the prevailing phenotype in Egypt, whether ancient or modern, muslims or Copts, is of a Mediterranean phenotype.

Herodotus thought the Colchians (the Armenians) were Egyptians based on their phenotype. Strabo identified them with north indians (not the Dravidians), and the Gybsies (the Romanies) were mistaken for Egyptians and that's why they were called 'Gybsies.' And before bringing up the Hebrew mythology of Hamites children of Noah, the Jews wrote their bible around 600 BCE at a time the Black Nubians fought the assyrians outside of Egypt and controlled the Levant, where the Hebrew writers resided. The Nubians had adopted Egyptian culture and it is not strange to consider them Egyptians.

In short, Egypt doesn't fit the afrocentric racial agenda or the afrocentric geographical agenda because of its 'racial' mixture and its location.

- > Everybody else is regarded as Sumr (plural) or Asmar
- > (singular male) or Samra (Singular female). Both
- > Egyptians and foreigners are called Sumr if they are
- > not "wheat-coloured".
- > So Sumr or Samara would apply to a Dinka from southern
- > Sudan or a toffee-coloured or copper-coloured
- > Ethiopian or Upper Egyptian.

[421|2001-08-09 18:59:27|kcamm23063@aol.com|Re: The Scorpion King, (was Re: Maatkara on scifi.com)]
I read this several times, and I am trying to understand how the discussion on how the Sudanese and Egyptians describe their skin tones or colors turned into an "Africentric racial agenda..." red_sea, what is the point that you are trying to make, and how do you tie what you are saying in with what Gamal is saying?

Karen

In a message dated 8/9/01 3:29:49 PM Pacific Daylight Time, red_sea@my-deja.com writes:

-- In Ta_Seti@y..., gorkeh nkrumah wrote:

- > In Egypt people do not use
- > the red, green and blue of the Sudanese. Instead they
- > refer to people as white (both Europeans and very
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> jet black hair. They form a large section of the
> Egyptian population. They are never regarded as white
> (i.e. blondes or very light-skinned people).

You should have stressed the above point further before going to a legnthly detail determining who is Egyptian and who is not. I am glad you are facing the fact that the prevailing phenotype in Egypt, whether ancient or modern, muslims or Copts, is of a Mediterranean phenotype.

Herodotus thought the Colchians (the Armenians) were Egyptians based on their phenotype. Strabo identified them with north indians (not the Dravidians), and the Gybsies (the Romanies) were mistaken for Egyptians and that's why they were called 'Gybsies.' And before bringing up the Hebrew mythology of Hamites children of Noah, the Jews wrote their bible around 600 BCE at a time the Black Nubians fought the assyrians outside of Egypt and controlled the Levant, where the Hebrew writers resided. The Nubians had adopted Egyptian culture and it is not strange to consider them Egyptians.

In short, Egypt doesn't fit the afrocentric racial agenda or the afrocentric geographical agenda because of its 'racial' mixture and its location.

> Everybody else is regarded as Sumr (plural) or Asmar
> (singular male) or Samra (Singular female). Both
> Egyptians and foreigners are called Sumr if they are
> not "wheat-coloured".
> So Sumr or Samara would apply to a Dinka from southern
> Sudan or a toffee-coloured or copper-coloured
> Ethiopian or Upper Egyptian.

Forward Ever; Backward Never!
Karen-Yaa

| 422|2001-08-10 10:35:42|Paul Kekai Manansala|Fwd: A new Ramses II statue found in Cairo |
<http://www.uk.sis.gov.eg/online/html4/o060821c.htm>

August 06, 2001
A new Ramses II statue found in Cairo

Arab Contractors (AC) excavation workers Sunday found a four-metre-tall incomplete statue, believed to be of Ramses II.

The statue was found during expansion works inside the AC Medical Centre.

Antiquities officials were notified of the discovery whose details will be announced in a press conference today.

The artefact will be unearthed and moved to the archaeological area at Al-Matariya.

On the other hand, archaeologists in charge of restoring Saray

El-Gabalaya in Shubra discovered several vacuums representing overlapping halls beneath a palace built by Mohammed Ali Pasha in 1836.

Saray Al-Gabalaya was built over an area of 120 metres in the eastern bank of the River Nile on a hill that is eight metres above the earth surface.
[423]2001-08-10 13:45:28|John A. Clarke|The Scorpion King, (was Re: Maatkara on scifi.com)|
True. I enjoyed watching the episodes. A bit basic though.

Regards,

John

```
--- In Ta_Seti@y..., kcammm23063@a... wrote:
> Keep in mind though that this is purely "science fiction."
>
> Karen
>
> In a message dated 8/8/01 10:18:00 AM Pacific Daylight Time,
> jaclarkejr@y... writes:
>
>
>> I read the scifi.com summary of Maatkara. Still some major
>> inaccuracies. "Khamit?" WTH? Read the description of what it
is.
>>
>> http://www.scifi.com/maatkara/egyptology/khamit.html
>>
>> Regards,
>>
>> John
>>
>> --- In Ta_Seti@y..., Shemia wrote:
>>>
>>> I keepmissing the show Maatkara? When does it come on?
>>> Fiya Burn wrote: Utter madness. :)
>>>
>>> ABC's 1999 remake Cleopatra (whatever her real life multi-racial
>>> origins) was played by a South American actress.
>>> The movie had a massive amount of West African
>>> diaspora blacks playing some permanent slave underclass.
>>> None of them ever spoke I believe. (I wrote an editorial
>>> to ABC for that nonsense).
>>>
>>> The Mummy's Imhotep character was played by
>>> a Dutch South Afrikaaner.
>>>
>>> And another South American played the lead Egyptian female
>>> love interest.
>>>
>>> Now in Scorpion King, they will misplace a near Southeast
>>> Asian into Old Kingdom Egypt.
>>>
>>> Its also of interest that none of these movies are ever
>>> shot in Egypt, but either in some US based studio or
>>> (as in the case with the Mummy) Morocco, Tunisia, etc.
>>>
>>> Hey, at least back in the day Louis Gossett Jr. got to play
>>> Anwar Sadat. Best I've ever seen was Iman as Nefertiti
>>> in Michael Jackson's "Remember the Time" video.
>>>
>>>
>>> DG
>>>
>
>
> Forward Ever; Backward Never!
```


> Karen-Yaa

[424]2001-08-10 13:59:04|Alex van Deelen|Re: Digest Number 133|

>Message: 2
> Date: Thu, 9 Aug 2001 21:59:18 EDT
> From: kcamm23063@aol.com
>Subject: Re: The Scorpion King, (was Re: Maatkara on scifi.com)
>
>I read this several times, and I am trying to understand how the discussion
>on how the Sudanese and Egyptians describe their skin tones or colors turned
>into an "Africentric racial agenda..." red_sea, what is the point that you
>are trying to make, and how do you tie what you are saying in with what Gamal
>is saying?
>
>Karen

Hi Karen, I agree with your reply to mr. "Red_Sea@deja-news.com". I will also add that I don't think making general, rather imprecise attacks on what "Afrocentrists" really want, think, or who they actually are sits very well, especially coming from someone hiding behind a pseudonym.

I hope that this mailing list is going to be about the facts, and if we have to disagree, as I'm sure we will, let us at least disagree about the facts.

Alex

[425]2001-08-10 13:59:05|Alex van Deelen|Re: Digest Number 132|

>Message: 5
> Date: Thu, 9 Aug 2001 03:09:59 -0700 (PDT)
> From: gorkeh nkrumah <gorkehnrumah@yahoo.com>
>Subject: Re: Digest Number 131
>
>Hello Alex,
>I am not so sure about the connection between Sumr and
>Sumer of the Sumerians, suffice it to say that the
>Sumerians called themselves the Black Heads. Why that
>is so remains a mystery. Is it because they had
>African, and or Black hair as opposed to their
>neighbours who were blondes? Is it because they wore
>black turbans? Why Black heads and not Black bodies?
>But then Herodotus and the Greeks spoke of the
>Ethiopians as those with "burnt faces" and not "burnt
>bodies". Your guess is as good as mine.

Perhaps what Cheikh Anta Diop had to say on the matter is of some interest. (African Origin of Civilization, pages 103-105, chapter "An Asian Origin?")

"The early Negro background of Elam sheds new light on certain verses in the Gilgamesh Epic, a Babylonian (Kushite) poem:
Father Enlil, Lord of the countries
Father Enlil, Lord of the true word
Father Enlil, Pastor of the Blacks..."

Diop quoting Dieulafoy:

"On removing the tomb placed across a raw-brick wall which was part of the fortifications of the Elamite gate, the workers uncovered a funeral urn. The urn was encased in masonry covering composed of enamel bricks. These came from a panel depicting a personage superbly dressed in a green robe with yellow, blue and white embroidery. He wore a tiger skin and carried a cane or a golden spear. Most surprising of all, the personage whose lower jaw, beard, neck and hand I found was black. His lips were thin, his beard thick; the embroidery, in archaic style, seemed to be the work of Babylonian artisans."

"Half a century later, the findings of dr. Contenau confirmed Dieulafoy's conclusions on the role played by the Black race in Western Asia. First he recalled the opinion of Quatrefages and Hamy on the ethnic types represented on Assyrian monuments. The Susian, in particular "a probable product of some mixture of Kushite and Negro with his relatively flat nose, dilated nostrils, prominent cheekbones, and thick lips, is a racial type well observed and well depicted."

"Next he reports Houssaye's classification of the present population, probably composed of three strata, one of which is thus described:
Aryano Negroids corresponding to the ancient Susians who for the most part were Blacks, a race of short Negroes, with slight cranial capacity. The Aryano-Negroids are brachycephalic, not dolichocephalic like large Negroes; they are found in Japan, islands of Malaysia, the Philippines and New Guinea. Although this classification may be slightly modified, the place it assigns to Negroes is to be retained. By their existence we can explain the presence, among the Persian archers portrayed in colored brick, of black warriors who, however, do not have the ethnic characteristics of Negroes. Without exaggerating the importance of this element, it does not seem their presence in Ancient Elam can be doubted."

Seems like the same physical type that S.O.Y. Keita described as populating northern Egypt.

Just some food for thought...

Alex

>Message: 7
> Date: Thu, 09 Aug 2001 14:55:52 -0700
> From: Paul Kekai Manansala <kekai@jps.net>
>Subject: Re: Digest Number 131
>
>Alex van Deelen wrote:
>
>
>Hey Alex, remember the discussion we had on large, prominent ears
>in the usenet groups.
>
>That must have had an effect. ;)

Onwards and upwards, Paul. ;-)

This certainly is an interesting mailing list,

Cheers,

Alex
[426]2001-08-10 14:20:44|Paul Kekai Manansala|Re: Digest Number 132|
Alex van Deelen wrote:

>

Is it because they wore

> >black turbans? Why Black heads and not Black bodies?
> >But then Herodotus and the Greeks spoke of the
> >Ethiopians as those with "burnt faces" and not "burnt
> >bodies". Your guess is as good as mine.
>

While it is difficult to surmise the exact meaning of 'black heads' it is interesting that the ancient Chinese also called themselves the 'black-headed people.'

The Greeks knew the Egyptians as the Melampods
'black-footed people.'

> Diop quoting Dieulafoy:
> "On removing the tomb placed across a raw-brick wall which was part
> of the fortifications of the Elamite gate, the workers uncovered a funeral
> urn. The urn was encased in masonry covering composed of enamel bricks.
> These came from a panel depicting a personage superbly dressed in a green
> robe with yellow, blue and white embroidery. He wore a tiger skin and carried
> a cane or a golden spear. Most surprising of all, the personage whose lower
> jaw, beard, neck and hand I found was black. His lips were thin, his beard
> thick; the embroidery, in archaic style, seemed to be the work of Babylonian
> artisans."
>

I've seen some of the images from Elam. They do leave an impression.

> Seems like the same physical type that S.O.Y. Keita described as populating
> northern Egypt.
>

The northern Egyptian type may be more related to a stocky version of
the Mesolithic "Khoisanoids" while the Upper Egyptians retained more of
the characteristics of the gracile Mesolithic "Sudanese-type".

Both physical types have been found together at Mesolithic and Neolithic
sites in Sudan and Egypt.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[427|2001-08-10 14:51:51|John A. Clarke|The Scorpion King, (was Re: Maatkara on scifi.com)]
--- In Ta_Seti@y..., red_sea@m... wrote:

> --- In Ta_Seti@y..., gorkeh nkrumah wrote:
>
>> In Egypt people do not use
>> the red, green and blue of the Sudanese. Instead they
>> refer to people as white (both Europeans and very
>> light-skinned Egyptians usually of Turkish, Balkan or
>> Circassian origin if they are Muslim, or French
>> (Napoleon's troops raped many Egyptian village girls
>> in various parts of the country where they stopped
>> during their campaign) both Coptic Christian and
>> Muslim girls were raped.
>
> Nonesense. The "light-skinned Egyptians" are not necessarily "of
> Turkish or Balkan origin" but are of ancient Egyptian origin as

well,

> as depicted in ancient egyptian paintings.

You cannot assume they are of "ancient egyptian" origin. There has
been too much mixing since their time.

And if you know the

> history, you will know that many french women accompnied

Napeleon's

> army, impressing egyptian women with their European clothes,
> christians perhaps, who willingly mingled with them and later
> departed with them. That relatively small number of Napeleon's Army
> could hardly change the way the Egyptians look, especially that

most

> french are dark Europeans.

They (Ancient Egyptians) have been invaded enmass by a number of notably paler races from the Middle East and Southern Europe. While a few individuals may not be able to change to character of an entire population, assuming your story is correct, it does reflect the trend and pratice of Egypt's conquerers.

The 600 years british occupation of India

> didn't make the indian blue eyed blonds, or the french occupation

of

> Indochina or Africa for that matter did not change the way the
> Africans look today. Simple common sense.

This common sense statement misses the point, since the colonization of India and Indochina consisted mostly of merchants and military personnel rather than millions of other civilian migrant as in Egypt.

>
> Going to such extremes only reflects how racially traumatized the
> Afrocentrics are. It is obvious to the whole world that they are
> desperately seeking "something" to mainly counter the
> mocking and the abuse the black africans recieved from white
> Europeans, especially that the American culture and the struggle of
> African Americans became a well known topic to the rest of the

world

> in general and to other black Africans in particular. The whole
> subject is inhumane and disgusting, and the afrocentrists are a

major

> culprit in it.

If you wish to get into political debate, please state so. Afrocentrics are not traumatized. You arrogantly assume that the history you have been taught is correct and that the questions regarding it's accuracy denote being traumatized. If anyone is traumatized, it is the Middle Easterners and small collection of whites who cannot accept the new argument and evidence. The jury has not settled this "case." Evidence and logic is showing that what the picture the cultural anthropologists of the past have painted is beginning to fade to the truth. This is not a "crusade" to counter "mocking abuse." Most of us, noteably Afrocentric scholars, are amongst the most calm and confident individuals you will ever meet. We, especially those who have grown up in ground-zero of the Western world, are quite familiar with the psychological and social

workings of this society and the societies created (by Western society) for the also conquered races of the Middle East and Asia. Unfortunately, for them, they do not have the privilege of living in the "control room," the machine that creates their history, as we do. They are still study out of backwards history books (created by the West or those educated in the West) and often do not publicly critique what they have been told. It's actually somewhat tragic. You hate to see the unenlightened toil for lack of knowledge of self or history.

- >> The eastern Delta town of
- >> Mansoura, is especially noted for its lighter skinned
- >> people who owe their white complexion to this French
- >> connection).
- >
- > Wrong. The French connection with Mansoura comes from the defeat of
- > the french army lewis the 9th during the crusades and not with
- > Napeleon. That is why the town is called Mansoura (the victorious).
- > The defeated army of Lewis was jailed for ransom but those

converted

- > to Islam were freed and accepted in the society. The myth is that
- > many have converted and then intermarried with the local

populations,

- > but since white complexion is common in the delta region in general
- > and not just the small town of mansura, this is hardly an

indication

- > that the ancient Egyptian civilization was a "black African one" by
- > the afrocentric definition.
- >

Again, this is irrelevant. You are both speaking about a connection with a society that existed 3000 years earlier and has endured great demographic change.

- >> Apart from the whites, both local and foreign.
- >> Egyptians call some people "wheat-coloured" or
- >> "grain-coloured" the colour of wheat-germ. These are
- >> usually light skinned people with very dark brown or
- >> jet black hair. They form a large section of the
- >> Egyptian population. They are never regarded as white
- >> (i.e. blondes or very light-skinned people).
- >
- > You should have stressed the above point further before going to a
- > legnthly detail determining who is Egyptian and who is not. I am

glad

- > you are facing the fact that the prevailing phenotype in Egypt,
- > whether ancient or modern, muslims or Copts, is of a Mediterranean
- > phenotype.
- >

There is little phenotypic relation between ancient egyptians and modern egyptians other than perhaps some admixture. Muslim and copt are not phenotypes...that point needs no further embellishment. Also, there is a noteable difference between Middle East "Mediterranean types," Northern African "Mediterranean types, and Southern European "Mediterranean types."

Realize we are using modern (and Western) definitions of race.

> Herodotus thought the Colchians (the Armenians) were Egyptians

based

> on their phenotype. Strabo identified them with north indians (not
> the Dravidians), and the Gybsies (the Romanies) were mistaken for
> Egyptians and that's why they were called 'Gybsies.'

That's strange, since Armenians and North Indians (Punjabis) look nothing alike. The gypsies, like the ones I've seen in Spain and Germany seem to be a mishmash of Mediterranean peoples to mixed to call a race. All of the above bare only occasional resemblance to the portraits of Ancient Egyptians, even those in the Valley of the Kings.

And before

> bringing up the Hebrew mythology of Hamites children of Noah, the
> Jews wrote their bible around 600 BCE at a time the Black Nubians
> fought the assyrians outside of Egypt and controlled the Levant,
> where the Hebrew writers resided.

Mythology? Jew wrote in their "bible?" You might want to revise your words.

The Nubians had adopted Egyptian

> culture and it is not strange to consider them Egyptians.
>

Of course, you are sure of the absolute direction of cultural transmission.

> In short, Egypt doesn't fit the afrocentric racial agenda or the
> afrocentric geographical agenda because of its 'racial' mixture and
> its location.

Actually, we don't have an agenda. Although, it is somewhat funny to see the reactions of all the "flat earthers." The discoveries about Egypt are really just falling into our laps, like the discovery of a round earth. Traumatized are we? About as traumatized as some who just won the lottery.

Again, modern definitions of race are at work here. Debate this. This is where you will gain the most ammunition. Just trying to help you out.

Regards,

John

>
> > Everybody else is regarded as Sumr (plural) or Asmar
> > (singular male) or Samra (Singular female). Both
> > Egyptians and foreigners are called Sumr if they are
> > not "wheat-coloured".

> > So Sumr or Samara would apply to a Dinka from southern
> > Sudan or a toffee-coloured or copper-coloured
> > Ethiopian or Upper Egyptian.

[428]2001-08-12 09:20:56[Paul Kekai Manansala]Expedition for castle of Ramsis II
<http://www.touregypt.net/featurestories/newstoday07312001.htm>

Egypt Antiquity news brief

A team of archeologists from Trinity University in the United States, in coalition with an Egyptian team from the Supreme Council for Antiquities have began an expedition of the Horus Warpath in North Sinai. State-of-art technology is being used to unravel the secrets of the path. The aim is to find the castle of Ramsis II, which is believed to be 25 km away from the Suez Canal. There are 24 people in the American archeology team lead by Professor Dr. James Hoff Mayer.

[429]2001-08-14 05:46:13[gorkeh nkrumah]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

I am sorry, I just saw this e-mail now. I guess the point red_sea is making is that Ancient Egypt or KMT was not black. Correct me if I am wrong. But I insist that KMT was a BLACK AFRICAN COUNTRY. All the evidence from their own depictions proves that the people of Ancient Egypt were Black, IN THE SENSE THAT THE WORD IS USED TO DENOTE PRESENT-DAY AFRICAN AMERICANS. A TERM USED TO DESCRIBE DIFFERENT SHADES OF SKIN TONES.

The mixing of racial types did not first emerge with the French. The French merely speeded up the process. The Ancient Greeks, Romans and Persians among others left their mark.

Oh, of course Mansoura is the Victorious City of the time of the Crusades, but it was during Napoleon's invasion that the widespread rape of Egyptian women took place. Very few French women came with Napoleon. The vast majority of his French troops raped and in some cases married Egyptian women.

FORWARD EVER,

Gamal.--- kcomm23063@aol.com wrote:

> I read this several times, and I am trying to
> understand how the discussion
> on how the Sudanese and Egyptians describe their
> skin tones or colors turned
> into an "Africentric racial agenda..." red_sea,
> what is the point that you
> are trying to make, and how do you tie what you are
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> is saying?

>
> Karen

>
> In a message dated 8/9/01 3:29:49 PM Pacific
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> red_sea@my-deja.com writes:

>
>
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>> didn't make the indian blue eyed blonds, or the
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>> the french army lewis the 9th during the crusades
> and not with
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>> The defeated army of Lewis was jailed for ransom
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>> to Islam were freed and accepted in the society.
> The myth is that
>> many have converted and then intermarried with the
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> region in general
>> and not just the small town of mansura, this is

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>> the afrocentric definition.
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> 'Gypsies.' And before
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>>
>>
>
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> Forward Ever; Backward Never!
> Karen-Yaa
>

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[430]2001-08-14 08:54:22[David VeLar|Re: The Scorpion King, (was Re: Maatkara on scifi.com)]

I have waited and listened to all of the points made
on either side before continuing with my position I
made earlier (If anyone recalls).

Its obvious that those on the "anti-afrocentric" side
will not admit their mistakes. They have omitted
history and use assumptions to make their claims. Its
annoying. The Kemet debate is already long dead.
They were Black and the whole world knows it. What you
are trying to do is redefine Black so it does not
connect the Ancient Egyptians with people whom we know
today as Black.

Your biggest mistake was speaking about the Armenians,
the Gypsies. In Herodotus book, he DESCRIBES the
Cochlians as dark skinned and wooly haired...LIKE the
Egyptians of that time. Without that description
(which you omitted) you can sneak the claim that all
of the "Afrocentric" positions would be
misrepresented. But we don't rely only on
associations, we rely on descriptions. The Ancient
Egyptians visually matched modern Black people.
Sennedjem, Anut Tawi, Masharta, Ani all have their
bodies well preserved. You cannot speak of these four
as "exceptions to the lightskinned rule" they are too
prominent and their tombs too well described to be
exceptions. Look at Sennedjem's tomb. Actually look at
any tomb. 9 out of 10 Egyptians were obviously Black.
A "Mediterranean type" is just another ploy to say
"They aren't black because they lived near the
mediterranean sea".

Here and now I destroy that myth. Dark skinned Black
people lived near the Mediterranean sea. Ancient Egypt
was not a Mediterranean culture, it was a Nilo-Saharan
culture. Over time it became a part of the
Mediterranean mosaic of unrelated cultures around that
region, but there is no "Mediterranean type" (unless
you refer to the white type, which the Egyptians were
not)

Again I refer you to the French descriptions and the
German descriptions themselves. Descriptions made by
prejudiced Frenchmen and Germans. Champollion and
others described the Egyptians as Black, mulatto,
negro. NEVER white.

--- gorkeh nkrumah <gorkehnrumah@yahoo.com> wrote:

> I am sorry, I just saw this e-mail now. I guess the
> point red_sea is making is that Ancient Egypt or KMT
> was not black. Correct me if I am wrong.
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>> I read this several times, and I am trying to
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>> on how the Sudanese and Egyptians describe their
>> skin tones or colors turned
>> into an "Africentric racial agenda..." red_sea,
>> what is the point that you
>> are trying to make, and how do you tie what you
> are
>> saying in with what Gamal
>> is saying?
>>
>> Karen
>>
>> In a message dated 8/9/01 3:29:49 PM Pacific
>> Daylight Time,
>> red_sea@my-deja.com writes:
>>
>>
>>> --- In Ta_Seti@y..., gorkeh nkrumah
>> wrote:
>>>
>>>> In Egypt people do not use
>>>> the red, green and blue of the Sudanese.
> Instead
>> they
>>>> refer to people as white (both Europeans and
>> very
>>>> light-skinned Egyptians usually of Turkish,
>> Balkan or
>>>> Circassian origin if they are Muslim, or
> French
>>>> (Napoleon's troops raped many Egyptian village
>> girls
>>>> in various parts of the country where they
>> stopped
>>>> during their campaign) both Coptic Christian
> and
>>>> Muslim girls were raped.
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>>>> Nonesense. The "light-skinned Egyptians" are not
>> necessarily "of
>>> Turkish or Balkan origin" but are of ancient
>> Egyptian origin as well,
>>> as depicted in ancient egyptian paintings. And
> if
>> you know the
>>> history, you will know that many french women
>> accompnied Napeleon's
>>> army, impressing egyptian women with their
>> European clothes,
>>> christians perhaps, who willingly mingled with
>> them and later
>>> departed with them. That relatively small number
>> of Napeleon's Army
>>> could hardly change the way the Egyptians look,

>> especially that most
>>> french are dark Europeans. The 600 years british
>> occupation of India
>>> didn't make the indian blue eyed blonds, or the
>> french occupation of
>>> Indochina or Africa for that matter did not
> change
>> the way the
>>> Africans look today. Simple common sense.
>>>
>>> Going to such extremes only reflects how
> racially
>> traumatized the
>>> Afrocentrics are. It is obvious to the whole
> world
>> that they are
>>> desperately seeking "something" to mainly
> counter
>> the
>>> mocking and the abuse the black africans
> recieved
>> from white
>>> Europeans, especially that the American culture
>> and the struggle of
>>> African Americans became a well known topic to
> the
>> rest of the world
>>> in general and to other black Africans in
>> particular. The whole
>>> subject is inhumane and disgusting, and the
>> afrocentrists are a major
>>> culprit in it.
>>>
>>>> The eastern Delta town of
>>>> Mansoura, is especially noted for its lighter
>> skinned
>>>> people who owe their white complexion to this
>> French
>>>> connection).
>>>
>>>> Wrong. The French connection with Mansoura comes
>> from the defeat of
>>> the french army lewis the 9th during the
> crusades
>> and not with
>>> Napeleon. That is why the town is called
> Mansoura
>> (the victorious).
>>> The defeated army of Lewis was jailed for ransom
>> but those converted
>>>> to Islam were freed and accepted in the society.
>> The myth is that
>>> many have converted and then intermarried with
> the
>> local populations,
>>> but since white complexion is common in the
> delta
>> region in general
>>> and not just the small town of mansura, this is
>> hardly an indication
>>> that the ancient Egyptian civilization was a
>> "black African one" by
>>> the afrocentric definition.
>>>
>>>> Apart from the whites, both local and foreign.
>>>> Egyptians call some people "wheat-coloured" or
>>>> "grain-coloured" the colour of wheat-germ.
> These
>> are

>>>> usually light skinned people with very dark
>> brown or
>>>> jet black hair. They form a large section of
> the
>>>> Egyptian population. They are never regarded
> as
>> white
>>>> (i.e. blondes or very light-skinned people).
>>>>
>>>> You should have stressed the above point further
>> before going to a
>>>> legnthly detail determining who is Egyptian and
> who
>> is not. I am glad
>>>> you are facing the fact that the prevailing
>> phenotype in Egypt,
>>>> whether ancient or modern, muslims or Copts, is
> of
>> a Mediterranean
>>>> phenotype.
>>>>
>>>> Herodotus thought the Colchians (the Armenians)
>> were Egyptians based
>>>> on their phenotype. Strabo identified them with
>> north indians (not
>>>> the Dravidians), and the Gybsies (the
>> Romanies)were mistaken for
>>>> Egyptians and that's why they were called
>> 'Gybsies.' And before
>>>> bringing up the Hebrew mythology of Hamites
>> children of Noah, the
>>>> Jews wrote their bible around 600 BCE at a time
>> the Black Nubians
>>>> fought the assyrians outside of Egypt and
>> controlled the Levant,
>>>> where the Hebrew writers resided. The Nubians
> had
>> adopted Egyptian
>>>> culture and it is not strange to consider them
>> Egyptians.
>>>>
>>>> In short, Egypt doesn't fit the afrocentric
> racial
>> agenda or the
>>>> afrocentric geographical agenda because of its
>> 'racial' mixture and
>>>> its location.
>>>>
>>>>> Everybody else is regarded as Sumr (plural) or
>> Asmar
>

=== message truncated ===

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[431]2001-08-14 10:34:50[Paul Kekai Manansala]Re: The Scorpion King, (was Re: Maatkara on scifi.com)

David VeLar wrote:

>
> Again I refer you to the French descriptions and the
> German descriptions themselves. Descriptions made by
> prejudiced Frenchmen and Germans. Champollion and
> others described the Egyptians as Black, mulatto,
> negro. NEver white.
>

The actual black-white debate on ancient Egypt was started by Europeans. One can read about it in the early works of Lepsius, Pritchard and other archaeologists and anthropologists. Budge mentions the subject many times in his works.

It was only after the racial doctrine of Gobineau and others was formed that this debate became so heated. Previous to that, a number of European writers had linked the ancient Egyptians to "Black Africa" without stirring up any controversy.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[432]2001-08-14 11:00:25[gorkeh nkrumah]Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

I absolutely agree with David VeLar.

What is more I strongly believe that it is absolutely important to to keep hammering the point home. Here in Egypt where I live, countless Egyptian tour guides showing mainly European tourists around the KMT remains either knowingly or inadvertently give the impression that the Ancient Egyptians were white. Both Egyptian and European Egyptologists do the same thing. At worst, they claim the Egyptians were white. Mind you, they do not think that the modern Egyptians are quite white - off white if you will. At best the Egyptologists pretend that the Egyptians were neither black or white, but were simply Egyptians. Modern Egyptian Egyptologists are fond of this theory. Zahi Hawwas, the director of the Giza Plateau thinks so. He is something of a celebrity and is on the lecture circuit in the US and Europe. He is strongly opposed to the idea that the Ancient Egyptians were Black Africans.

The truth is being tampered with, the very identity of the Ancient Egyptians is deliberately being changed. This is why I believe it is important to speak out and call a spade a spade: Ancient Egyptians were Black. Period.

FORWARD EVER,

Gamal.

--- David VeLar <osirica@yahoo.com> wrote:

- > I have waited and listened to all of the points made
- > on either side before continuing with my position I
- > made earlier (If anyone recalls).
- >
- > Its obvious that those on the "anti-afrocentric"
- > side
- > will not admit their mistakes. They have omitted
- > history and use assumptions to make their claims.
- > Its
- > annoying. The Kemet debate is already long dead.
- > They were Black and the whole world knows it. What
- > you
- > are trying to do is redefine Black so it does not
- > connect the Ancient Egyptians with people whom we
- > know
- > today as Black.
- > Your biggest mistake was speaking about the
- > Armenians,
- > the Gypsies. In Herodotus book, he DESCRIBES the
- > Cochlians as dark skinned and wooly haired...LIKE
- > the
- > Egyptians of that time. Without that description
- > (which you omitted) you can sneak the claim that all
- > of the "Afrocentric" positions would be

> misrepresented. But we don't rely only on
> associations, we rely on descriptions. The Ancient
> Egyptians visually matched modern Black people.
> Sennedjem, Anut Tawi, Masharta, Ani all have their
> bodies well preserved. You cannot speak of these
> four
> as "exceptions to the lightskinned rule" they are
> too
> prominent and their tombs too well described to be
> exceptions. Look at Sennedjem's tomb. Actually look
> at
> any tomb. 9 out of 10 Egyptians were obviously
> Black.
> A "Mediterranean type" is just another ploy to say
> "They aren't black because they lived near the
> mediterranean sea".
>
> Here and now I destroy that myth. Dark skinned
> Black
> people lived near the Mediterranean sea. Ancient
> Egypt
> was not a Mediterranean culture, it was a
> Nilo-Saharan
> culture. Over time it became a part of the
> Mediterranean mosaic of unrelated cultures around
> that
> region, but there is no "Mediterranean type" (unless
> you refer to the white type, which the Egyptians
> were
> not)
>
> Again I refer you to the French descriptions and
> the
> German descriptions themselves. Descriptions made by
> prejudiced Frenchmen and Germans. Champollion and
> others described the Egyptians as Black, mulatto,
> negro. NEver white.
>
>
> --- gorkeh nkrumah <gorkehnrumah@yahoo.com> wrote:
> > I am sorry, I just saw this e-mail now. I guess
> the
> > point red_sea is making is that Ancient Egypt or
> KMT
> > was not black. Correct me if I am wrong.
> > But I insist that KMT was a BLACK AFRICAN COUNTRY.
> > All
> > the evidence from their own depictions proves that
> > the
> > people of Ancient Egypt were Black, IN THE SENSE
> > THAT
> > THE WORD IS USED TO DENOTE PRESENT-DAY AFRICAN
> > AMERICANS. A TERM USED TO DESCRIBE DIFFERENT
> SHADES
> > OF
> > SKIN TONES.
> > The mixing of racial types did not first emerge
> with
> > the French. The French merely speeded up the
> > process.
> > The Ancient Greeks, Romans and Persians among
> others
> > left their mark.
> > Oh, of course Mansoura is the Victorious City of
> the
> > time of the Crusades, but it was during Napoleon's
> > invasion that the widespread rape of Egyptian
> women
> > took place. Very few French women came with

>> Napoleon.
>> The vast majority of his French troops raped and
> in
>> some cases married Egyptian women.
>> FORWARD EVER,
>> Gamal.--- kcamm23063@aol.com wrote:
>>> I read this several times, and I am trying to
>>> understand how the discussion
>>> on how the Sudanese and Egyptians describe their
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>>>>> refer to people as white (both Europeans and
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>>>>> (Napoleon's troops raped many Egyptian
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>>>>> Nonesense. The "light-skinned Egyptians" are
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>>>> as depicted in ancient egyptian paintings. And
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>>>>> could hardly change the way the Egyptians
> look,
>>>> especially that most
>>>>> french are dark Europeans. The 600 years
> british
>>>> occupation of India

>>>> didn't make the indian blue eyed blonds, or
> the
>>> french occupation of
>>>> Indochina or Africa for that matter did not
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>>>> Africans look today. Simple common sense.
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>>>> Going to such extremes only reflects how
>> racially
>>> traumatized the
>>>> Afrocentrics are. It is obvious to the whole
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>>> that they are
>>>> desperately seeking "something" to mainly
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>>> the
>>>> mocking and the abuse the black africans
>> recieved
>>> from white
>>>> Europeans, especially that the American
> culture
>>> and the struggle of
>>>> African Americans became a well known topic to
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>>> rest of the world
>>>> in general and to other black Africans in
>>> particular. The whole
>>>> subject is inhumane and disgusting, and the
>>> afrocentrists are a major
>>>> culprit in it.
>>>>
>>>>> The eastern Delta town of
>>>>> Mansoura, is especially noted for its
> lighter
>>> skinned
>>>>> people who owe their white complexion to
> this
>>> French
>

=== message truncated ===

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[433]2001-08-14 18:21:51|David VeLar|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|
Lepsius - German (didn't like Blacks very much)
Pritchard - French (not either)
Champollion - French (Thought they were inferior)
Budge - English
Herodotus - Greek

All five make the claim time and again:
Melanos, Negro, Noir, Schwartes, Black.

There is no debate. If you had burned these
archaeologists' research pages or banned them somehow,
then you might be able to lie your way out of it. But
you didn't and even though you burnt mummies in the
1920s by the hundreds to remove the evidence, the
photographs as well as the text remains, in all major
University libraries around the world.

The evidence is there, in rediculously high
quantities. Why are we having this discussion?

--- Paul Kekai Manansala <kekai@jps.net> wrote:

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> number of European writers had linked the ancient
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> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>
>

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[434]2001-08-14 20:37:11[kcamm23063@aol.com]Re: The Scorpion King, (was Re: Maatkara on scifi.com)]

In Garden City, Egypt, there is a library on Simon Bolivar (near the US embassy), where you can find many on the works by about the 18th and 19th century archaeologists; however, the majority are in German and French.

I took the following from the Catholic Encyclopedia of Oriental Studies, I copied it because I think it has a good chronology of the early European studies in ancient Egypt (below this article, are links to a few sites that show the magnificent work of David Roberts):

Egyptian Research Modern Oriental research in the Valley of the Nile began in 1798 with the Egyptian campaign of Napoleon, who with characteristic foresight invited M. Gaspard Monge (1746-1818) with a corps of savants and artists to join the expedition. The results of their observations were published at the expense of the French Government (1809-13) in several folio volumes under the title: "Description de l'Egypte", but the numerous specimens collected by these scientists fell into the hands of the English after the naval battle of Aboukir and formed later the nucleus of the Egyptian department of the British Museum. The mysterious hieroglyphic characters which they exhibited were soon made the object of intense study both in England and France and the famous Rosetta Stone which bears a trilingual inscription (in Greek, in the Egyptian demotic script, and in the hieroglyphic writing) furnished a key to the meaning of the latter, which was discovered almost simultaneously in France by J. François Champollion (1791-1832), and in England by Thomas Young (1773-1827). Thus the Rosetta inscription (embodying a part of a decree of Ptolemy V Epiphanes, 205-181 B. C.) stands in the same relation to the discoveries bearing on the literature and civilization of ancient Egypt as does the Behistun inscription with regard to the antique treasures discovered in Assyria and Babylonia. Champollion's discovery aroused a great interest in Egyptian inscriptions and in 1828 the French scholar was sent to Egypt together with Rosellini at the head of a Franco-Italian expedition which proved most fruitful in scientific results. A German expedition under the direction of Lepsius was sent out in 1840 to study Egyptian monuments in relation to Bible history, and in

addition to explorations made in Egypt and Ethiopia a visit was made to the Sinaitic peninsula. In 1850 Auguste Mariette, a French savant, made the remarkable discovery of the tombs of the sacred Apis bulls at Memphis together with thousands of memorial inscriptions. In 1857 he was appointed director of the museum of antiquities newly established in Cairo, and at the same time he received from the khedive the exclusive right of excavating in Egyptian territory for scientific purposes, a right which he exercised until his death in 1880. The results of his explorations were enormous and the science of Egyptology probably owes more to Mariette than to any other scholar. He was succeeded by another eminent French scholar, G. Maspero, and the explorations still remaining in the hands of the French were carried on systematically and with steady success; but under the new administration permission was given to representatives of other nations to conduct excavations and, with certain restrictions, to export the results of their findings. The Egyptian Exploration fund was organized in England in 1883, and after excavations in the Delta on the site of the Biblical city of Pithom and of the Greek city of Naukratis, the work of the society was transferred in 1896 to Upper Egypt. At that time also the excavations were placed under the direction of W. Flinders Petrie who has achieved astonishing results, especially in reconstructing in accordance with the testimony of the monuments the account of ancient Egyptian history, which he has carried back to a period antedating the reign of the formerly-supposed mythical king Menes, founder of the first Egyptian dynasty. Independent expeditions were also fitted out by Swiss, Germans, and Americans, and the Orient Gesellschaft organized in 1899 has conducted systematic explorations at various points in the Orient. Among the almost incredible number of objects brought to light by the Egyptian explorers, and which besides filling the new and enlarged museum of Cairo built in 1902, go to make up numerous and important collections in Europe and America, may be mentioned the many papyrus documents (e. g. the Logia of Jesus, various apocalypses, heretical gospels, etc.), which throw light on early Christian history and on the period immediately preceding it. The abundance and historic importance of the treasures found in the land of the Pharaohs caused a great number of European scholars to devote their attention to the study of Egyptology. In addition to the names already referred to the following are taken at random from a list of scholars far too numerous to be even mentioned in the present article. G. Perrot and C. Chippiez (History of Art in Ancient Egypt, 2 vols., London, 1883); P. Renouf (Translation of the Book of the Dead, parts i-iv, London, 1893-95, completed by E. Naville, 1907); E. A. W. Budge (The Mummy: Chapters on Egyptian Funerary Archeology, Cambridge, 1873); The Book to the Dead, 3 vols., London, 1898); W. Max Müller (Asien und Europa nach altägyptischen Denkmälern, Leipzig, 1893); J. de Morgan (Recherches sur les origines de l'Egypte, Paris, 1895-96); J. M. Broderick and A. Morton (Concise Dictionary of Egyptian Archaeology, London, 1901); J. P. Mahaffy (The Empire of the Ptolemies, London, 1895); H. Wallis, J. Capart, H. Schneider, J. H. Breasted, A. Wiedemann, M. C. Strack, P. Pierret, K. Piehl, A. Ermann etc. Connected with Egyptology is the study of Coptic, the language of the descendants of the ancient Egyptians. The extant Coptic literature is almost exclusively Christian, and except for liturgical purposes, it fell into disuse after the Moslem supremacy in Egypt in the seventh century. Among the scholars who have made a specialty of this branch of Oriental studies may be mentioned E. Ranaudet (eighteenth century), E. M. Quatremère (Recherches critiques et historiques sur la langue et la littérature de l'Egypte, Paris, 1808); A. J. Butler (Ancient Coptic Churches of Egypt, Oxford, 1884), B. T. Evetts, E. Amélineau, E. C. Butler, W. E. Crum, and H. Hyvernat, professor of Oriental languages and archæology at the Catholic University in Washington, who has published in monumental form the text and translation of the "Acts of the Martyrs of the Coptic Church".

I have books of photographs that were taken during the late 19th century. All the Egyptians in the books are black. One author made note that the fairer (white) Egyptians refused to pose (gimme a break) and that is why there are only blacks.

For those who are not familiar with the works of David Roberts, you may like to check out these three sites: [David Roberts Fine Art Prints and Posters from Artprint Collection](#) [David Roberts](#) [Petra Fine Art and Lithographs](#). The reason I appreciate Roberts' work so much is not only because they were done in the 19th century, long before the Aswan High Dam was even a concept, but because he held nothing back with his brush strokes. He captured exactly what he saw.

Karen

In a message dated 8/14/01 6:22:52 PM Pacific Daylight Time, osirica@yahoo.com writes:

Lepsius - German (didn't like Blacks very much)
Pritchard - French (not either)
Champollion - French (Thought they were inferior)
Budge - English
Herodotus - Greek

All five make the claim time and again:
Melanos, Negro, Noir, Schwartes, Black.

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The evidence is there, in ridiculously high quantities. Why are we having this discussion?

--- Paul Kekai Manansala wrote:

> David VeLar wrote:

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> >

> > Regards,

> > Paul Kekai Manansala

> > <http://www.jps.net/kabalen/afro.htm>

> >

Forward Ever; Backward Never!

Karen-Yaa

[435]2001-08-15 11:29:35[Alex van Deelen]Re: Digest Number 136]

Message: 2

Date: Tue, 14 Aug 2001 08:53:42 -0700 (PDT)

From: David VeLar <osirica@yahoo.com>

Subject: Re: The Scorpion King, (was Re: Maatkara on scifi.com)

>Without that description

>(which you omitted) you can sneak the claim that all

>of the "Afrocentric" positions would be

>misrepresented. But we don't rely only on

>associations, we rely on descriptions. The Ancient

>Egyptians visually matched modern Black people.

>Sennedjem, Anut Tawi, Masharta, Ani all have their

>bodies well preserved.

Are there any images on-line of the mummies of
Sennedjem and Ani?

Also, it would be interesting to know more about the
entire phenomenon of naturally mummified mummies.

It seems something that has been seriously overlooked in the
debates that we've had for the last 5 years.

I certainly know that there have been enough discussions
about the not so well preserved mummies of Ramses, etc.
(red hair, that sort of thing).

On the other hand, if all the naturally preserved mummies

are like Masharta, Anut Tawi, etc...

What's the situation on that?

Alex

[436]2001-08-15 12:19:06|Fiya Burn|Re: Marshta, Nodjmet, Tawi and Yuya (was [Ta_Seti] Digest Number 13)|

While someone is searching for Sennedjem and Ani,
here's one of Marshta compared with a modern Somali:

<http://www.geocities.com/Athens/Olympus/8192/Hamitic.jpg>

And another Nodjmet and Anut Tawi:

<http://www.geocities.com/Athens/Olympus/8192/nodjmetawi.jpg>

On the flipside here is one reputed to be that of Yuya, the *claimed*
father of Tiye (consort of Amenhotep III):

<http://www.geocities.com/Athens/Olympus/8192/Yuya.jpg>

His phenotype has been called "Semitic" by numerous Egyptologists
(among them Barbara Mertz and Elliot Smith), and simply un-Egyptian by
others.

If he is the father of Tiye (who's busts speak volumes on her
phenotype) then her Egyptian mother Tuya I take it is where she
gets her dominant racial features.

Any thoughts on this?

What features does anyone think Yuya exhibit?

And is he actually Tiye's father?

DG

Alex van Deelen <avdeelen@wanadoo.nl> stated:

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> entire phenomenon of naturally mummified mummies.
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> are like Masharta, Anut Tawi, etc...

> What's the situation on that?
>
> Alex
>

[437]2001-08-15 14:34:12|David VeLar|Re: Digest Number 136|

I am glad you are being specific Alex

Ani and Sennedjem, I cannot find their mummies. I have
seen Sennedjem's and I know its available on line if
you do some really deep searching. Or if you go to a
library.

Here are some info available about the other people in
Sennedjem's tomb. Like Sennedjem, these other people

also show their extreme Black countenance.
http://www.horus.ics.org.eg/html/lid_of_the_coffin_of_isis.html

I will find Sennedjem's mummy, so don't worry.

> Are there any images on-line of the mummies of
> Sennedjem and Ani?
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> Also, it would be interesting to know more about the
> entire phenomenon of naturally mummified mummies.
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<http://phonecard.yahoo.com/>
[438]2001-08-15 14:49:40[reeder@sirius.com|Mummies Online]
Here is a great site for Egyptian mummies online.

The Theban Royal Mummy Project
An online catalogue of Egyptian mummies from the
Theban cache tombs DB 320 & KV 35,
plus other royal & non-royal mummies
from the Theban Necropolis

<http://home.talkcity.com/CurioCity/thebanmummies/mummypages1/enter.htm>

(watch the wrap.)

Greg Reeder
<http://www.egyptology.com>

Mail2Web - Check your email from the web at
<http://www.mail2web.com/>.
[439]2001-08-15 16:38:00[David VeLar]Re: Mummies Online
According to this, Anut Tawi, was a man named
Maiherphri. And that the HAIR on the mummy's head is
actually a wig that was sewn on his head.

<http://www.geocities.com/royalmummies/Maihirpre/Maihirpre.htm>

watch the wrap.

His scalp was shaven but they say he is still Nubian
(Black) but COMPARE the obviously BLACK man to his
"not so black looking smiley face" coffin lid that so
many anti-afrocentricists proclaim to be "sound

evidence". Now look closer at the picture, and you can see that despite the lack of stereotypical Black features, you can see clearly (in comparison to the obviously Black Sennedjem coffin) the Black features, which attest to his Black ancestry.

on the same series you can see the obvious African coountenance of Tutmosis III and Tutmosis IV. Tuyu and Tiye also show their African heritage. Most of the others are too disintigrated to show any definite "yes or no", (like QUeen Tiye's mummy)

Therefore we put them in the context of how they represent themselves. @Queen Tiye's mummy seems to show a less "African Black" countenance than Tutmoses, but Tiye's representations over and over show an obviously Black woman. I am left with the conclusion, that often, deteriorating mummies may not be able to retain their distinct ethnic origin. Afterall, the mummy doesn't look like anything. Not white, black, nor arab...

Tutmoses on the other hand is obviously Black, and Cheikh Anta Diop was right in choosing his sculpture to represent the cover of his book "African Origin of Civilization"

So either these Kemetic people were "not Black yet obsess themselves with pretending to be" or they are "Black people who come in a variety of shades while consistently representing themselves in a definable Black African orientation.

However the strange thing is that any mention of a Black person is followed by "Nubian". As in "they are not really Egyptian". This has gotta stop. Compare this to the modern Black phenomomon. Most of the "non Black" egyptians are definitely brown skinned to darker tones, and they lived AMONG the darker skinned "Nubians" without a problem. Yet because they don't cross the threshold of white accepted Blackness, they are separated.

Use this website in conjunction with www.freemaninstitute.com for a very THOROUGH and CONSISTENT analysis. If nessecary match the mummy's picture with all of the sculptures in order to get a complete picture. Take common sense into account (for example Kiya, a wife of Akhenaten has features of a Black woman despite the fact that her face is done in ivory.)

--- "reeder@sirius.com" <reeder@sirius.com> wrote:

- >
- > Here is a great site for Egyptian mummies online.
- >
- > The Theban Royal Mummy Project
- > An online catalogue of Egyptian mummies from the
- > Theban cache tombs DB 320 & KV 35,
- > plus other royal & non-royal mummies ²⁹
- > from the Theban Necropolis
- >
- >
- >

<http://home.talkcity.com/CurioCt/thebanmummies/mummypages1/ente>

> r.htm

>
> (watch the wrap.)
>
> Greg Reeder
> <http://www.egyptology.com>
>
>

> Mail2Web - Check your email from the web at
> <http://www.mail2web.com/> .
>
>

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[440]2001-08-15 17:26:51|Paul Kekai Manansala|Re: Digest Number 136|
Alex van Deelen wrote:

>
> Message: 2

> It seems something that has been seriously overlooked in the
> debates that we've had for the last 5 years.
> I certainly know that there have been enough discussions
> about the not so well preserved mummies of Ramses, etc.
> (red hair, that sort of thing).
>

I've uncovered a few things in my own research.

Color: Eye color usually goes to grey or greenish after death.
The cell walls in the skin begin to deteriorate and there is
melanin degradation. Of course, at what rate this occurs with
mummies depends on a great number of factors that are multiplied
when the mummies are thousands of years old.

Skin: Mummies are dehydrated. Not in the sense of not drinking
enough water while exercising, but nearly completely dried of
moisture. The Egyptians generally stuffed the faces of mummies
with things like natron and peppercorns to restore the natural
features to some extent.. In most cases, publicly-displayed
mummies have had these materials *removed*.

Hair: Without some conditions, natural or artificial, hair will
disintegrate well within a year of death. There is some belief
out there that hair does not need to be preserved because
of the existence of wigs. The substances used in preserving
mummies can have an effect on hair. The cysteine bonds of the
hair taken from Rameses II, for example, had been broken.

So one has to be very careful when studying the appearance of mummies
for the above reasons and many others such as the use of wigs, dyes,
etc.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[441]2001-08-15 18:18:41|alaman5375@aol.com|Re: Mummies Online|
In a message dated 8/15/01 2:52:18 PM, reeder@sirius.com writes:

<< <http://home.talkcity.com/CurioCt/thebanmummies/mummypages1/ente>

r.htm >>

Home Pages at "Talk City," The page you requested could not be found on this server. It may have been moved or deleted.
Please check the URL and try again.
[442]2001-08-15 18:23:29|Greg Reeder|Re: Mummies Online|
I take it you sent thi because yuo were having problems getting to the web site.
That's the correct url. I also said "watch the wrap"...meaning that the url gets cut off because it's too long for some email readers. Copy and paste it if you are having a problem just make sure you add the r.htm that you see below dangling off on the next line.
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: alaman5375@aol.com
To: Ta_Seti@yahoogroups.com
Sent: Wednesday, August 15, 2001 6:18 PM
Subject: Re: [Ta_Seti] Mummies Online

In a message dated 8/15/01 2:52:18 PM, reeder@sirius.com writes:

<< <http://home.talkcity.com/CurioCt/thebanmummies/mummypages1/enter.htm> >>

Home Pages at "Talk City," The page you requested could not be found on this server. It may have been moved or deleted.
Please check the URL and try again.

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

[443]2001-08-15 18:29:39|Paul Kekai Manansala|Re: Mummies Online|
You can also cut and paste the following, which should
not be wrapped (the 'http://' is not required on IE or
Netscape):

home.talkcity.com/CurioCt/thebanmummies/mummypages1/enter.htm

Regards,
Paul Kekai Manansla
<http://www.jps.net/kabalen/afro.htm>
[444]2001-08-15 18:57:48|kcamm23063@aol.com|Re: Mummies Online|
I was able to access it. I removed the last portion: < /enter.htm >

Try [Index of /CurioCt/thebanmummies/mummypages1](#) or
home.talkcity.com/CurioCt/thebanmummies/mummypages1

Karen

In a message dated 8/15/01 6:18:46 PM Pacific Daylight Time,
alaman5375@aol.com writes:

In a message dated 8/15/01 2:52:18 PM, reeder@sirius.com writes:

<< <http://home.talkcity.com/CurioCt/thebanmummies/mummypages1/enter.htm> >>

Home Pages at "Talk City," The page you requested could not be found on this server. It may have been moved or deleted.
Please check the URL and try again.

Forward Ever; Backward Never!
Karen-Yaa
[445]2001-08-16 15:12:47|Paul Kekai Manansala|Re: Mummies Online|
Attachments :

Comparison with Modern Nilotic and South Saharan Africans

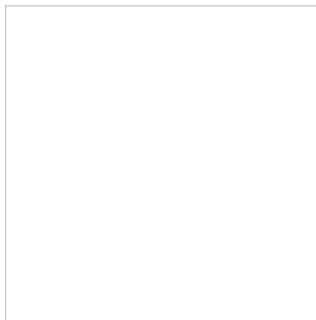
The cranial shape displayed by the New Kingdom royal mummies is most commonly found among inhabitants of the Nile and the south Sahara. The skull of Thutmose IV shows some peculiarities regarding the sagittal contour and occiput in the lateral view (profile).

(Wente, *Who's Who Among the Royal Mummies*)

Notice the same type of head shape in the image below of a Haratin male from the Ahaggar in Algeria:

(LC Briggs, *The living races of the Sahara Desert*. (New York: Kraus Reprint Co., 1969)

Seti I and many of his descendants possessed a low, sloping forehead that was so common in Mesolithic Nubians like those found at Wadi Halfa.



(Harris and Wente, *X-ray Atlas of the Royal Mummies*)

The images below show Lotuko males, a Sudanese Nilotic people. Both have low, sloping foreheads as commonly found in the Dynasties XIV and XX. The Lotuko to the right also shows a prominent occiput similar to that found in the Haratin male above.

(CG Seligman. *Pagan tribes of the Nilotic Sudan*. (London: G. Routledge & Sons, Ltd., 1932)

The more rounded, globular type cranium found in Thutmose I (below) is typical of latter Nubians.

(Harris and Wente, *X-ray Atlas of the Royal Mummies*)

Another Haratin male from the Ahaggar displays a similar high vault:

(Briggs, *The living races of the Sahara Desert*)

Home

Data Tables for New Kingdom Queens

Data Table for New Kingdom Pharaohs

Analysis of Computer-generated Images from *Who was Who among the Royal Mummies*

Report any problems to [Paul Kekai Manansala](mailto:PaulKekai.Manansala@jps.net) at kekai@jps.net

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[446]2001-08-16 15:54:43[Tamara L. Siuda]Re: "Anut Tawi"
Someone (Mr. VeLar?) said:

- > According to this, Anut Tawi, was a man named
- > Maiherphri. And that the HAIR on the mummy's head is
- > actually a wig that was sewn on his head.
- >
- > <http://www.geocities.com/royalmummies/Maihirpre/Maihirpre.htm>

Nope - Maihirpra and "Anut Tawi" are different people. "Anut Tawi" is a writing I've never seen before for the Queen usually called "Henuttawy" or "Henttawy" (sometimes "Duathathor-Henuttawy"); and her features and skin tone are also in keeping with the discussion.

Here's an online photograph. Bear in mind that there is some facial distortion, as mummification techniques at her time included stuffing cheeks with sawdust to make them stand out, and her face more or less "fell off" at some point in history (shudder) and had to be put back on in 1974 CE.

http://members.tripod.com/anubis4_2000/mummypages1/21A.htm#Pinudjem I

(watch the wrap - scroll down about half the page to "Duathathor-Henttawy"; not a terrific photo alas).

You'll also be able to find her image (much better than these) in various Egyptology books on mummification. She was the 21st dynasty wife of the high priest of Amun/pharaoh Pinudjem I. This will provide both color (she hasn't got white skin ;)) and more frame of reference than this lousy pic. Sorry I couldn't find a better one!

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

[447]2001-08-16 18:35:14[kcamm23063@aol.com]Re: Mummies Online
The pics did not come through on my computer, Paul.

Karen

In a message dated 8/16/01 3:14:59 PM Pacific Daylight Time, kekai@jps.net writes:

Check out the head of Tutmosis III at the Theban Mummy Project site (see attached files).

Forward Ever; Backward Never!
Karen-Yaa
[448]2001-08-16 18:42:08[David VeLar]Re: "Anut Tawi"
This just gets more and more intriguing. Are you aware of the references made of Anut Tawi in other books, most notably Egypt revisited?

Here is a website which illustrates Anut Tawi (or Maihirpra).

<http://www.geocities.com/Colosseum/Pressbox/7045/Afrocentric/people.htm>

Serious discrepancy here, I think I got the identification wrong completely. You can see where my experience has limits. Thank you Tamara.
Please if you can give more information about

Masharta, whose mummy on your link seems different than the mummy in the link I just posted.
P.S. Do you have any contact with Bruce Williams who teaches at UofChicago?
--- "Tamara L. Siuda" <t-siuda-10@alumni.uchicago.edu>
wrote:

> Someone (Mr. VeLar?) said:
>
>> According to this, Anut Tawi, was a man named
>> Maiherphri. And that the HAIR on the mummy's head
> is
>> actually a wig that was sewn on his head.
>>
>>
>>
>

<http://www.geocities.com/royalmummies/Maihirpre/Maihirpre.htm>

>
> Nope - Maihirpra and "Anut Tawi" are different
> people. "Anut Tawi" is a
> writing I've never seen before for the Queen usually
> called "Henuttawy" or
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> with sawdust to make them stand out, and her face
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>
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> (watch the wrap - scroll down about half the page to
> "Duathathor-Henttawy";
> not a terrific photo alas).
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> You'll also be able to find her image (much better
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> Egyptology books on mummification. She was the 21st
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> high priest of Amun/pharaoh Pinudjem I. This will
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> hasn't got white skin ;)) and more frame of
> reference than this lousy pic.
> Sorry I couldn't find a better one!
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> =====
> Tamara L. Siuda
> t-siuda-10@alumni.uchicago.edu
> =====
>
>
>
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>

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<http://phonecard.yahoo.com/>
[449]2001-08-17 18:57:25[red_sea@my-deja.com]The Scorpion King, (was Re: Maatkara on scifi.com)|
--- In Ta_Seti@y..., gorkeh nkrumah wrote:

> I am sorry, I just saw this e-mail now. I guess the
> point red_sea is making is that Ancient Egypt or KMT
> was not black. Correct me if I am wrong. But I insist
> that KMT was a BLACK AFRICAN COUNTRY. All the evidence
> from their own depictions > proves that the people of
> Ancient Egypt were Black, IN THE SENSE THAT THE WORD IS
> USED TO DENOTE PRESENT-DAY AFRICAN AMERICANS. A TERM USED
> TO DESCRIBE DIFFERENT SHADES OF
> SKIN TONES.

Different shades of kin tones because they were mixed with "non-black" stock. You agree then that ancient Egypt had a mix of non-black stock.

> The mixing of racial types did not first emerge with
> the French. The French merely speeded up the process.
> The Ancient Greeks, Romans and Persians among others
> left their mark.

No mention of Nubians? Sounds like Diopean nonesense?

> Oh, of course Mansoura is the Victorious City of the
> time of the Crusades, but it was during Napoleon's
> invasion that the widespread rape of Egyptian women
> took place. Very few French women came with Napoleon.
> The vast majority of his French troops raped and in
> some cases married Egyptian women.

Nonesense! There was of course the incident of General Mino marrying Zebeidah in Rasheed (marriage certificate is in some museum) and ironically Zebeidah was described as blond with green eyes. Napoleon started in Egypt by warming up to Islam following the example of Alexander warming up to the religion and the culture of Egypt, so "wide spread rape" is so unlikely considering the conservative culture of Egypt. And as I mentioned before, the french invasion or occupation of Indochina or Africa did not make them look like french, nor did the 400 years british occupation of India made the indians look like British. Take a look at the following paintaings before making any assertions you can't support.

Rahotep and his wife Neferet, 4th dynasty:
<http://www2.shore.net/~matthews/egypt/museum/rahotep-nefert1.jpg>

King Khafre, seated scribe and Ka-Apr 4th dynasty:
http://www.coco.cc.az.us/~apeterse/_art201/old_king.htm

Sennefer and his wife:
<http://www.wsu.edu:8000/wciv/b/bb/bbt/bbt99.jpg>

Another Scribe
<http://mfah.org/splendor/docs/highlights/1.html>
Blonds and Red heads in AE:
http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker.jpg

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii.jpg

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker-detail.jpg

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/rekhmire-det2.jpg

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht2.jpg

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht.jpg

Ramsis II and his hair:

[http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?](http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?DPI=100&callnum=DT57.C2_vol59&object=170)

DPI=100&callnum=DT57.C2_vol59&object=170

Various other:

<http://www.wsu.edu:8000/wciv/a/aa/aak/aak85.jpg>

<http://www2.shore.net/~matthews/egypt/saqqara/ti3.jpg>

<http://www.wsu.edu:8000/wciv/b/ba/bar/bar96.jpg>

<http://www.wsu.edu:8000/wciv/b/bb/bbn/bbn25.jpg>

http://www.wsu.edu/~wldciv/brians_syllabus/5.html

[450]2001-08-17 21:02:57[David VeLar]Re: The Scorpion King, (was Re: Maatkara on scifi.com)]

- > Different shades of kin tones because they were
- > mixed with "non-
- > black" stock. You agree then that ancient Egypt had
- > a mix of non-
- > black stock.

Here we go with that "stock" and "breed" wording again. It makes it easy for anti-Black Egyptologists to sneak by. Allow me to prevent this sleaze ball attempt.

Many "non-black" people you wish to credit are by no means "white". The Tuareg are considered a non black people, even though they themselves consider themselves Black. As if the fact that they have "lighter skin" than the "wolof" and "fulani" make them "not black". Fortunately, this foolish belief does not operate beyond some silly academic argument. The Tuareg in Senegal and Mali are Black, and they know it. Those who do not accept it are like Tiger Woods, constantly trying to distance themselves from their Black people and even in fact being called "not-black" by white admirers, yet he is threatened by white people on the golf course. If he beats a white man, then he will suffer some consequence, just like the other Black golfers. The Egyptians of ancient times, as we all know, come in a variety of shades. Their "non-black" heritage is as relevant to the discussion as the "non-black" native American heritage of Black people today. I would guess over half the Black people in America are OF native American descent, yet that does not diminish their Blackness. We don't look at a Martin L. King as a "Nubian Black American" and then call a Black man who is Puget a "legitimate Black American".

But then again we are reinventing "Blackness" aren't we? Surely the Egyptians who were far more connected to Black Africans are not to be excluded on the basis of some examples below which in themselves refute the very claim the previous post tried to make. (for example, Khafre, is obviously Black, yet the post uses

him to promote the idea that the Egyptians are not entirely Black)

What, pray tell, are you hoping to accomplish? Look at your own comments just below this sentence... and then my reply after:

> > The mixing of racial types did not first emerge
> with
> > the French. The French merely speeded up the
> process.
> > The Ancient Greeks, Romans and Persians among
> others
> > left their mark.

So what. You would not consider mixing of black peoples of distinct types as "mixing" yet you bring up Greeks, PERSians and "others" (not Black implied). Most of which came after the New Kingdom. There is no distinction between your mythological pure Black negro and a Black person who is mixed yet looks dark enough and curly enough, and whose features are negroid enough.... Yet if he has a straight nose, or lighter skin... he must be...MIXED! Are you sure? Or are you just taking the not so extreme classical negro African out of Africa and into Tiger's Woods. Again, look at Khafre. The man is Black, there is no doubt about it. If you need a better look go to www.freemarinstitute.com to see. But don't try to bring up a "mixture" counter clause in your "not so Black" claim. You would be suprised at how many "pure looking" Black people are in fact as mixed. And you would be more surprised to know that the mixtures run the gamut of color and phenotype, not a linear approach or departure from a white European.

The rest of the post I do not reply to. Whats the point. Diopean nonsense? You wish. Lepsius expected to find arabs and instead he found Negroes. Champollion hastened himself to find out if indeed the Egyptians represented themselves as Nubians or if the one example was isolated. Instead he could not find it any other way... they were Black. If I lost any people along the way, I will be happy to clarify.

>
> No mention of Nubians? Sounds like Diopean
> nonsense?
>
> > Oh, of course Mansoura is the Victorious City of
> the
> > time of the Crusades, but it was during Napoleon's
> > invasion that the widespread rape of Egyptian
> women
> > took place. Very few French women came with
> Napoleon.
> > The vast majority of his French troops raped and
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> > some cases married Egyptian women.
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> General
> Mino marrying Zebeidah in Rasheed (marriage
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> Rahotep and his wife Neferet, 4th dynasty:
>

<http://www2.shore.net/~matthews/egypt/museum/rahotep-nefert1.jpg>

>
> King Khafre, seated scribe and Ka-Apr 4th dynasty:
>

http://www.coco.cc.az.us/~apeterse/_art201/old_king.htm

>
> Sennefer and his wife:
> <http://www.wsu.edu:8000/wciv/b/bb/bbt/bbt99.jpg>
>
>
> Another Scribe
> <http://mfah.org/splendor/docs/highlts/1.html>
> Blonds and Red heads in AE:
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker.jpg

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>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii.

> jpg
>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker-

> detail.jpg
>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/rekhmire-

> det2.jpg
>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht2.jpg

>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht.jpg

>

> Ramsis II and his hair:
> http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?DPI=100&callnum=DT57.C2_vol59&object=170
>
> Various other:
> <http://www.wsu.edu:8000/wciv/a/aa/aak/aak85.jpg>
>
>

<http://www2.shore.net/~matthews/egypt/saqqara/ti3.jpg>

>
> <http://www.wsu.edu:8000/wciv/b/ba/bar/bar96.jpg>
>
> <http://www.wsu.edu:8000/wciv/b/bb/bbn/bbn25.jpg>
>
> http://www.wsu.edu/~wldciv/brians_syllabus/5.html
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<http://phonecard.yahoo.com/>

[451]2001-08-17 21:04:50|David VeLar|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

P.S. In your links below, I found more examples of Black Egyptians than "non Black egyptians". In essence, if you took every egyptian represented, more than half would exist in America as Black people. I forgot to include that in my last post.

THat was the whole reason why I asked in the first place, "what is your point anyway".

--- red_sea@my-deja.com wrote:

> --- In Ta_Seti@y..., gorkeh nkrumah
> wrote:
>> I am sorry, I just saw this e-mail now. I guess
> the
>> point red_sea is making is that Ancient Egypt or
> KMT
>> was not black. Correct me if I am wrong. But I
> insist
>> that KMT was a BLACK AFRICAN COUNTRY. All the
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>> TO DESCRIBE DIFFERENT SHADES OF
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> Different shades of kin tones because they were
> mixed with "non-
> black" stock. You agree then that ancient Egypt had
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>> The mixing of racial types did not first emerge
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>> the French. The French merely speeded up the
> process.
>> The Ancient Greeks, Romans and Persians among
> others
>> left their mark.

>
> No mention of Nubians? Sounds like Diopean
> nonsense?
>
>> Oh, of course Mansoura is the Victorious City of
> the
>> time of the Crusades, but it was during Napoleon's
>> invasion that the widespread rape of Egyptian
> women
>> took place. Very few French women came with
> Napoleon.
>> The vast majority of his French troops raped and
> in
>> some cases married Egyptian women.
>
> Nonsense! There was of course the incident of
> General
> Mino marrying Zebeidah in Rasheed (marriage
> certificate
> is in some museum) and ironically Zebeidah was
> described
> as blond with green eyes. Napeleon started in Egypt
> by
> warming up to Islam following the example of
> Alexander
> warming up to the religion and the culture of Egypt,
> so
> "wide spread rape" is so unlikely considering the
> conservative
> culture of Egypt. And as I mentioned before, the
> french invasion or
> occupation of Indochina or Africa did not make them
> look like french,
> nor did the 400 years british occupation of India
> made the indians
> look like British. Take a look at the following
> paintaings before
> making any assertions you can't support.
>
> Rahotep and his wife Neferet, 4th dynasty:
>

<http://www2.shore.net/~matthews/egypt/museum/rahotep-nefert1.jpg>

>
> King Khafre, seated scribe and Ka-Apr 4th dynasty:
>

http://www.coco.cc.az.us/~apeterse/_art201/old_king.htm

>
> Sennefer and his wife:
> <http://www.wsu.edu:8000/wciv/b/bb/bbt/bbt99.jpg>
>
>
> Another Scribe
> <http://mfah.org/splendor/docs/highlts/1.html>
> Blonds and Red heads in AE:
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker.jpg

>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii.jpg

> jpg
>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker-

> detail.jpg
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>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/rekhamire-

> det2.jpg
>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht2.jpg

>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht.jpg

>
> Ramsis II and his hair:
> [http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?](http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?DPI=100&callnum=DT57.C2_vol59&object=170)
> DPI=100&callnum=DT57.C2_vol59&object=170
>
> Various other:
> <http://www.wsu.edu:8000/wciv/a/aa/aak/aak85.jpg>
>
>

<http://www2.shore.net/~matthews/egypt/saqqara/ti3.jpg>

>
> <http://www.wsu.edu:8000/wciv/b/ba/bar/bar96.jpg>
>
> <http://www.wsu.edu:8000/wciv/b/bb/bbn/bbn25.jpg>
>
> http://www.wsu.edu/~wldciv/brians_syllabus/5.html
>
>
>
>

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[452]2001-08-17 21:09:04|Paul Kekai Manansala|Re: Mummies Online|

kcamm23063@aol.com wrote:

>
> The pics did not come through on my computer, Paul.

Sorry Karen, I guess the images don't get sent along
when attaching a web page. . Here is the URL:

<http://www.geocities.com/pinatubo.geo/data8.htm>

Regards,

Paul Kekai Manansala

[453]2001-08-17 21:13:50|David VeLar|Re: The Scorpion King, (was Re: Maatkara on scifi.com)|

Finally, my apologies, but I must make this last
point.

On one of your links that you show a man with "red
hair" amongst a sea of black haired kinky haired
Egyptians. Why? If you go anywhere in the world where

Black people are predominant, you will see one or two brown or red haired Black people every so often. In fact, I can just imagine the absurdity of taking pictures of Black people today, and using the "lightskinned photos" to prove to an audience 3000 years from now that Black people aren't really Black. After all we have millions of Mariah Careys to show.

--- David VeLar <osirica@yahoo.com> wrote:

>
>> Different shades of kin tones because they were
>> mixed with "non-
>> black" stock. You agree then that ancient Egypt
> had
>> a mix of non-
>> black stock.
>
> Here we go with that "stock" and "breed" wording
> again. It makes it easy for anti-Black Egyptologists
> to sneak by. Allow me to prevent this sleaze ball
> attempt.
>
> Many "non-black" people you wish to credit are by no
> means "white". The Tuareg are considered a non black
> people, even though they themselves consider
> themselves Black. As if the fact that they have
> "lighter skin" than the "wolof" and "fulani" make
> them
> "not black". Fortunately, this foolish belief does
> not operate beyond some silly academic arguement.
> The
> Tuareg in Senegal and Mali are Black, and they know
> it. Those who do not accept it are like Tiger Woods,
> constantly trying to distance themselves from their
> Black people and even in fact being called
> "not-black"
> by white admirers, yet he is threatened by white
> people on the golf course. If he beats a white man,
> then he will suffer some consequence, just like the
> other Black golfers. The Egyptians of ancient
> times,
> as we all know, come in a variety of shades. Their
> "non-black" heritage is as relavent to the
> discussion
> as the "non-black" native American heritage of Black
> people today. I would guess over half the Black
> people
> in America are OF native American descent, yet that
> does not diminish their Blackness. We dont look at a
> Martin L. King as a "Nubian Black American" and then
> call a Black man who is Puegeot a "legitimate Black
> American".
>
> But then again we are reinventing "Blackness" aren't
> we? Surely the Egyptians who were far more connected
> to Black Africans are not to be excluded on the
> basis
> of some examples below which in themselves refute
> the
> very claim the previous post tried to make. (for
> example, Khafre, is obviously Black, yet the post
> uses
> him to promote the idea that the Egyptians are not
> entirely Black)
>
> What, pray tell, are you hoping to accomplish? Look

> at
> your own comments just below this sentence... and
> then
> my reply after:
>
>
>>> The mixing of racial types did not first emerge
>> with
>>> the French. The French merely speeded up the
>> process.
>>> The Ancient Greeks, Romans and Persians among
>> others
>>> left their mark.
>
> So what. You would not consider mixing of black
> peoples of distinct types as "mixing" yet you bring
> up
> Greeks, PErsians and "others" (not Black implied).
> Most of which came after the New Kingdom. There is
> no
> distinction between your mythological pure Black
> negro
> and a Black person who is mixed yet looks dark
> enough
> and curly enough, and whose features are negroid
> enough.... Yet if he has a straight nose, or lighter
> skin... he must be...MIXED! Are you sure? Or are
> you
> just taking the not so extreme classical negro
> African
> out of Africa and into Tiger's Woods.
> Again, look at Khafre. The man is Black, there is no
> doubt about it. If you need a better look go to
> www.freemianstitute.com to see. But don't try to
> bring up a "mixture" counter clause in your "not so
> Black" claim. You would be suprised at how many
> "pure
> looking" Black people are in fact as mixed. And you
> would be more surprised to know that the mixtures
> run
> the gamut of color and phenotype, not a linear
> approach or departure from a white European.
>
> The rest of the post I do not reply to. Whats the
> point. Diopean nonsense? You wish. Lepsius expected
> to find arabs and instead he found Negroes.
> Champollion hastened himself to find out if indeed
> the
> Egyptians represented themselves as Nubians or if
> the
> one example was isolated. Instead he could not find
> it
> any other way... they were Black.
> If I lost any people along the way, I will be happy
> to
> clarify.
>
>>
>> No mention of Nubians? Sounds like Diopean
>> nonsense?
>>
>>> Oh, of course Mansoura is the Victorious City of
>> the
>>> time of the Crusades, but it was during
> Napoleon's
>>> invasion that the widespread rape of Egyptian
>> women
>>> took place. Very few French women came with
>> Napoleon.

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>> in
>>> some cases married Egyptian women.
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http://www.coco.cc.az.us/~apeterse/_art201/old_king.htm

>>
>> Sennefer and his wife:
>> <http://www.wsu.edu:8000/wciv/b/bb/bbt/bbt99.jpg>
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>> Another Scribe
>> <http://mfah.org/splendor/docs/highlts/1.html>
>> Blonds and Red heads in AE:
>>
>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker.jpg

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http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii.jpg

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[http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker-](http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/antefoker-detail.jpg)

>> detail.jpg

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http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/rekhmire-

>> det2.jpg
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http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht2.jpg

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>

http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/nakht.jpg

>>
>> Ramsis II and his hair:
>>
> [http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?](http://www.lib.uchicago.edu/cgi-bin/eos/eos_page.pl?DPI=100&callnum=DT57.C2_vol59&object=170)
>> DPI=100&callnum=DT57.C2_vol59&object=170
>>
>> Various other:
>> <http://www.wsu.edu:8000/wciv/a/aa/aak/aak85.jpg>
>>
>

=== message truncated ===

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[454]2001-08-17 21:18:44[kcamm23063@aol.com]Re: The Scorpion King, (was Re: Maatkara on scifi.com)

Thank you, David, I was trying to get the point of the links when all they did was confirm what everyone has been saying.

Karen

In a message dated 8/17/01 9:08:24 PM Pacific Daylight Time,
osirica@yahoo.com writes:

P.S. In your links below, I found more examples of Black Egyptians than "non Black egyptians". In essence, if you took every egyptian represented, more than half would exist in America as Black people. I forgot to include that in my last post. That was the whole reason why I asked in the first place, "what is your point anyway".

Forward Ever; Backward Never!

Karen-Yaa

[455]2001-08-18 01:18:32[Tamara L. Siuda]Re: Digest Number 138]

David V wrote:

> This just gets more and more intriguing. Are you aware
> of the references made of Anut Tawi in other books,
> most notably Egypt revisited?

I'm not, actually -- can you pass this reference along? (Be patient with me if it's obvious and I'm just missing it -- just got back from a couple of weeks in Haiti and I'm still getting back into my "regular" life :))

> Here is a website which illustrates Anut Tawi (or
> Maihirpra).
> <http://www.geocities.com/Colosseum/Pressbox/7045/Afrocentric/people.htm>

Looked at both photographs, and to be honest it appears to me that what you have there called "Anut Tawi" is another angle of the face of Maihirpra (shown below). I've seen lots of photos of both Maihirpra and Henuttawy -- and saw Henuttawy in person. Now bear in mind who I'm calling "Henuttawy" is the Late Period queen in the royal mummy room at Cairo Museum, hence the reference I supplied above. However, the name was relatively popular in the Late New Kingdom, so I freely admit could be wrong :)

Do you know where the first photograph (the one you called Anut Tawi) originally came from? That would probably be the best way to track down the reference and attribute the photograph.

> Serious discrepancy here, I think I got the
> identification wrong completely. You can see where my
> experience has limits. Thank you Tamara.
> Please if you can give more information about
> Masharta, whose mummy on your link seems different
> than the mummy in the link I just posted.

Masaharta is a third mummy, a totally different person than either Maihirpra or the Henuttawy I'm talking about (who may or may not be the same as yours :))

Other information on the web about Masaharta, who was, perhaps coincidentally or not, the SON of Pinudjem I and Queen Henuttawy:
http://members.tripod.com/~ib205/masaharta_2.html
<http://www.touregypt.net/who/masahert.htm>
<http://www.angelfire.com/pa4/thebanmummies/mummypages1/21A.htm#Masaharta>
(Complete with lovely early Egyptologist comparisons to apes, sigh)

> P.S. Do you have any contact with Bruce Williams who
> teaches at UofChicago?

Haven't actually talked to him since we flew back together from Providence (American Research Center in Egypt conference where we both gave papers at the end of April), but yes, I do have contact with "The Nubian" as he is sometimes called, and am honored to have been able to learn from him. One of these days I may, in fact, decide to "go predynastic" and ask him to let me study with him for my Ph.D. (My master's which I finished a year ago this summer was on the Kushite Dynasty (Dynasty 25, Third Intermediate Period); Bruce as you probably know specializes in very early Egypt.)

Tamara

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

[456]2001-08-18 04:43:20|Alex van Deelen|Re: Digest Number 139|

>Message: 7
> Date: Sat, 18 Aug 2001 03:18:56 -0500
> From: "Tamara L. Siuda" <t-siuda-10@alumni.uchicago.edu>
> Subject: RE: Digest Number 138
>
>David V wrote:
>> This just gets more and more intriguing. Are you aware
>> of the references made of Anut Tawi in other books,
>> most notably Egypt revisited?

>
>I'm not, actually -- can you pass this reference along? (Be patient with me
>if it's obvious and I'm just missing it -- just got back from a couple of
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>
>> Here is a website which illustrates Anut Tawi (or Maihirpra).
>> <http://www.geocities.com/Colosseum/Pressbox/7045/Afrocentric/people.htm>
>
>Looked at both photographs, and to be honest it appears to me that what you
>have there called "Anut Tawi" is another angle of the face of Maihirpra
>(shown below). I've seen lots of photos of both Maihirpra and Henuttawy --
>and saw Henuttawy in person. Now bear in mind who I'm calling "Henuttawy"
>is the Late Period queen in the royal mummy room at Cairo Museum, hence the
>reference I supplied above. However, the name was relatively popular in the
>Late New Kingdom, so I freely admit could be wrong :)

They look extremely similar, but I think that they're different mummies, because
on the Maiherpri mummy (spelling from the book), the teeth or what look like teeth
are clearly visible and even protrude across the lower lip. Not so on the Anut Tawi mummy.

Also, the Maiherpri mummy barely seems to have a lower lip. The Anut Tawi mummy does.

Whether it's the same mummy that has been interfered with, I don't know.
But I do think that they look like different mummies, even though I've already
remarked that they look extremely similar.

<http://www.geocities.com/Colosseum/Pressbox/7045/Afrocentric/people.htm>

Alex
[457]2001-08-18 09:58:28|Paul Kekai Manansala|Ancient chronology: Astronomical orientation of the pyramids|
Nature 412, 699 (2001) © Macmillan Publishers Ltd.

Ancient chronology: Astronomical orientation of the pyramids

DENNIS RAWLINS* AND KEITH PICKERING

* DIO, The International Journal of Scientific History, Box 19935,
Baltimore, Maryland 21211-0935, USA
Analysts International Corporation, 3601 West 76th Street,
Minneapolis, Minnesota 55435, USA

e-mail: keithp@minn.net

Spence speculates that Egypt's pyramid builders found true north by
using a plumb line: when the stars Kochab and Mizar were seen on the
same vertical, one was facing north. As evidence in support of this
hypothesis, she points to the proposed interstar-line precession past
the north celestial pole at a rate of 27' per century (cy). We argue
that a mathematical error affects this result, which when corrected
points more strongly to a different pair of stars. This suggests that
the conventional ancient chronology, instead of being compressed, may
actually have to be expanded slightly.

Nature © Macmillan Publishers Ltd 2001 Registered No. 785998 England.
[458]2001-08-20 09:20:12|kekai@jps.net|Fwd: Democracy Pharaonic-style|
Al-Ahram Weekly Online
9 - 15 August 2001
Issue No.546

Democracy Pharaonic-style

The newly-discovered, life-sized statue of a high-ranking military
officer has dispelled the myth that such effigies were only sculpted

for royal personages
Nevine El-Aref reports

Archaeology is a thrilling and multi-faceted profession. Egyptologists often find themselves on the brink of a discovery which, if not quite matching the breathtaking legends of Howard Carter or Indiana Jones, at least offers a new challenge, a new concept, or that missing link which makes everything else fall into place.

Such a challenge was the recent find of a life-sized statue of a military officer, unearthed at the town of Zawiyet Umm Al-Rakham in the Marsa Matrouh governorate. It had always been thought that such statues were only sculpted to manifest the glory of kings, queens and deities. Thanks to the find, this theory has now been dispelled.

The statue was found early this year by a British-Egyptian mission excavating in a rock-hewn chapel which itself was only discovered last year. The chapel lies inside a fortified town dating from the reign of the 19th dynasty Pharaoh Ramses II. The effigy is of Neb-Re, a military commander in Ramses' army, who was charged with protecting Egypt's western border against Libyan attacks.

Gaballa Ali Gaballa, general secretary of the Supreme Council of Antiquities (SCA), said the limestone statue was very well-preserved, 124cm high and erected on a 12cm-high stand. It features the commander wearing his military costume and holding a text in his right hand. Two inscribed limestone stele were also found, one showing Neb-Re offering a sacred lotus flower to the goddesses Sekhmet and Hathor, and the second featuring the commander with the goddess Sekhmet and holding the lotus stem in one hand and an ankh symbol in the other.

Also unearthed were pieces of pottery and an interesting but unidentified limestone head wearing a dark wig and a necklace.

The treasure has been transferred to the Marsa Matrouh museum for restoration and eventual exhibition.

Gaballa said the excavation work was carried out in collaboration with a mission from Liverpool University, which last year discovered the fortified town and a temple of Ramses II. The town is considered among the most significant structures of the defence line Ramses built to defend the border. It contains mud-brick grain stores, covered with a layer of gypsum and containing various pieces of pottery imported from Cyprus, Greece, Crete and Palestine.

"This collection of imported pottery is one of the most important ever found in Egypt, and provides the best evidence for the importance of Egyptian foreign trade in the reign of Ramses II," Gaballa said. He said eight of the storehouses found so far in the area were at the northern side of the temple dedicated to Ramses. Every storehouse has a separate entrance, which is clearly identifiable by a limestone doorway set into the mud-brick of the store house itself. Each doorway had a threshold, inscribed jambs and an inscribed lintel. Not all the doorways were complete, but there was enough evidence to provide an idea of how they must have looked. The titles of Ramses II are inscribed on the text over the doorways.

Zawiyet Umm Al-Rakham is much larger in internal area than was previously thought, and adds to the evidence that the area was a major settlement with massive defence constructions, rather than a small and vulnerable outpost at the western end of Egypt's zone of control on the Mediterranean coast.

The annual excavation report of the Liverpool mission described the area of Zawiyet Umm Al-Rakham as vital to the trade network of the Late Bronze Age in the Eastern Mediterranean. It ranks with other

north coast archaeological sites such as the ancient ports of Ugarit and Kommos and the Ulu Burun shipwreck in providing tangible evidence of international trading of goods and services. Our present understanding the site is that it was crucial in the trading 'loop' by being the major landfall of traders crossing the Mediterranean after leaving Cyprus, Southern Turkey, the Aegean and Crete on their trading odyssey. At the harbour, they may well have refitted their ships and restocked on basic supplies before heading east along the coast to the major markets at Memphis and beyond.

[459]2001-08-21 09:49:31[Paul Kekai Manansala]Fwd: Excavations at Tell Ibrahim Awad, Egypt|
<http://www.egyptrevealed.com/>

Excavations at Tell Ibrahim Awad, Egypt

By Willem M. van Haarlem

In 2001, our efforts (Netherlands Foundation for Archaeological Research in Egypt) were focused on two locations: the temple area and the cemetery/ settlement site adjacent to it.

Workers excavate inside the enclosure of the temple.

With the help of a pump we were able to reach the virgin gezira sand, the original [20] 'turtleback' [21] of the first settlement, in the temple area. Parallel to the last mudbrick wall found in the 1999 season, but on deeper levels and in a slightly shifted position, more mudbrick walls were found, probably belonging to the enclosure of the temple proper (picture). The temple itself, unfortunately, seems to have been located just outside the excavated area. Outside these walls, several enigmatic fireplaces were encountered, in which intact jars were found, standing upright. On the deepest level reached, traces of temporary structures (reed screens and postholes) could be identified. Important for the chronology of the site was the occurrence of typical Predynastic pottery, like the so-called Wavy-handled ware.

The other aim of this season was to continue the excavation of the Late Old Kingdom cemetery, where 17 more tombs were uncovered. Contrary to the relative poor outlook of the First Intermediate Period graves, those from the Old Kingdom show a more elaborate architecture. One tomb had a brick lining, and the body was covered with a thick layer of plaster, partly encasing the bones. Some pottery and beads of different materials constitute the only burial gifts found in these tombs.

As for the settlement: at some point, earlier in the Old Kingdom, part of it was possibly abandoned, and turned into a cemetery, because from that moment on tombs appear beside and cutting through living quarters. One room in a large building in particular seems to have had something to do with kitchen activities, judging from the large variety of animal bones (cattle, shells, probably hippopotami), the number of large flint knives and the pottery.

[460]2001-08-21 18:35:19[Tamara L. Siuda]Re: Digest Number 141|

- > The newly-discovered, life-sized statue of a high-ranking military officer has dispelled the myth that such effigies were only sculpted for royal personages
- > Nevine El-Aref reports

Evidently Mr. El-Aref is unaware of the Middle Kingdom city of El-Bersheh (the capital of the ancient 15th Nome of Upper Egypt). A nomarch there, Djehutyhotep, as early as the 11th-12th Dynasties was having his people erect massive statues of himself. Images from his tomb show the moving of one of these statues, with a massive size on a "colossi of Memnon" sort of scale, and give archaeologists insight into how such statues were moved and emplaced.

Here's a website with an image of that transport (go to the last drawing on the bottom of the page):
<http://www.geocities.com/Athens/Oracle/2451/pyramid/desk2.htm>

Tamara
| 461|2001-08-22 13:39:01|Black Tylor Durden|FWD: Banana Fossils in West Africa Hint at Ancient Asian Contact|
Wednesday August 22 4:10 PM ET

Banana Fossils May Unlock Africa History

LONDON (Reuters) - Bananas were grown in West Africa 2,500 years ago, at least a millennium before historians thought the fruit was first farmed there, new research shows.

A team led by Hans Breeckman of Belgium's Royal Museum for Central Africa discovered microscopic banana fossils in Cameroon, the New Scientist magazine said on Wednesday.

They were dated back to around 500 BC.

The researchers ruled out indigenous strains of the fruit and concluded people must have brought plants from Asia, where they originated, and cultivated the fruit.

``They probably came from Indonesia and Asia by sea to Madagascar, then through eastern Africa and finally to Cameroon," Breeckman told the magazine.

Experts were mystified at the findings. Nicholas David, professor of archaeology at the University of Calgary in Canada, said he thought the yellow fruit had not even reached East Africa until the 10th century.

article:
http://dailynews.yahoo.com/h/nm/20010822/sc/science_banana_fossils_dc_1.html
| 462|2001-08-22 13:46:06|Paul Kekai Manansala|Re: Digest Number 141|
"Tamara L. Siuda" wrote:

>

Images from his tomb show the moving of

> one of these statues, with a massive size on a "colossi of Memnon" sort of
> scale, and give archaeologists insight into how such statues were moved and
> emplaced.
>
> Here's a website with an image of that transport (go to the last drawing on
> the bottom of the page):
> <http://www.geocities.com/Athens/Oracle/2451/pyramid/desk2.htm>
>

So much for the kite theory ;)

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
| 463|2001-08-22 14:22:12|Black Tylor Durden|FWD: Europeans Traced to 7 Maternal Lines, All Extending Into Africa|
Aug. 6, 2001 | Teri Tupuaki and Gwyneth Roberts are related, according to Bryan Sykes, a geneticist at Oxford University's Institute of Molecular Medicine. Initially, this may not sound noteworthy, but Tupuaki is a fisherman in the Cook Islands of the South Pacific, while Roberts serves the school lunches in a small town in Wales.

Also, Sykes says their common ancestor was a woman who lived about 140,000 years ago somewhere in Africa. Even that is not so startling, in scientific terms; what is

startling is that the distant but detectable genetic relationship between Tupuaki and Roberts is the most distant one that Sykes' research into mitochondrial DNA has yet uncovered between any two living human beings. In other words, the rest of us are related too -- and most of us much more closely than Tupuaki and Roberts.

Indeed, if Sykes' findings are correct -- and so far they have withstood a great deal of hostile scrutiny -- among all of us who are of European descent, the relationship is, in planetary terms, pretty much that of kissin' cousins. Sykes believes that about 90 percent of Europeans can trace their maternal ancestry back to one of seven specific women, the most recent of whom lived about 10,000 years ago and the eldest about 45,000 years ago.

Of course these proto-European women had ancestors too, who at some point traveled out of Africa and into the Middle East before splitting up and beginning to colonize the globe. Go backward only a few thousand years before the ancestor shared by Tupuaki-Roberts and you reach the individual woman geneticists have dubbed the "mitochondrial Eve," who belonged to what was probably a very small human society in Africa. The only thing we know for sure about the mitochondrial Eve is that she had at least two daughters who themselves had children. And that she is the direct ancestor -- the 10,000th or so great-grandmother -- of you and me and everybody else on Earth.

full article:
<http://www.salon.com:80/books/review/2001/08/06/eve/index.html>
[464]2001-08-22 17:17:55[Paul Kekai Manansala]Re: FWD: Banana Fossils in West Africa Hint at Ancient Asian Contact
Given the importance of the banana over wide areas of Africa as a staple this confirms something I suspected some time ago.

The dates might suggest that the banana was carried by the Bantu during their migrations, but that's pure speculation at this point.

I have a sneaking suspicion that even much earlier dates will eventually be found for the banana in Africa.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalenvedicindia.html>

Black Tylor Durden wrote:

- >
- > Wednesday August 22 4:10 PM ET
- >
- > Banana Fossils May Unlock Africa History
- >
- > LONDON (Reuters) - Bananas were grown in
- > West Africa 2,500 years ago, at least a millennium
- > before historians thought the fruit was first farmed
- > there, new research shows.
- >
- > A team led by Hans Beeckman of Belgium's Royal Museum
- > for Central Africa discovered microscopic banana fossils
- > in Cameroon, the New Scientist magazine said on Wednesday.
- >
- > They were dated back to around 500 BC.
- >
- > The researchers ruled out indigenous strains of the fruit

> and concluded people must have brought plants
> from Asia, where they originated, and cultivated the fruit.
>
> ``They probably came from Indonesia and Asia by sea
> to Madagascar, then through eastern Africa
> and finally to Cameroon," Beeckman told the magazine.
>
> Experts were mystified at the findings. Nicholas David,
> professor of archaeology at the University of Calgary in
> Canada, said he thought the yellow fruit had not even
> reached East Africa until the 10th century.
>
> article:
> http://dailynews.yahoo.com/h/nm/20010822/sc/science_banana_fossils_dc_1.html
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[465]2001-08-23 10:38:32|Paul Kekai Manansala|Fwd: Iron Smelting Sites In Mukono|
Iron Smelting Sites In Mukono

New Vision (Kampala)

August 20, 2001
Posted to the web August 20, 2001

Allegra Stratton
Kampala

While on a boda-boda in Mukono, the driver helpfully chose a short cut-- an uphill track, but after 100 metres he drove into a large piece of iron slag used to fill a crack in the road, maiming all involved. We turned back. However, whilst we missed the photos we sought we had found a story: such pieces of slag, used to repair roads all over Uganda, is the focus of an international archeological investigation in Mukono District. We later arrived in Kinanisi village, on Laurensio Mubiru's property. Here, archaeologist recently found a national treasure: a huge piece of Buganda slag ('masengere' in luganda), the waste produced when extracting iron from ore. This unlikely hero, or 'Mother Slag' as it's affectionately known, represents new evidence of Uganda's scientific and technological expertise before colonial times, scantily recorded by oral history. As such, the only evidence of the Buganda Kingdom's forgotten iron smelting techniques (they had been thought to import iron) and thus Ugandan science and technology is sold for sh20,000 per lorry-load and used to repair roads, build houses and maim journalists.

Peter Bisasso from the Department of Antiquities and Museums, Professor Andrew Reid from University College London and a team of Ugandan, Kenyan and British students found important iron smelting sites by interviewing Mukono district's population. Interviews helped communicate the team's activities to disparate elements of the population and they observed a negative public image clouding archaeology. It is easy to understand why - Slag hardly seems to be the new 'Pearl of Africa'. However, the study of Africa's past in general seems to have a lowly status at all levels.

Professor Kiyaga-Mulindwa of Makerere University, highlights this at national level with respect to the 1999 Bujagali Dam proposal. When National Environment Management Authority (NEMA) assessed the dam's

impact, they made no archeological investigations; focusing on the locals, who are more easily compensated financially. NEMA consulted the 1994 State of the Environment Report, which recognised 11 archeological sites (of these only two are truly archeological; such as the Nyero rock paintings. The other nine, such as the Kasubi Tombs belong to historical periods). The Ugandan Ministry of Culture told AES Nile Power, another funder of the dam, that there were no archeological sites of significance in the area. However, the team, working in the nearby Mukono District, found 178 iron-age sites in last season's one-month-long survey alone. Thus, the fact that the Department of Antiquities had not yet recorded any sites of note around Bujagali does not mean there were none. As Kiyaga-Mulindwa's warned in some of his correspondence with NEMA: "It would be unthinkable that any area in central Uganda and around Bujagali could be devoid of important archeological sites when the area has been host to such outstanding historical episodes as the settlement and spread of the northern stream of the Bantu-speaking peoples, who have always been the majority of Ugandan peoples throughout history."

In 1999, having ignored all Kiyaga-Mulindwa's correspondence, NEMA announced the Bujagali project to be "remarkably environmentally benign." Whilst they had nothing further to add on the subject, their final report does concede that "The proximity of the (proposed dam)site to water, plant and fish resources means that it is likely to have been inhabited for thousands of years...and it is therefore possible that archeological remains will be unearthed during excavation." AES Nile Power was still unable to prove that a professional archeological study had been done in the area of the Bujagali Dam by June of this year. This means, according to Kiyaga-Mulindwa, that "one of the key requirements of the World Bank funding body, that a project does not significantly damage non-replicable cultural property, has not been fulfilled."

Since national treasures can only be protected by Government, Kiyaga-Mulindwa concludes: "All I can do is teach my students and send them to excavations like in Mukono."

Enoch Nimpamya, one of the students, describes the lowly status of Africa's past at the local level: "At first, locals think we are exploiting their minerals. Since they see whites, they think we are looking for something substantial. When you explain that the slag removed from their land will help prove that the Baganda were more technologically advanced than thought, they are so interested they often join in."

Furthermore, Professor Reid is well aware that villagers are not going to believe archaeologist who stop by for a week and then disappear. It is more sustainable if people within the community get involved. Education seems the best channel for improving the lowly status of Africa's past.

Currently, Ugandan archaeology is only taught at university as a source of history. Professor Reid says: "This is crazy. In the UK, archaeology, on its own, gets much more funding than history." He continues to say that an archaeology degree...encourages logical thought and quick adaptation to new data; excellent training for managerial positions and appropriate skills for graduates to have in a country like Uganda."

Enoch Nimpamya agrees. Skills learnt this season in data collection, drawing and map reading "will prove useful for any job I apply for," he says. Apart from Professor Kiyaga-Mulindwa, there is only one other trained archaeologist in Uganda: Professor S. Lwanga-Lunyiigo, who is an aide to President Museveni. The situation at university level may not change. A rather more appropriate medium for introducing the study of their past to local populations may be through primary education. Professor Reid says: "Slag is lying everywhere. If teachers had some archeological knowledge, it could be a cheap tool for chronically under-supplied rural schools. You can look at past peoples with respect for their chemistry, geology and politics and teach those disciplines at the same time. Archaeology is a powerful resource." Kiyaga-Mulindwa

agrees "We need to get children talking about their families' stories. That is where history starts."

There are ideological as well as practical reasons for studying the past. Professor Reid was last year told by a Mukono teacher: "You Europeans brought everything. We did not have science until you came."

His team had been finding abundant local evidence for smelting. He said: "The whole smelting process requires technological and scientific knowledge. Sure it was not honed in a European lab, but it is a very difficult process and something Europeans did not harness for a very long time."

History, emphasising the written word, will not do much for Africa whose written records go back roughly 200 years, and are fundamentally biased by being a western way of documentation. Oral histories are also riddled with missionary influences and European explorer's findings. Archaeology will unlock advanced African achievements from their silence in deeper time. Reid's work in Botswana was instrumental in asserting the first presence in the Kalahari of the so-called San bushmen who currently have no rights within that country. His work in South Uganda showed the dichotomy between the Hutu and Tutsi to be a disastrous fabrication that suited the incoming colonial structures' needs, rather than a time-honoured manifestation of tribal rivalry. Reid says: "You work away at preconceptions - an archaeologist never comes out with anything stunning, but they slowly erode preconceptions."

Archaeology as a social project rather than staid academic discipline is a very real aim for Uganda. A project in Bukomero, (Kibale District) that Reid worked on two years ago made headlines last month when the LC5 chairman declared the community would make it a public place. Museveni, (a 1960s political science student under Walter Rodney who is very keen on the ideologically liberating power of archaeology in Africa) pledged financial assistance.

The gloomy book Africa: The Hopeless Continent did make one conclusion we can agree upon: "Africa needs to regain self-confidence. Only then can she engage equally with the rest of the world."

The evidence unearthed by the 400 archaeologist at work in Africa can help this process. The Team are excavating near Ngogwe and Ssi in Mukono District until the beginning of September and are keen for people to visit.

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[466|2001-08-27 09:15:54|Paul Kekai Manansala|Fwd: Egyptomania's here to stay|
<http://www.ahram.org.eg/weekly/1999/448/special.htm>

Egyptomania's here to stay

Tarek Atia discovers an America obsessed with all things Egyptian

Growing up in the United States, people always wanted to hear my story.

"Where are you from?" I was often asked. And once the word Egypt had been spoken, the awesome world conjured up by those five letters always seemed to carry the whole of human history and mystery within it.

Occasionally, the strength of its hold provided me with special privileges. As a wee fourth-grader, I was asked to become teacher for a

day, and all my classmates paid close attention to my presentation on Egypt. During my first year at college, I became president of the student body thanks to a dramatic speech about being born by the banks of the Nile. While I was in high school, the whole country was dancing to a song called Walk Like an Egyptian. In elementary school, I waited three hours in line like everyone else to get into the museum where the gold treasure trove of a boy king named Tutankhamun were being displayed in the US for the first time. And whereas everyone else merely marvelled at what they saw, I possessed kinship with the beauty on display.

Bernie Solari was amazed that I was really from Egypt. He looked at me like I was an interesting specimen of bug, or perhaps a real dinosaur he'd run into after seeing a dinosaur exhibit at a museum. We were standing in the lobby of Richmond, Virginia's Lewis Ginter Botanical Gardens, where there was an "exhibit" of Ancient Egyptian plants called Pharaoh's Harvest. Solari, who was visiting the garden that day, said he used to build models of pyramids when he was a boy.

"Y'all have a great culture," Solari said, looking at my family in awe. He wondered if I'd noticed that Richmond was really going Egypt crazy this summer.

How couldn't I have noticed? The Virginia Fine Arts Museum is hosting an exhibition featuring 250 impressive pieces from 5,000 years of Egyptian sculpture and painting. The Planetarium is doing a show on Ancient Egyptian astronomy. The IMAX Theatre is showing a wide-screen film called Mysteries of Egypt. And an area university is plunged into a scholarly conference on "Egypt and Virginia". It was a town smitten with Egypt.

From top to bottom: The ad for the Virginia Museum of Fine Arts exhibition; Pepi and her son; the canopic jars from the exhibit, soon to be used as kitchen canisters(photos courtesy of the Pelizaeus Museum, Hildesheim, Germany); Luxor, Las Vegas, home of the Ra nightclub (postcard photo by William Carr); scenes from the Edgar Cayce Foundation in Virginia Beach: posters for the Egypt conference, and the foundation's imposing headquarters (photos: Tarek Atia); Minister of Culture Hosni admires an exhibit; The Original Y2K (BC) Bug, sold for a dollar at the Richmond gift shop; touring the galleries at the Met; crowds flock to the opening of the Met exhibition(photo: Don Pollard)

Later that same day, I spoke with Suzanne Hall, the public relations manager of the Virginia Museum of Fine Arts. The Ancient Egypt show was the museum's biggest ever in its 63-year history. Hall said the museum had done an economic impact study on the revenue generated for the city in tourist dollars from the exhibit alone, and it had come out to \$12 million. Such is the power and pull of Egypt. Nearly 200,000 \$15 tickets for the exhibit had been sold so far. The gift shop, dubbed The Egyptian Marketplace, was doing a brisk business. Donations to the museum were on the rise. A museum-organised trip to Egypt was sold out. It was happy times in Richmond, thanks to the Ancient Egyptians.

A week later, I was in New York's Metropolitan Museum of Art, attending a preview tour of the much-hyped exhibition, Egyptian Art in the Age of the Pyramids. This is the second of three major Egyptian exhibits taking place in the US this year. A show on the Amarna period opens in Boston in November.

It has been a year filled with images of Ancient Egypt. You can't turn on the TV without chancing upon a special about the "mysteries of the Pyramids" or the recent mummy find in Bahariya Oasis. Even the US Air Force is plugging Egypt in its recruitment ads as an exotic place you get to go to if you join up.

"The appeal of Egypt has sold everything from tobacco to cars, lent drama and exoticism to stories, films and popular holidays," according to a description of an Egyptomania exhibit organised by the Detroit Institute of Art.

Maggie Mayo, the curator of the Egypt exhibit in Richmond, explains the phenomenon with a simple paradox: "Even though they left so much, it's still a mystery, and that's why it's so interesting." There's nothing unusual about Westerners being so crazy about Egypt, adds Mayo, who is wearing Egyptian jewellery: pyramid earrings, oval necklace, serpent ring. "The Greeks and Romans were, too."

Pyramids and mummies may be two of the biggest buzz-words in the world today, but the American love affair with Egypt goes far deeper than that. Many Americans from different backgrounds say their earliest link to Egypt was the Bible, and the stories they were told as children. Furthermore, the designs of everything from jewellery to architecture in the US are rooted in Egyptian style. As Bruce Trigger writes in Egyptology, Ancient Egypt and the American Imagination, the US government frequently used Ancient Egyptian architectural archetypes in promoting new technologies like waterworks and railways, thus giving them an "aura of reliability". The pyramid, of course, is on the back of the dollar bill, and on a hundred television commercials and company logos. There's no two ways about it: people go nuts over Egypt. A few hundred years ago it used to be just scraggly adventurers and the idle rich, but now four-year-olds from Nebraska are trading mummy data over the Internet.

"If you want to be sure you're going to get good crowds, put Egypt on there. It appeals to African-Americans, schoolchildren, and beauty-lovers of all ages," says Mayo. She gets up and searches around the wall-to-wall shelves of her office, which are packed with exhibit catalogues from across the country. "Rhode Island, '98-'99, Gifts of the Nile... Cleveland, '92, Egypt's Dazzling Sun... Brooklyn, '88, Cleopatra's Egypt... Cincinnati, '97, Women of Ancient Egypt."

It is precisely the women of Ancient Egypt who lend us yet another clue to the West's fascination with our civilisation. Hatshepsut and Cleopatra were powerful leaders; they are symbols to many in the US of the ultimate equality between men and women in a civilised society.

"Frankly, looking at how sophisticated Egypt was makes me realise that we're not as civilized as we think we are," reflected Suzanne Hall. We were sitting at the Oasis, the café that had been opened up just for the Egypt exhibit. Referring to a statue of Pepi and her son, Hall said: "You see people touching each other in the art. There's an affection, there's a fondness for each other that transcends the thousands of years that these objects have been in tombs, and reaches out and touches us today."

A recent article in the Washington Post argued that Ancient Egypt represented a "culture, much of which looks surprisingly familiar to modern eyes, [and] seems far less alien than that of, say, Colonial America."

In fact, both the Richmond and New York exhibits feature examples of attempts to place the Pharaohs in the context of modern day terms, and to emphasise, even if subconsciously, certain similarities between ancient Egypt and modern America. The terms used to describe the exhibits make them seem uncannily up-to-date: a statue of Princess Redjief (the earliest three-dimensional figure of any member of the royal family) at the Met wears a "tight fitting linen sheath" with a "plunging neckline". Both exhibits feature numerous pieces of jewellery,

palettes for crushing cosmetics, and pieces from board games. The organisers may be trying to say that both Ancient Egypt and the US today are societies marked by complete confidence, sure of their global hegemony, societies asserting their technological and cultural wealth, with its emphasis on image and style.

But a society's efflorescence also comes at a price.

Listening to the audio tape that accompanies the Richmond exhibit, and which features a snippet from a poem by an Ancient Egyptian man, one could be forgiven for thinking it was a description of modern-day America: "To whom can I speak today? Brothers are evil and the friends of the day unlovable. Gentleness has perished, and the violent man has come down on everyone..."

If the Pharaohs wanted immortality, that's what they're getting now. But not on their own terms, perhaps: replicas of canopic jars are selling well at the museum shops -- people plan to use them as kitchen canisters, according to the museum brochure. Not only are the sacred contents of tombs being brazenly displayed, they are being sold as pasta containers.

"Ra, the ancient Egyptian sun god," reads an ad for a nightclub at Luxor, Las Vegas, the casino that features replicas of the Pyramids and the Nile, "walked the heavens by day and raged in the underworld by night. Obviously, he could throw a mean party. In modern day Las Vegas, his legacy continues at the hottest spot on the strip, Ra, the nightclub at Luxor."

When Howard Carter opened up King Tut's tomb in 1922, many of his crew suffered the consequences. The day after the Metropolitan Museum's Egypt exhibit opened, a major hurricane hit the US. Kosovo, Timor, earthquakes and hurricanes: could Egyptomania be behind them all?

EGYPTOMANIA FOR THE EGYPTIANS? The US loves Egypt -- Ancient Egypt, at least.

It's at the museum gift shops that it truly becomes clear how many people are making money off the brand. Besides the traditional T-shirts and statues, there are scarab and mummy tins, oils and perfumes (sweet almond, lotus, cinnamon leaf, cedar), Egyptian soapstone, natural clay bath bars, scarab-shaped note-pads, a board game called Tut Tut, and books galore: The Message of the Sphinx, The Secrets of the Sphinx, The Eyes of the Sphinx, From Atlantis to the Sphinx, to name just a few.

But for modern Egyptians, there's something far more interesting going on. Constantly being placed before a distorted mirror can be both comforting and a little eerie. Much that is Egyptian is being used without our participation. Whether we like it or not, cartoons and movies in the West have sealed the idea that Ancient Egypt is all about the gory mystery of mummies: intestines and hearts stored in jars, bodies wrapped for all eternity.

Hollywood, of course, has long made its mark on the psyche and the pocketbook of Americans via movies set in Egypt such as The Mummy, Cleopatra and, these days, The Prince of Egypt and a remake of The Mummy. But it's hard to get away from Ancient Egypt in the US these days. You pour yourself some cereal and find there's an ancient Egyptian mummy game on the back of the box. When I discovered, purely by chance, that the marshmallows I was snacking on were actually invented by the ancient Egyptians (at least that's what it said on the back of the package), it opened my eyes to how often the magic of Egypt was being invoked in the US in some way or another.

Gaballa Ali Gaballa, the Supreme Council of Antiquities (SCA) secretary-general, describes the people who make money off of Egypt as "smart". There are those who fill their suitcases, and occasionally a shipping container or two, with the alabaster statues, ankhs, papyrus,

and wooden boxes that make their way to souvenir shops and malls in Europe and the US. For its part, the SCA seems to be shifting to an active global lending policy, catering to the demand for exhibit pieces from Egypt, with all the fringe benefits attached.

But should Egyptians increase their participation in the glorification of Ancient Egypt even at the expense of its distortion, and a constant neglect of the modern society Egypt has become?

In Cairo, the Pharaonic heritage is not always on people's minds, not in the mysterious "fascinated Western" style at least. It's taken for granted that everything from brain surgery to writing, cloning to bowling, was first invented by the ancient Egyptians.

Egyptians may be keenly aware of the glory of their civilisation, and refer to Egypt as Umm Al-Dunia, the mother of the world; but we have yet to discover the manifold ways of "investing in" our heritage, as Gaballa puts it.

Maybe finding the proper approach to that investment is the real key to creating a balance between old and new.

EVERYONE CAN BE A PHARAOH: The spirit of Ancient Egypt touches different people in different ways. In Virginia Beach, about 100 miles east of Richmond, a man named Edgar Cayce, who claimed to have been an Egyptian priest 10,000 years ago, set up his Association for Research and Enlightenment in 1929. Today, it has over 35,000 members and runs on a multi-million-dollar annual budget.

Cayce, who died in 1945, is considered a visionary by some, since much of what he taught later formed the core of the New Age movement, the popular religion/fad that claims wisdom from Ancient Egypt as one of its major tenets. Cayce was said to have healing powers: by going into a trance, he connected to a source of wisdom which allowed him to answer any question. He gave out advice on health, diet and history, among other things, and his 14,000 sayings and prophecies are compiled and studied on a daily basis at the Foundation's Headquarters in Virginia Beach.

I was scheduled to speak to the former director, John van Auken, himself the author of a book called Ancient Egyptian Mysticism and its Relevance Today. Auken, like Cayce, believes there is a yet-to-be-discovered Hall of Records under or near the Sphinx, which may hold essential clues for mankind's future. As we waited, my wife and I took a tour of the complex's meditation centre with its serene view of the ocean, the Japanese garden with its gurgling stream, and the book shop with its Anubis mouse pad.

One of the receptionists took an interest in our 10-month-old son. She asked where we were from. When we said "Egypt" she didn't look surprised. "You know, I was just thinking he looked like a pharaoh," she said calmly.

Van Auken told me how his interest in Egypt began. "I had a few dreams, and a couple of -- shall we call them mystical experiences -- that had an Egyptian theme to them, so I started reading books about Egypt. It seems like somewhere within me I had an intuitive sense. I really got caught up in it... I started traveling regularly to Egypt... giving tours... some years I did four tours a year. I was over there two months of every year. Now I try to just do one tour a year, so I don't wear myself out."

Van Auken, who lectures across the country, often speaks of the similarities between Ancient Egypt and modern America. These days, with doctors possessing the means to bring people "back from the dead", van Auken cites the descriptions people give of what they see when they have near-death experiences, as being "very similar to the Egyptian borderland, the netherland, that sort of wandering place where the soul

is trying to find its way. Almost all of them recall a moment where they saw their life being judged before them. In Ancient Egypt your heart had to be weighed to see whether you were worthy or not."

Van Auken believes that "Americans and Europeans cannot get enough of Egypt, and every time there's something new discovered, or some new concept revealed, such as the Orion mystery, everything goes crazy again."
[467]2001-08-30 14:22:51|Paul Kekai Manansala|Fwd: Japanese mission unearths plaque for Thutmose IV in Sakkara | Egyptian State Information Service
August 23, 2001

Japanese mission unearths plaque for Thutmose IV in Sakkara

Minister of Culture Farouk Hosni said the Japanese archaeological mission which works in Sakkara under Sakugi Yaishimora unearthed a plaque that dates back to the era of king Thutmose of the 18 Dynasty, the Modern Kingdom.

Secretary-General of the Supreme Council of Antiquities (SCA), Dr. Gaballah Ali Gaballah said that the plaque is made of limestone and has a relief of king Thutmose with his blue crown holding an Asian captive in his left hand and a dagger in his right.

Giza Antiquities Director Zahi Hawas said King Thutmose IV cartouche is engraved in front of the king's face with a line in hieroglyphic reading "the Kind God who gives perpetual life like Ra."

Hawas said that Thutmose was interested in the Menf Cemetery, adding the plaque show him worshipping the Sphinx.

On the other hand, Farouk Hosni Wednesday said that a big conference would be held in Egypt on November 17 to refute doubts cast over restoration of some Islamic antiquities.

"The aim of this three-day conference is to reassure primarily the Egyptian people on their Islamic heritage and refute mendacity's inside and outside Egypt," he told a press conference.

He quoted a UNESCO team, who visited Egypt recently, as lauding the way Islamic monuments in Cairo are preserved. "The delegation will refer a report to the UNESCO, being responsible for preserving the world antiquities and human heritage," he said.

Addressing the same conference, Gaballah blamed the controversy over allegedly bungled restoration works by some companies which have not been among the successful bidders for the maintenance scheme.
[468]2001-08-30 15:07:41|Emeagwali, Gloria (History)|The tale of the British Museum and the African who lost his love r| During my visit to the British museum last week I dropped in at the Egyptian display.I do this every two or three years. In 1994 I did a very comprehensive survey and in fact captured every single item on the ground floor on film.
This time most of the artifacts displayed on the ground floor have a caucasian appearance.....that is, for those passing quickly through.Go

close up and view sideways some of the noses and lips and what do you see? chipped noses and lips intended to give the CAUCASIAN EFFECT.Now I am not talking about smashed noses. There are many of those also.... smashed in anger no doubt several decades ago in various circumstances by unknown soldiers. I am referring to the deliberately chiselled pencil-straight nose and artificial stiff upper-lip, chiselled on a background that is anatomically incorrect and awkward if you really look real close. See for example King Sesostriis 111 of the 12th dynasty. I noticed also that the head of Amenophis 111 had been shifted to the entrance.....but looked different and pretty glazed up now from what my photographs of 1994 reveal.Deafricanization? Now. I don't want to be sued. I am not saying that the museum staff did the chiselling. I am simply saying that a disproportionate amount of the artifacts in the ground floor exhibit coincidentally had 'the caucasian effect.'

I noticed also that the artifacts were getting younger.Palaeolithic tools generally dated to 250,000BCE by several scholars, including British Museum researchers like Taylor, seemed to be 240,000 years younger.Yes. The palaeolithic tools on display in the upper section of the Egyptian exhibit in the British Museum were labelled to be less than 10,000 years old and no attempt was made to even hint at other dates or to suggest an aberration from the normally accepted time period. I need not mention that the exhibit was placed next door to the ancient Near East, Greece and Rome and that these were all to hell away from the other African display in the basement. I must admit though that the African basement exhibit consisted of excellent Benin bronzes, magnificent fabric from all over the continent and magnificent pottery . A great exhibit, down in the basement down under. White supremacy must die for humanity to live, indeed.Amen. Amon.

Gloria Emeagwali

-----Original Message-----
From: gorkeh nkrumah [mailto:gorkeh@nkrumah@yahoo.com]
Sent: Tuesday, August 14, 2001 2:00 PM
To: Ta_Seti@yahoo.com
Subject: Re: [Ta_Seti] The Scorpion King, (was Re: Maatkara on scifi.com)

I absolutely agree with David VeLar. What is more I strongly believe that it is absolutely important to to keep hammering the point home. Here in Egypt where I live, countless Egyptian tour guides showing mainly European tourists around the KMT remains either knowingly or inadvertently give the impression that the Ancient Egyptians were white. Both Egyptian and European Egyptologists do the same thing. At worst, they claim the Egyptians were white. Mind you, they do not think that the modern Egyptians are quite white - off white if you will. At best the Egyptologists pretend that the Egyptians were neither black or white, but were simply Egyptians. Modern Egyptian Egyptologists are fond of this theory. Zahi Hawwas, the director of the Giza Plateau thinks so. He is something of a celebrity and is on the lecture circuit in the US and Europe. He is strongly opposed to the idea that the Ancient Egyptians were Black Africans. The truth is being tampered with, the very identity of the Ancient Egyptians is deliberately being changed. This is why I believe it is important to speak out and call a spade a spade: Ancient Egyptians were Black. Period. FORWARD EVER, Gamal. --- David VeLar <osirica@yahoo.com> wrote:

> I have waited and listened to all of the points made
 > on either side before continuing with my position I
 > made earlier (if anyone recalls).
 >
 > Its obvious that those on the "anti-afrocentric"
 > side
 > will not admit their mistakes. They have omitted
 > history and use assumptions to make their claims.
 > Its
 > annoying. The Kemet debate is already long dead.
 > They were Black and the whole world knows it. What
 > you
 > are trying to do is redefine Black so it does not
 > connect the Ancient Egyptians with people whom we
 > know
 > today as Black.
 > Your biggest mistake was speaking about the
 > Armenians,
 > the Gypsies. In Herodotus book, he DESCRIBES the
 > Cochlians as dark skinned and wooly haired...LIKE
 > the
 > Egyptians of that time. Without that description
 > (which you omitted) you can sneak the claim that all
 > of the "Afrocentric" positions would be
 > misrepresented. But we don't rely only on
 > associations, we rely on descriptions. The Ancient
 > Egyptians visually matched modern Black people.
 > Sennedjem, Anut Tawi, Masharta, Ani all have their
 > bodies well preserved. You cannot speak of these
 > four
 > as "exceptions to the lightskinned rule" they are
 > too
 > prominent and their tombs too well described to be
 > exceptions. Look at Sennedjem's tomb. Actually look
 > at
 > any tomb. 9 out of 10 Egyptians were obviously
 > Black.
 > A "Mediterranean type" is just another ploy to say
 > "They aren't black because they lived near the
 > mediterranean sea".
 >
 > Here and now I destroy that myth. Dark skinned
 > Black
 > people lived near the Mediterranean sea. Ancient
 > Egypt
 > was not a Mediterranean culture, it was a
 > Nilo-Saharan
 > culture. Over time it became a part of the
 > Mediterranean mosaic of unrelated cultures around
 > that
 > region, but there is no "Mediterranean type" (unless
 > you refer to the white type, which the Egyptians
 > were
 > not)
 >
 > Again I refer you to the French descriptions and
 > the
 > German descriptions themselves. Descriptions made by
 > prejudiced Frenchmen and Germans. Champollion and
 > others described the Egyptians as Black, mulatto,
 > negro. NEver white.
 >
 >
 > --- gorkeh nkrumah <gorkehrnkrumah@yahoo.com> wrote:
 > > I am sorry, I just saw this e-mail now. I guess
 > > the
 > > point red_sea is making is that Ancient Egypt or
 > > KMT
 > > was not black. Correct me if I am wrong.

>> But I insist that KMT was a BLACK AFRICAN COUNTRY.
>> All
>> the evidence from their own depictions proves that
>> the
>> people of Ancient Egypt were Black, IN THE SENSE
>> THAT
>> THE WORD IS USED TO DENOTE PRESENT-DAY AFRICAN
>> AMERICANS. A TERM USED TO DESCRIBE DIFFERENT
> SHADES
>> OF
>> SKIN TONES.
>> The mixing of racial types did not first emerge
> with
>> the French. The French merely speeded up the
>> process.
>> The Ancient Greeks, Romans and Persians among
> others
>> left their mark.
>> Oh, of course Mansoura is the Victorious City of
> the
>> time of the Crusades, but it was during Napoleon's
>> invasion that the widespread rape of Egyptian
> women
>> took place. Very few French women came with
>> Napoleon.
>> The vast majority of his French troops raped and
> in
>> some cases married Egyptian women.
>> FORWARD EVER,
>> Gamal.--- kcamm23063@aol.com wrote:
>>> I read this several times, and I am trying to
>>> understand how the discussion
>>> on how the Sudanese and Egyptians describe their
>>> skin tones or colors turned
>>> into an "Africentric racial agenda..." red_sea,
>>> what is the point that you
>>> are trying to make, and how do you tie what you
>> are
>>> saying in with what Gamal
>>> is saying?
>>>
>>> Karen
>>>
>>> In a message dated 8/9/01 3:29:49 PM Pacific
>>> Daylight Time,
>>> red_sea@my-deja.com writes:
>>>
>>>
>>>> --- In Ta_Seti@y..., gorkeh nkrumah
>>>> wrote:
>>>>
>>>>> In Egypt people do not use
>>>>> the red, green and blue of the Sudanese.
>> Instead
>>> they
>>>>> refer to people as white (both Europeans and
>>> very
>>>>> light-skinned Egyptians usually of Turkish,
>>> Balkan or
>>>>> Circassian origin if they are Muslim, or
>> French
>>>>> (Napoleon's troops raped many Egyptian
> village
>>> girls
>>>>> in various parts of the country where they
>>> stopped
>>>>> during their campaign) both Coptic Christian
>> and
>>>>> Muslim girls were raped.

>>>>
>>>> Nonesense. The "light-skinned Egyptians" are
> not
>>> necessarily "of
>>>> Turkish or Balkan origin" but are of ancient
>>>> Egyptian origin as well,
>>>> as depicted in ancient egyptian paintings. And
>> if
>>> you know the
>>>> history, you will know that many french women
>>> accompnied Napeleon's
>>>> army, impressing egyptian women with their
>>> European clothes,
>>>> christians perhaps, who willingly mingled with
>>> them and later
>>>> departed with them. That relatively small
> number
>>> of Napeleon's Army
>>>> could hardly change the way the Egyptians
> look,
>>> especially that most
>>>> french are dark Europeans. The 600 years
> british
>>> occupation of India
>>>> didn't make the indian blue eyed blonds, or
> the
>>> french occupation of
>>>> Indochina or Africa for that matter did not
>> change
>>> the way the
>>>> Africans look today. Simple common sense.
>>>>
>>>> Going to such extremes only reflects how
>> racially
>>> traumatized the
>>>> Afrocentrics are. It is obvious to the whole
>> world
>>> that they are
>>>> desperately seeking "something" to mainly
>> counter
>>> the
>>>> mocking and the abuse the black africans
>> recieved
>>> from white
>>>> Europeans, especially that the American
> culture
>>> and the struggle of
>>>> African Americans became a well known topic to
>> the
>>> rest of the world
>>>> in general and to other black Africans in
>>> particular. The whole
>>>> subject is inhumane and disgusting, and the
>>> afrocentrists are a major
>>>> culprit in it.
>>>>
>>>>> The eastern Delta town of
>>>>> Mansoura, is especially noted for its
> lighter
>>> skinned
>>>>> people who owe their white complexion to
> this
>>> French
>

=== message truncated ===

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[469]2001-08-31 08:48:26[Paul Kekai Manansala]Re: The tale of the British Museum and the African who lost his lo
"Emeagwali, Gloria (History)" wrote:

>
> During my visit to the British museum last week I dropped in at the
> Egyptian display.I do this every two or three years. In 1994 I did a very
> comprehensive survey and in fact captured every single item on the ground
> floor on film.

Britain was famous for its sun theory approach to Egypt. At the extreme
end
of this thinking was the preposterous Aryan origin of Egypt culture
theory.

> This time most of the artifacts displayed on the ground floor have a
> caucasian appearance.....that is, for those passing quickly through.Go
> close up and view sideways some of the noses and lips and what do you see?
> chipped noses and lips intended to give the CAUCASIAN EFFECT.

This is an interesting area of forensic research. I have noticed many
otherwise intact statues with ears, implements and other protuberances
in perfect condition but a nose completely smashed off. After a while,
walking through a museum full of these, the appearance of intention
becomes very obvious.

There was one statue were the headdress would certainly have been broken
had it fallen on its face. Yet the headdress was untouched and nose
completely hacked off.

One explanation I have heard is that this was a way for Muslims to
deface idols without having to take the time to completely destroy them.
I guess this is plausible, but your recent observations and some other
studies suggest that there are some other more recent factors involved
as well.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[470]2001-08-31 10:14:37[Keyser Soze]Re: The tale of the British Museum and the African who lost his lo
Dr. Emeagwali,

while i find the idea of doctoring up ancient
statues deplorable and disturbing, I have a
question in regards to the paleolithic tools.

You stated:

>I noticed also that the artifacts were getting
> younger.Palaeolithic tools generally dated
> to 250,000BCE by several scholars, including British
> Museum researchers like Taylor, seemed to be
> 240,000 years younger.Yes. The palaeolithic tools
> on display in the upper section of the Egyptian

> exhibit in the British Museum were labelled to
> be less than 10,000 years

I've seen such dates before in some sources.

Yet...

As I know it, the paleolithic is from 40,000
to about 12,000BCE. 250,000 year old tools
would not be paleolithic would it?

Furthermore, anatomically modern Homo sapiens
sapiens, our direct ancestors, don't arise until some
130,000 years ago.

These humans occupying the Nilotic region some 250,000
years ago would be Homo heidelbergensis (archaic humans
sometimes grouped in with erectus) who utilized the
Acheulean tool industry.

Perhaps the tools are no longer thought to be Acheulean
and associated with heidelbergensis? Could this account
for the change in date and name?

DG

[471]2001-08-31 10:32:33[reeder@sirius.com]Re: The tale of the British Museum and the African who lost his lo|

The idea that museum curators would damage Egyptian
sculpture to hide racial characteristics is beyond ludicrous. It is
hoped that we can rise above such over the top arguments for
such are often used to discredit the entire Afrocentrists
methodology . What about Greek and Roman sculpture that are
likewise damaged ?

Greg Reeder

<http://www.egyptology.com>

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> "Emeagwali, Gloria (History)" wrote:

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>> Egyptian display.I do this every two or three years. In 1994 I
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>> comprehensive survey and in fact captured every single item
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> > close up and view sideways some of the noses and lips and what do you see?
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> This is an interesting area of forensic research. I have noticed many
> otherwise intact statues with ears, implements and other protuberances
> in perfect condition but a nose completely smashed off. After a while,
> walking through a museum full of these, the appearance of intention
> becomes very obvious.
>
> There was one statue where the headdress would certainly have been broken
> had it fallen on its face. Yet the headdress was untouched and nose
> completely hacked off.
>
> One explanation I have heard is that this was a way for Muslims to
> deface idols without having to take the time to completely destroy them.
> I guess this is plausible, but your recent observations and some other
> studies suggest that there are some other more recent factors involved
> as well.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

[472]2001-08-31 10:55:26|Paul Kekai Manansala|Re: The tale of the British Museum and the African who lost his lo|
Well Greg, let me give my experience walking through the Egyptian Museum in Cairo.

I could not help but notice how much Egyptian sculpture was damaged in the way described. OTOH, when I came to the Greco-Roman exhibit, I *did not* see the same thing. Sure there were broken statues but it was very obvious that the damage was random and not concentrated in one area. Yes, those fine Roman noses had survived intact.

Now I'm sure there must be a way to confirm this through forensics. Since most people are right-handed there could be an obvious bias in the 'ballistics' of the fractures if indeed these were caused by human hand.

I do not know what the policy is of museum curators in preserving or 'touching up' artifacts. I know that they have 'touched up' mummies.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

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> Greg Reeder
> <http://www.egyptology.com>
>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
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> > > Paul Kekai Manansala
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[473]2001-08-31 17:25:48[Greg Reeder]Re: The tale of the British Museum and the African who lost his lo

Dear Paul,

I recommend you take a look at book containing a lot of Egyptian sculpture. Egyptian Treasure from the Egyptian Museum Cairo is a good one.

Yes there are sculptures with damaged noses. But remarkably most of the great sculpture is not damaged in this way. I believe that many of the ones with damaged noses where ones in public view in ancient times such as statues set up in temple courtyards. Cutting off the nose in ancient Egypt was a punishment and this could have carried over into Christian times to disempower statuary. Also noses just stick out and are easily damaged. But so many pieces from all periods in Egyptian history and all periods of discovery remain in very good shape considering they are thousands of years old. The statues that were excavated with provenance appear to have survived with the least amount of destruction except for those which were broken up first such as the sphinx statues of Hatshepsut from Deir el Bahari or the statues of Akhenaten. On the otherhand such works as the famous pair of Rahotep and wife Nofret discovered in their mastaba at Medum in 1871 (and in the cairo museum since its construction) are in perfect shape. And by the way I see no sculpture from the Old Kingdom through New Kingdom that looks "caucasian" to me.

Greg Reeder

reeder@sirius.com

<http://www.egyptology.com/>

----- Original Message -----

From: Paul Kekai Manansala

To: Ta Seti@yahoogroups.com

Sent: Friday, August 31, 2001 11:31 AM

Subject: Re: [Ta_Seti] Re: The tale of the British Museum and the African who lost his lower lip

Well Greg, let me give my experience walking through the Egyptian Museum in Cairo.

I could not help but notice how much Egyptian sculpture was damaged in the way described. OTOH, when I came to the Greco-Roman exhibit, I 'did not' see the same thing. Sure there were broken statues but it was very obvious that the damage was random and not concentrated in one area. Yes, those fine Roman noses had survived intact.

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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

reeder@sirius.com wrote:

>
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> sculpture to hide racial characteristics is beyond ludicrous. It is
> hoped that we can rise above such over the top arguments for
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> methodology. What about Greek and Roman sculpture that are
> likewise damaged ?

>
> Greg Reeder
> <http://www.egyptology.com>

>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> > "Emeagwali, Gloria (History)" wrote:

> >
> > > During my visit to the British museum last week I dropped in
> > at the
> > > Egyptian display.I do this every two or three years. In 1994 I
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```

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> I guess this is plausible, but your recent observations and
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> Regards,
> Paul Kekai Manansala
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| 474|2001-08-31 22:35:41|emeagwali@mail.ccsu.edu|Re: The tale of the British Museum and the African who lost his lo|
--- In Ta_Seti@y..., "Keyser Soze" wrote:

```

> Dr. Emeagwali,
>
> while i find the idea of doctoring up ancient
> statues deplorable and disturbing, I have a
> question in regards to the paleolithic tools.
>
> You stated:
>
> >I noticed also that the artifacts were getting
> > younger.Palaeolithic tools generally dated
> > to 250,000BCE by several scholars, including British
> > Museum researchers like Taylor, seemed to be
> > 240,000 years younger.Yes. The palaeolithic tools
> > on display in the upper section of the Egyptian
> > exhibit in the British Museum were labelled to
> > be less than 10,000 years
>
>
> I've seen such dates before in some sources.
>
> Yet...
>

```


> As I know it, the paleolithic is from 40,000
> to about 12,000BCE. 250,000 year old tools
> would not be paleolithic would it?
>
> Furthermore, anatomically modern Homo sapiens
> sapiens, our direct ancestors, don't arise until some
> 130,000 years ago.
>
> These humans occupying the Nilotic region some 250,000
> years ago would be Homo heidelbergensis (archaic humans
> sometimes grouped in with erectus) who utilized the
> Acheulean tool industry.
>
> Perhaps the tools are no longer thought to be Acheulean
> and associated with heidelbergensis? Could this account
> for the change in date and name?
>
>
> DG

Have a look at the following chapters in the following books:

1.A.J Spencer,The Rise of Civilisation in the Nile Valley,British Museum Press, 1993.ch. 2 pp 17-43

2.Michael Hoffman, Egypt Before the Pharaohs,Univ. of Texas Press, 1991 (part 2. 'The Palaeolithic Age in Egypt' pp.35-51 (most relevant part of the chapter)

3.Beatrix Midant- Reynes, The Prehistory of Egypt, From the first Egyptians to the first pharaohs,Blackwell, 2000 (Part 2. 'The Palaeolithic Period'. pp 25-67)

4.Shaw, The Oxford History of Ancient Egypt, OUP,2000. I am referring specifically to the second chapter by S. Hendrickx and Pierre Vermeersch "Prehistory from the Palaeolithic to the Badarian Culture C.700,000 -4000 BC" pp.17-43

Both Midant-Reynes and Hoffman consider the site called Arkin 8 at Abu Simbel, Nubia (located in the 2nd cataract) as one of the oldest. Hoffman dates this to 700,000 years ago.They all recognize these sites as palaeolithic.

Note that Spencer considers the earliest sites in Egypt to be about 200,000 years old.....According to Spencer,

"one area which has not been neglected in recent years is the investigation of Egyptian prehistory, the time of the first hunter-gathering societies in the Nile Valley extending back for some 200,000 years." (Spencer,1993.p.12).

Remember that the first anatomically modern human was apparently 100,000 to 300,000 years ago according to several researchers. Some are less conservative than others in their estimate. In the case of Europe the estimate is generally 40,000 to 60,000 years. It is generally recognized that the African was earliest. Who was the maker of those 700,000 year old tools of Nubia or the 2.5 million year old tools of Southern Ethiopia or the 2.1 million year old tools of Tanzania? Hoffman and Beatrix- Reynes suggest that the tools were part of a continuum stretching to Tanzania and Kenya:

"The Nubian Acheulean.....is an integral part of a complex stretching from Olduvai (in Tanzania) via Khartoum up to Abu Simbel." (Beatrix Midant-Reynes,2000,p.27)

These tools were made by some folks from the "homo" line for sure.The conventional view suggests "homo erectus".

About the defacing of Egyptian artifacts.... Let me thank Reeder for taking the time and effort to comment.I hope to put up

two illustrations in due course. One of a scratched -up Wilbour Plaque reflecting Akhenaten and Nefertiti with slightly modified features, and another illustration which has no marks and tampering thus reflecting the original version.

Dr. Gloria Emeagwali

<http://members.aol.com/scholars2000/afrihist.htm>
[475]2001-08-31 23:17:57|Greg Reeder|Re: The tale of the British Museum and the African who lost his lo|
Dear Dr. Emeagwali,

Now we are getting someplace. Real specifics. I look forward to seeing your illustrations.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: emeagwali@mail.ccsu.edu
To: Ta_Seti@yahoogroups.com
Sent: Friday, August 31, 2001 10:35 PM
Subject: [Ta_Seti] Re: The tale of the British Museum and the African who lost his lower lip

snip a bunch.....
About the defacing of Egyptian artifacts.... Let me thank Reeder for taking the time and effort to comment. I hope to put up two illustrations in due course. One of a scratched -up Wilbour Plaque reflecting Akhenaten and Nefertiti with slightly modified features, and another illustration which has no marks and tampering thus reflecting the original version.

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[476]2001-09-01 12:32:12|amneht@hotmail.com|Re: The tale of the British Museum and the African who lost his lo|
Thanks for this, Gloria. It really says a lot about where we are at regarding racism in 21 century. I couldn't help but think about our people here in the West that are replicating the white aesthetic here and now, today, the same as these bastards are doing at the British Museum. We can't discount these choices made by white supremacists about Black people through out the Diaspora today and throughout history. It completely freaks my mind when I see Black sisters and brothers completely mutilating pieces of their hair, noses, asses, and other body parts to fit some normative unreality forcefully placed on us from the powers that be to fit some Caucasian aesthetic. There isn't much difference when you think about the Ancients being destroyed by white supremacists vs. the psyche of modern Africans slowly deteriorated by the same. How free are we when we accept *any* aesthetic standard placed on ancient ruins or on live people today which is unduly coerced by white supremacy?

Regards,
Amneh

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)" wrote:

> > This time most of the artifacts displayed on the ground

floor have a

> caucasian appearance.....that is, for those passing quickly

through.Go

> close up and view sideways some of the noses and lips and what do

you see?

> chipped noses and lips intended to give the CAUCASIAN EFFECT.Now

I am not

> talking about smashed noses. There are many of those also....

smashed in

> anger no doubt several decades ago in various circumstances by

unknown

> soldiers.

[477|2001-09-01 22:23:04|reeder@sirius.com|Re: The tale of the British Museum and the African who lost his lo|
--- In Ta_Seti@y..., amneht@h... wrote:

> Thanks for this, Gloria. It really says a lot about where we are

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> regarding racism in 21. century. I couldn't help but think about our

> people here in the West that are replicating the white aesthetic

here

> and now, today, the same as these bastards are doing at the British

> Museum. > Amneh

>

Now this is getting quite silly. Those "bastards" at the British Museum DID NOT alter Egyptian sculpture to make them look caucasian. And the best proof of that (beyond basic common sense) is that to this day they do not look caucasian. If you are looking at them and seeing caucasians then that is your problem not the curators at the British Museum nor The Egyptian Museum in Cairo nor the Met etc etc.

Greg Reeder

<http://www.egyptology.com>

[478|2001-09-02 10:12:28|kcammm23063@aol.com|Rostausokar|

Greetings:

Can someone tell me what "Rostausokar" means? Thank you.

Forward Ever; Backward Never!

Karen-Yaa

[479|2001-09-02 10:43:21|Paul Kekai Manansala|Re: Rostausokar|

Hi Karen,

Sokar is a very old falcon-headed
god who reigns over Rostau, the
fifth hour of the Duat, the home of
the dead.

In latter times, Sokar is replaced by
Osiris.

Rostau also refers to Giza, which originally
was ruled by Sokar and later by Osiris.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[480]2001-09-02 11:01:42[kcamm23063@aol.com]Re: Rostausokar|
Thank you Paul, now can you tell me what period or the time that this took
place?

Karen

In a message dated 9/2/01 10:45:22 AM Pacific Daylight Time, kekai@jps.net
writes:

Hi Karen,

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god who reigns over Rostau, the
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Osiris.

Rostau also refers to Giza, which originally
was ruled by Sokar and later by Osiris.

Forward Ever; Backward Never!
Karen-Yaa

[481]2001-09-02 11:08:58|Paul Kekai Manansala|Re: Rostausokar|

> Thank you Paul, now can you tell me what period or the time that this took
> place?
>
> Karen

Not really, Karen. By about the time of the IVth Dynasty, Sokar was
pretty much absorbed by Osiris.

Originally, most see Sokar as a distinct deity of Memphis. The name
"Saqqara" is derived from Sokar.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[482]2001-09-02 17:26:35[jamneht@hotmail.com]Re: The tale of the British Museum and the African who lost his lo|

>
> Now this is getting quite silly. Those "bastards" at the British
> Museum DID NOT alter Egyptian sculpture to make them look

caucasian.

> And the best proof of that (beyond basic common sense) is that to
> this day they do not look caucasian. If you are looking at them and
> seeing caucasians then that is your problem not the curators at

the

> British Museum nor The Egyptian Museum in Cairo nor the Met etc etc.
>
>
> Greg Reeder
> <http://www.egyptology.com>

Respectfully, Greg, I'm sorry if my thoughts are silly to you. I may
have assumed that the Museum chiselled the artifacts, and maybe I am
wrong. My point was that this thread simply reminds me of how folks
are doing all they can to create a standard to maintain the white
aesthetic. What are there limits to what a person says or allows to
flow on this list?

Your sillyness,
Amneh Taye
[483]2001-09-02 18:16:04[reeder@sirius.com]Re: The tale of the British Museum and the African who lost his lo|
Dear Amneh,
I don't think there are limits to what can be discussed on this list.
As I understand it we are free to discuss issues relating to ancient Egypt.
My silliness comment was directed at the idea (not you as a person) of the British Museum or the Egyptian Museum in Cairo altering statues to make them look caucasian.. I think that is silly for reasons I have stated. Let us not always think the worse of others who devote their lives to studying ancient Egypt and protecting the material culture left behind. One of the early curators of the Egyptian collection at the British Museum was Budge who peppered his writings on Kemet with allusions to African customs that correspond to the ways of the ancients. I can't imagine him letting artifacts be disfigured to make them less African in appearance. The idea of altering the artifacts goes all the way back to accusations that the French under Napoleon blew off the nose of the Sphinx (to destroy his African features) an idea that has long been discredited.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

--- In Ta_Seti@y..., amneht@h... wrote:
>
>
> Respectfully, Greg, I'm sorry if my thoughts are silly to you. I may
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>> British Museum nor The Egyptian Museum in Cairo nor the Met etc
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>>
>>
>> Greg Reeder
>> <http://www.egyptology.com>

[484]2001-09-03 09:44:32[Paul Kekai Manansala]Fwd: Star-Crossed Ideas of How Pyramids Came to Point North|
August 28, 2001

Star-Crossed Ideas of How Pyramids Came to Point North
By JOHN NOBLE WILFORD

Associated Press

A debate is under way over which northern stars the Egyptians may have used to align the pyramids at Giza.

Nine months ago, a British Egyptologist reported that she had probably solved the puzzle of how the ancient Egyptians had aligned the pyramids of Giza to true north and approximately when they did it.

But two specialists in the observational techniques and history of astronomy now say she got it wrong. They exposed an important mathematical error in the Egyptologist's published calculations. She has conceded the mistake, but contends that this does not invalidate the method she proposed to explain how the pyramids were aligned.

In her original report in the journal *Nature*, the Egyptologist, Dr. Kate Spence of the University of Cambridge, said the pyramid builders could have used two stars, Kochab in the Little Dipper and Mizar in the Big Dipper, to find the North Pole.

The positions of stars in relation to Earth drift over time. According to astronomical data, 2467 B.C. is the year in which a vertical line that goes between the two stars passes exactly the trajectory of the pole.

So if this method of alignment was used, Dr. Spence estimated that construction of the royal tombs, near Cairo, probably began between 2485 B.C. and 2375 B.C. Current estimates based on chronologies derived from the reign of pharaohs generally date the erection of the three huge pyramids at roughly 2500 B.C.

Historians have never been sure of the reliability of dates in the early Egyptian civilization. And scholars have long been intrigued by the precision of the pyramids' alignment, which led them to suspect that the Egyptians must have had a better understanding of astronomy than indicated in ancient texts.

Checking Dr. Spence's calculations, Dennis Rawlins and Keith Pickering almost immediately recognized a mistake in using observations of the two stars to establish true north at Giza. Mr. Rawlins is editor of *DIO*, *The International Journal of Scientific History*, published in Baltimore. Mr. Pickering is a computer scientist with the Analysts International Corporation in Minneapolis.

Writing in the Aug. 16 issue of *Nature*, Mr. Rawlins and Mr. Pickering said that a correction of the error "points more strongly to a different pair of stars," Thuban and Draconis, as the objects for alignment measurements. In that case, they argued, the date on which the pole would have been equidistant from each of the stars, thus making it possible to orient the pyramids to true north, would have been considerably earlier 2627 B.C.

Mr. Rawlins and Mr. Pickering also questioned whether Egyptians were capable of making the required observations in a matter of a few seconds. "Spence's method, although possible, would require agile quickness," they wrote. But the authors applauded Dr. Spence's "creativity in pointing out the possibilities of orienting the pyramids by observing northern stars higher in the sky and near to the meridian."

In her response, Dr. Spence said the argument for a different set of stars was "unconvincing" and the proposed earlier date for the pyramid construction "cannot be accommodated by the archaeological data." Besides, she wrote, the error "does not invalidate my method," because revised calculations, she said, still yielded the same results.
[485]2001-09-04 08:22:26[Djehuti Sundaka]Barques, Barges, and Byblos Boats|
Barques, Barges, and Byblos Boats
<http://www.touregypt.net/featurestories/aboa.htm>

[486]2001-09-04 09:37:56[jamneht@hotmail.com]Re: The tale of the British Museum and the African who lost his lo|
Thank you for this, Greg. I appreciate this list, and feel a deep connection with Ancient Egypt. As a child, I always felt something deeper than what i was taught about my native country, Egypt, but never really took a chance to study Kemet, although I have an innate knowing that my roots are Black and that is even easily identifiable when looking at the surface of my appearance. I haven't studied Egyptology fully and mastered it, but am finding myself more and more intrigued by the heightened information distributed on this list, thus my mind is being opened for the first time mostly from being on this list and by folks like Sheik Diop and other cats that are so graciously teaching. Just be aware of folk's feelings and where they are coming from when you comment next time. We all aren't pros at this, well, not yet, anyway ;) Thanks for the bit on the the British Museum and Budge.

Regards,
Amneh

--- In Ta_Seti@y..., reeder@s... wrote:
>
> Dear Amneh,
> I don't think there are limits to what can be discussed on this list.
> As I understand it we are free to discuss issues relating to ancient Egypt.
> My silliness comment was directed at the idea (not you as a person)
> of the British Museum or the Egyptian Museum in Cairo altering

[487]2001-09-04 11:59:59[Keyser Soze]Re: The tale of the British Museum and the African who lost his lo|
Dr. Emeagwali,

Thanks for the info. I will "mos def" check them out. I own some of these works (Hoffman and Spencer) so I'll be able to get to them sooner than the others.

I stand corrected.

The Paleolithic does indeed extend from 2 mya to 10 kya. My dates only deal with the upper paleolithic. I don't know why my mind was stuck on *upper* paleo when u clearly didn't write that. Apologies.

But back to the tools...

Yes, I would say tools from about 750,000 would be erectus---or one of those controversial "in-betweeners" like ergaster or antecessor. Anything over 2 million years would have to be habilis or Australo.

As for the origin of anatomically modern Homo sapiens, I suppose it all depends on who you go by. I learned in anthro that 130 kya was the date for the origin of anatomically "modern" H. sapiens, and as far back as 500 kya for archaic H. sapiens. The term archaic was used because the dividing line between these and H. erectus types were not too clear and often up to debate.

Yet I have read researchers who claim a date of 200-250 kya for "modern" H. sapiens. But they too refer to the 130 kya date for anatomically modern H. sapiens, often leaving me to wonder if

I'm dealing with differences in the term "modern?"

Note: I don't have works readily handy to quote from. When I say "they" I'm referring to the likes of Lewin, Leakey, Stringer, etc.

At any rate, what do you think the reasons would be for the difference in these Nilotic tool dating? Have you made any official inquiries? Most times such things occur, it usually has to do with differences in dating techniques. But these changes seem rather bizarre. Anything at least up to 40 to 50 kya should be "mostly" reliable. The dates prior to this are sometimes sketchy.

Yet I agree that changes from 250 to 10 kya are extremely drastic and eyebrow raising. It takes them near out of the paleolithic and puts them on the cusp of the mesolithic.

For instance, a tool from 10,000BCE will be "completely" different than something from 250,000BCE. They are from different industries---with numerous industries occurring between---easily recognizable from one another. That is, how could anyone get away with calling a tool from the Halfan or Sibilian industries of Egypt with that of the the Acheulean? They represent 240,000 years of technological variance.

Do you think this is some attempt to distort the prehistory of the region? As you cite here, there is more than enough evidence to show hominid tools in Egypt as far back as 700 kya. Were there other tools with dates beyond 10 kya ?

This is intriguing if there's no ready answer to be given. I agree with Greg that some claims of "conspiracy" in Egyptology are far-fetched. Yet I don't agree at all that they are "ridiculous or without merit. I believe I have a book at home (by mainstream Egyptological sources) which talk of "doctored" up statuary. So it is not unheard of, no? IMHO, anyone who can come up with the Hamitic hypothesis is capable of just about anything. *L*

And is there such a thing as unintentional acts of forgery? That is, I have seen modern recreations of ancient Egyptians that look near nothing like their original statuary or even skeletal remains. Regardless of how the nose on the sphinx became damaged, there has been controversy over the one they plan on outfitting it with.

A simple example can be seen in National Geographic's recreation of 18th dynasty figures such as Akhenaten or Tiye, who in a recent article looked more akin to Frenchmen/women than their busts which were "also" displayed. The contradiction was so blaring, I have been at a loss to call the entire thing intentional but have chalked it up to some form of mental block or psychosis. It was as if the artist completely missed the Africoid features in Tiye's busts and created a Southern European version in his own mind.

I wonder how ingrained is racism in dealing with

ancient Egypt? Are some things done on a subconscious level? Do some simply *expect* to see whites, and so turn recreations into them? Is this why PBS can do a special on Tutankhamun and display obviously Africoid statuary, busts, masks, paintings, etc. but yet use a non-Africoid white actor to play the young pharaoh?

And when do these subconscious acts cross the line into deliberate actions?

I suppose since the end result is much the same, it doesn't matter much.

Anyway thanks again for the info, and keep us posted please on all this. Maybe all of these things are easily explainable. Or maybe you've caught something early. I'd love to see a comparison of those photos and the dates given if possible.

DG

--- In Ta_Seti@y..., emeagwali@m... wrote:

> Have a look at the following chapters in the following books:
>
> 1.A.J Spencer, The Rise of Civilisation in the Nile Valley, British
> Museum Press, 1993. ch. 2 pp 17-43
>
> 2. Michael Hoffman, Egypt Before the Pharaohs, Univ. of Texas Press,
> 1991 (part 2. 'The Palaeolithic Age in Egypt' pp.35-51 (most
> relevant
> part of the chapter)
>
> 3. Beatrix Midant-Reynes, The Prehistory of Egypt, From the first
> Egyptians to the first pharaohs, Blackwell, 2000 (Part 2. 'The
> Palaeolithic Period'. pp 25-67)
>
> 4. Shaw, The Oxford History of Ancient Egypt, OUP, 2000. I am
> referring
> specifically to the second chapter by S. Hendrickx and Pierre
> Vermeersch "Prehistory from the Palaeolithic to the Badarian
> Culture
> C.700,000 -4000 BC" pp.17-43
>
>
> Both Midant-Reynes and Hoffman consider the site called Arkin 8
> at
> Abu Simbel, Nubia (located in the 2nd cataract) as one of the
> oldest.
> Hoffman dates this to 700,000 years ago. They all recognize these
> sites as palaeolithic.
> Note that Spencer considers the earliest sites in Egypt to be
> about 200,000 years old.....According to Spencer,
> "one area which has not been neglected in recent years is the
> investigation of Egyptian prehistory, the time of the first hunter-
> gathering societies in the Nile Valley extending back for some
> 200,000 years." (Spencer, 1993. p.12).
>
> Remember that the first anatomically modern human was
> apparently 100,000 to 300,000 years ago according to several
> researchers. Some are less conservative than others in their
> estimate. In the case of Europe the estimate is generally 40,000 to
> 60,000 years. It is generally recognized that the African was
> earliest. Who was the maker of those 700,000 year old tools of

Nubia
> or the 2.5 million year old tools of Southern Ethiopia or the 2.1
> million year old tools of Tanzania? Hoffman and Beatrix- Reynes
> suggest that the tools were part of a continuum stretching to
> Tanzania and Kenya:
> "The Nubian Acheulean.....is an integral part of a complex
> stretching from Olduvai (in Tanzania) via Khartoum up to Abu
Simbel."
> (Beatrix Midant-Reynes,2000,p.27)
> These tools were made by some folks from the "homo" line for
> sure.The conventional view suggests "homo erectus".
>
> About the defacing of Egyptian artifacts.... Let me thank
> Reeder for taking the time and effort to comment.I hope to put up
> two illustrations in due course. One of a scratched -up Wilbour
> Plaque reflecting Akhenaten and Neferiti with slightly modified
> features, and another illustration which has no marks and tampering
> thus reflecting the original version.
>
>
> Dr. Gloria Emeagwali
>
> <http://members.aol.com/scholars2000/afrihist.htm>

[488]2001-09-04 13:49:32|Paul Kekai Manansala|Re: The tale of the British Museum and the African who lost his lo|
Keyser Soze wrote:

>
> Dr. Emeagwali,
>
>
>
> This is intriguing if there's no ready answer
> to be given. I agree with Greg that some claims
> of "conspiracy" in Egyptology are far-fetched. Yet
> I don't agree at all that they are "ridiculous or
> without merit. I believe I have a book at home
> (by mainstream Egyptological sources) which talk
> of "doctored" up statuary. So it is not unheard of,
> no? IMHO, anyone who can come up with the Hamitic
> hypothesis is capable of just about anything. *L*
>
> And is there such a thing as unintentional acts of forgery?
> That is, I have seen modern recreations of ancient
> Egyptians that look near nothing like their
> original statuary or even skeletal remains.

I like this example. It occurs in Egypt and also in many
other places (Kennewick Man) where 'forensic specialists'
Europeanize skulls sometimes even adding blue eyes, fair
skin and light hair.

> Regardless of how the nose on the sphinx became
> damaged, there has been controversy over the one
> they plan on outfitting it with.
>

> A simple example can be seen in National
> Geographic's recreation of 18th dynasty figures
> such as Akhenaten or Tiye, who in a recent article
> looked more akin to Frenchmen/women than their
> busts which were *also* displayed. The contradiction
> was so blaring, I have been at a loss to call the
> entire thing intentional but have chalked it up
> to some form of mental block or psychosis. It was as if
> the artist completely missed the Africoid features

> in Tiye's busts and created a Southern European
> version in his own mind.
>

If you've ever followed Usenet discussions, you might
be familiar with one particularly rapid participant
who claimed to be an expert in "forensic" portraiture.

Her paintings of ancient Egyptians look more like
early 20th century Parisian.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[489]2001-09-04 15:15:49[Sptpy@aol.com]The tale of the British Museum and the African who lost his lower l|

This is an article by Professor Manu Ampim:

href="http://www.geocities.com/Athens/1314/Lesson2.html">Vanishing Evidence

or

<http://www.geocities.com/Athens/1314/Lesson2.html>

[490]2001-09-04 15:57:24[Paul Kekai Manansala]Re: The tale of the British Museum and the African who lost his low|

Professor Manu Ampin's theory on Rahotep/Nofret is the

first professional study from the 'Africentric' side

of a possible forgery that I have seen.

Whether one agrees or not, the evidence is presented
very well.

The building of the Aswan Dam, of course, cannot be forgotten.

Recently, Nepal demanded that India stop buidling a dam near the
Nepalese border across from the town of Lumbini, the birthplace
of the Buddha.

The dam would have likely subjected the ancient site to
annual innundation. It was interesting to see how often Aswan
in far-off Nubian Egypt popped up in arguments against the dam.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

Sptpy@aol.com wrote:

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> or
> <http://www.geocities.com/Athens/1314/Lesson2.html>
>
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[491]2001-09-04 18:15:22[Greg Reeder]Re: The tale of the British Museum and the African who lost his low|

Dear Paul and other members of this list,

I found that page very sad. The misinformation was hurtful and disgusting.

To denigrate the work of Chicago House and the University of Memphis

accusing them of damaging inscriptions and covering up the African

qualities of the temples, when the truth is the opposite, can only be

called sick and twisted. I know these people and they have dedicated their lives to trying to save the monuments. I think you know this also. Yes there is a crises in Egypt because of the rising ground water leaching salts out through the ancient stone but these people are trying to save the heritage not destroy it.

I could not find his arguments against the authenticity of the Old Kingdom statues of Rahotep and his wife Nofret. If this is are available online perhaps you would point me in the right direction. This statue group is one of the masterpieces of Old Kingdom art . Without as yet having read his arguments I hesitate to guess what he could find suspicious about the pair. If his arguments are anything like his other arguments then your statement: "Professor Manu Ampin's theory on Rahotep/Nofret is the first professional study from the 'Africentric' side of a possible forgery that I have seen," is odd to say the least. He is certainly not profesional. Perhaps it is the only argument you have read because there is no argument to be made at all.

I am also sad because people who read his arguments may be turned away from making real contributions to the study of ancient Egypt and to the study of the African origin of civilization.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahoogroups.com

Sent: Tuesday, September 04, 2001 4:12 PM

Subject: Re: [Ta_Seti] Re:The tale of the British Museum and the African who lost his lower lip

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>

>

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[492]2001-09-04 22:27:47|Paul Kekai Manansala|Re: The tale of the British Museum and the African who lost his low|
Greg Reeder wrote:

>
> Dear Paul and other members of this list,
> I found that page very sad. The misinformation was hurtful and disgusting.
> To denigrate the work of Chicago House and the University of Memphis
> accusing them of damaging inscriptions and covering up the African
> qualities of the temples, when the truth is the opposite, can only be
> called sick and twisted. I know these people and they have dedicated their
> lives to trying to save the monuments. I think you know this also. Yes there
> is a crises in Egypt because of the rising ground water leaching salts out
> through the ancient stone but these people are trying to save the heritage
> not destroy it.

Greg, you really don't give any reason to call Prof. Ampin's claims
"sick and
twisted" other than your personal knowledge of the people involved.

I have met Congressman Gary Condit before and would have never suspected
that
he was such a womanizer. Especially considering how outspoken he was
concerning the Monica Lewinsky affair. Some of the most intolerant,
bigoted politicians you could think of might actually be rather
personable and friendly if you ever meet them in person.

A lot is made of the 'valiant' efforts to save Abu Simbel and other
Nubian
sites as well as whole Nubian villages, but then one has to wonder why
these
areas were threatened in the first place.

> I could not find his arguments against the authenticity of the Old Kingdom
> statues of Rahotep and his wife Nofret. If this is available online
> perhaps you would point me in the right direction. This statue group is one

> of the masterpieces of Old Kingdom art . Without as yet having read his
> arguments I hesitate to guess what he could find suspicious about the pair.

It's interesting that you say that because I found the same statue
unusual long
before Ampin ever published his work.

It really stands out as an unusual Old Kingdom piece. When I first saw
it live long ago at the Egyptian Museum, I thought that it was a
badly-conceived mock-up.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[493]2001-09-05 07:47:31jemeagwali@mail.ccsu.edu|The tale of the British Museum and the African who lost his lower lip
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

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> badly-conceived mock-up.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

Yes. Some are trying to save the monuments. I agree with that. Unfortunately though there are quite a few around who are trying to destroy them a chapter entitled "The African Belief in God- but let me talk about Budge.

"Osiris and the Egyptian Resurrection" vols. 1& 2
 "An Introduction to Ancient Egyptian Literature"
 "Legends of the Egyptian Gods"
 "The Dwellers on the Nile"

Budge was not free from prejudice but his work is invaluable for the study of ancient Egypt. In that very text he talks of Osiris as a

Moon God, a Cattle God and also a God of the Dead and Resurrection. He gives Ugandan, Kenyan and Tanzanian and West African similarities. He points out that some Africans wrap the dead in the skin of a bull and that in Pharaonic Egypt in the ceremony called "the Opening of the Mouth" the deceased was placed in a bull's skin which gave further power and facilitated the resurrection into eternal life.(p.400).

Budge was a British scholar and also curator at the British Museum who deserves all our respect and thanks. Unfortunately there are not many like him.

There is one text bearing his name which seems to be in contradiction to other texts accredited to him, though, both in content and stylistically. ie "The Mummy". Speaking about forgeries.....

Gloria Emeagwali
[494]2001-09-05 08:37:56[reeder@sirius.com]The tale of the British Museum and the African who lost his lower lip
Dear Paul,
I called Prof Ampin's published remarks sick and twisted because he wrongly accuses organizations which are working to save the monumental heritage of ancient Egypt of destroying it. There is real and constant threats to the monuments. These groups need to be supported. His accusations work against this and therefore contribute to the destruction of the ancient monuments.

I agree with you on some issues. The flooding of Nubia was a profound tragedy. It was an economic decision not an archaeological one. Have you been to the new Nubian Museum at Aswan.? I hope to see it soon. I also agree that National Geo and Hollywood and TV docus are horrible when it come to portraying the ancients.

What are your arguments that the statues of Rahotep and Nofret are fakes? Who is the brilliant sculptor they got to fake them and WHY?

Greg Reeder
<http://www.egyptology.com>

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

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> Greg, you really don't give any reason to call Prof. Ampin's claims
> "sick and
> twisted" other than your personal knowledge of the people involved.
>
> I have met Congressman Gary Condit before and would have never suspected
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> he was such a womanizer. Especially considering how outspoken he was
> concerning the Monica Lewinsky affair. Some of the most intolerant,
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> A lot is made of the 'valiant' efforts to save Abu Simbel and other
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> sites as well as whole Nubian villages, but then one has to wonder why
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>> statues of Rahotep and his wife Nofret. If this is are available online
>> perhaps you would point me in the right direction. This statue group is one
>> of the masterpieces of Old Kingdom art . Without as yet having read his
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> it live long ago at the Egyptian Museum, I thought that it was a
> badly-conceived mock-up.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

[495]2001-09-05 09:14:42[reeder@sirius.com]The tale of the British Museum and the African who lost his lower lip

Dear Paul,
I called Prof Ampin's published remarks sick and twisted because he wrongly accuses organizations which are working to save the monumental heritage of ancient Egypt of destroying it. There is real and constant threats to the monuments. These groups need to be supported. His accusations work against this and therefore contribute to the destruction of the ancient monuments.

I agree with you on some issues. The flooding of Nubia was a profound tragedy. It was an economic decision not an archaeological one. Have you been to the new Nubian Museum at Aswan.? I hope to see it soon. I also agree that National Geo and Hollywood and TV docus are horrible when it come sto portraying the ancients.

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> <http://www.jps.net/kabalen/afro.htm>

[496]2001-09-05 09:26:34[jcamm23063@aol.com]Re: The tale of the British Museum and the African who lost his ...]

I was not able to access the site so I don't know what is all there.

However, Prof. Manu Ampim does have photographs to back up his documentations.

Karen

In a message dated 9/5/01 8:38:25 AM Pacific Daylight Time, reeder@sirius.com writes:

Dear Paul,
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| 497|2001-09-05 10:50:53|Paul Kekai Manansala|Re: The tale of the British Museum and the African who lost his low|
reeder@sirius.com wrote:

>
> Dear Paul,
> I called Prof Ampin's published remarks sick and twisted
> because he wrongly accuses organizations which are working to
> save the monumental heritage of ancient Egypt of destroying it.
> There is real and constant threats to the monuments. These
> groups need to be supported. His accusations work against this
> and therefore contribute to the destruction of the ancient
> monuments.

But he is fairly specific in his charges and claims to have photographs
and video to back up his assertions.

Regarding the Chicago House work, I share his suspicion about
'reconstruction' and 'recreation' work of any kind. I am most familiar
with facial reconstruction, which I find has been greatly misused for
Eurocentric purposes.

This wasn't always the case though. It appears that Lepsius work was
fairly reliable in portraying Egyptian art. But as the racial debate on
Egypt fired up after his publications, I have artistic recreation
becomes very untrustworthy.
In the present day it should be avoided altogether.

He also has claims that 'preservation' work has actually caused the
destruction
of many relics in a rather short period of time. I would think this is
easily
verifiable.

For example, he claims that many in situ sculptures have been recarved
for 'restoration' purposes. Although I have not seen this in person, I
have amazingly seen this being done on cable network shows!

I don't see anything wrong either with his request for 'Africentric' tour groups to work on photo and video documentation of Egyptian monuments.

- >
- > I agree with you on some issues. The flooding of Nubia was a
- > profound tragedy. It was an economic decision not an
- > archaeological one. Have you been to the new Nubian Museum
- > at Aswan.? I hope to see it soon. I also agree that National Geo
- > and Hollywood and TV docus are horrible when it come sto
- > portraying the ancients.
- >
- > What are your arguments that the statues of Rahotep and Nofret
- > are fakes? Who is the brilliant sculptor they got to fake them and
- > WHY?
- >

The why question is not a difficult one for communities and nations that have dealt with Euroamerican interests in these matters.

Why are their debates with Western researchers on Kennewick Man with Native Americans, on the Ice Maiden with the indigenous people of the Altai, on the Tarim Basin mummies with the Uyghyrs and the Chinese government?

Why do we have problems with "The Bell Curve" or tenured UC-Berkeley professor Arthur Jensen's works, or Mary Lefkowitz's books that are sponsored by the right-wing Olin Foundation?

You can find Manu Ampin's arguments in the following five page article:

"Ra-Hotep and Nofret Modern Forgeries in the Cairo Museum?" pp. 207-212 in Egypt: Child of Africa (1944), edited by Ivan Van Sertima.

I post a reply below made during a similar discussion on Usenet. I mention also the Tetisheri statue that took a century before it was discovered as a fake.

I might also add that just as this statue was famous for it's European features, the Rahotep-Nofret statue is famous among cosmopolitan Egyptians for its 'Arab' features down to the trimmed moustache which looks very modern. Maybe Amneh has more information on this.

- > The Nofret statue is the object of an interesting article by Manu Ampim
- > in _Egypt: Child of Africa_.
- >
- > The practice of faking Egyptian art is an old one dating back to at least the
- > 1830s when fake ushabti figures were sold on the antiquities market.
- >
- > However, undoubtedly the most famous suspected fake is the "Tetisheri"
- > statuette that was first exposed by W.V. Davies of the British Museum. The
- > Tetisheri image was exhibited at the British Museum in a special exhibit
- > "Fake? The Art of Deception?"
- >
- > The image has been one of the most famous in Egyptological publications
- > over the last century because of its supposed "European" features.
- >
- > However, Davies noted that anomalies in the inscriptions, iconography and
- > chemical composition, along with marked differences with an original Tetisheri
- > statuette indicated the former was produced by "the hand of modern man."
- >
- > Ampin finds that similar anomalies exist regarding the Rahotep and Nofret
- > figures. Very briefly summarizing a few of the main points of Ampins'
- > argument:
- >
- > 1. Rahotep is darker in tomb reliefs in the Cairo, British and Berlin museums.

- > 2. Nefermaat, Rahotep's brother, and his family are depicted in "medium to dark brown colors" in tomb reliefs.
- > 3. Rahotep's moustache is very rare in Old Kingdom art.
- > 4. Both R. and Nofret have holes to represent nostrils when these are usually only recesses.
- > 5. Sloppy painting of Rahotep uncharacteristic of Old Kingdom.
- > 6. Rahotep not wearing customary wig or headdress of O.K. royal figures.
- > 7. R.'s kilt belt is on lap rather than belt end protruding from waist line as customary.
- > 8. R. does not have customary cloth clenched in left fist resting on leg.
- > 9. N.'s wig is different than other Old Kingdom wigs.
- > 10. N.'s diadem is unlike other Old Kingdom examples.
- > 11. N.'s nipples are prominent which is very rare in O.K. statuettes.
- > 12. N. is seated off-center to her left violating Egyptian proportion rules.
- > 13. Both have backrests that extend higher than usual.
- > 14. Hieroglyphics on both are near the tops of the backrests rather than on the customary locations for O.K. seated statues.
- > 15. Rahotep shows no family resemblance to images of his father Sneferu or his family.
- >

On the last point of family resemblance, I have a series of 9 pages showing the close family resemblance of the IV Dynasty.

The images start at the following page:

<http://www.geocities.com/Tokyo/Temple/9845/egypt4.htm>

One interesting thing is compare the profile of Menkaure (the last image) to that of the Sphinx.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

Paul Kekai Manansala

[498]2001-09-05 11:49:19|Paul Kekai Manansala|Re: The tale of the British Museum and the African who lost his low|

A personal observation, I can't remember if Ampin covers it or not, is the unusual brightness and preservation of the paint on the Rahotep-Nofret statue, which is dated to about 4,500 BCE.

This is very striking when one sees it in person.

I do not recall seeing any statues of similar size and age of such quality.

Look at the headband of Nofret on the following page:

<http://www.bluffton.edu/~sullivanm/egypt/cairo/ok.html>

Seeing this in person, it looks as if it had been painted very recently. Does anyone know if this statue had undergone modern 'restoration?'

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[499]2001-09-05 14:36:08|Paul Kekai Manansala|Re: The tale of the British Museum and the African who lost his low|

Paul Kekai Manansala wrote:

- >
- > A personal observation, I can't remember if Ampin covers it or not, is the unusual brightness and preservation of the paint
- > on the Rahotep-Nofret statue, which is dated to about 4,500 BCE.
- >

Sorry, that should be "about 4,500 kya".

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[500]2001-09-05 14:36:44|Paul Kekai Manansala|Correction|
I mean 4.5 kya! Need to get some rest.

Regards,
Paul
[501]2001-09-05 21:12:08|Greg Reeder|Re: RaHotep and his wife Nofret: masterpieces of Old Kingdom art!|
Dear Paul,
So a curator at the British Museum discovered a fake and exposed it and then the British Museum had a show exhibiting the other fakes that they had discovered. But you still feel that they are involved with recarving Egyptian sculpture to make them look caucasian????
I will take exception where I can without spending a lot of research time on this. You wrote in part:

----- Original Message -----

.....> Ampin finds that similar anomalies exist regarding the Rahotep and Nofret
> figures. Very briefly summarizing a few of the main points of Ampin's
> argument:
>
> 1. Rahotep is darker in tomb reliefs in the Cairo, British and Berlin museums.
> 2. Nefermaat, Rahotep's brother, and his family are depicted in "medium
> to dark brown colors" in tomb reliefs.

Color is red ochre for men and yellow for women. I do not think they were much concerned with the actual shades of either.

> 3. Rahotep's moustache is very rare in Old Kingdom art.

Actually not so rare. Keep in mind that almost everything is rare in the Old Kingdom. Also I ask you to consider that the 4th, 5th, and 6th Dynasties were time of much experimentation. For the thin moustache look at the famous statue of Djoser from his serdab at Saqqara and you can just make out the same moustache.

Plus see: http://guardians.net/hawass/statues_giza.htm
for a more recent discovery.

> 4. Both R. and Nofret have holes to represent nostrils when these are usually
> only recesses.

See any "reserve head " from Giza and you will see the same treatment.

> 5. Sloppy painting of Rahotep uncharacteristic of Old Kingdom.

Again see http://guardians.net/hawass/statues_giza.htm for some really imprecise painting.

> 6. Rahotep not wearing customary wig or headdress of O.K. royal figures.

See statue of Hemiunu the grandson of Sneferu for exactly the same wig as Rahotep. (Egypt World of the Pharaohs p. 65 and Egyptian Art in the Age of the Pyramids, Metropolitan Museum of Art p.229. Did you see this traveling show with the best of Old Kingdom art from the great museums of the world?)

> 7. R.'s kilt belt is on lap rather than belt end protruding from waist
line
> as customary.

Again see Hemiunu for te exact same belt.

> 8. R. does not have customary cloth clenched in left fist resting on leg.

He does appear to have a space for it however from the photographs I have seen it is hard to make out just what is there.

> 9. N.'s wig is different than other Old Kingdom wigs.

Again see Hemiunu for the same wig.

> 10. N.'s diadem is unlike other Old Kingdom examples.

All the elements are there that appear on other pieces of jewelry. She was a rich lady couldn't she have a unique piece?

> 11. N.'s nipples are prominent which is very rare in O.K. statuettes.

See p 97 Egyptian Art in the Age of the Pyramids, Metropolitan Museum of Art for female statue, for the same nipple treatment.

> 12. N. is seated off-center to her left violating Egyptian proportion

> rules.

You got me on that one. Guilty for not being centered on her chair.

> 13. Both have backrests that extend higher than usual.

This suggests the hieroglyph for throne.

> 14. Hieroglyphics on both are near the tops of the backrests rather than

> on the customary locations for O.K. seated statues.

That is correct. But since these two statues have a higher backing perhaps the artist used a bit of artistic license to execute the hieroglyphs.

Again much experimentation was being carried out in all the art of the period.

> 15. Rahotep shows no family resemblance to images of his father Sneferu or his

> family.

That is too subjective for me to deal with at this time.

All in all not much to go on in the accusation that this statue (which was discovered in the Medum mastaba of Nofret and Rahotep in 1871) is a fake.

Greg Reeder

reeder@sirius.com

<http://www.egyptology.com/>

[502]2001-09-05 21:19:07|Greg Reeder|Re: Correction RaHotep and his wife Nofret: masterpieces of Old Kin|

I wrote :

> >9. N.'s wig is different than other Old Kingdom wigs.

>Again see Hemiunu for the same wig.

See instead for Nofret's wig p 99 Egypt World of the Pharaohs ed Regine Schulz and Mathias Seidel.

A really great book by the way.

Greg Reeder

reeder@sirius.com

<http://www.egyptology.com/>

[503]2001-09-05 22:27:00|Paul Kekai Manansala|Re: RaHotep and his wife Nofret: anomalies of Old Kingdom art|

Greg Reeder wrote:

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> Dear Paul,

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> then the British Museum had a show exhibiting the other fakes that they had

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> Egyptian sculpture to make them look caucasian????

If they are recarving the sculpture, then they can make them look any way

they would like.

The proof is in comparing the 'before' and 'after' versions.

On the points you comment on below, it appears to me that Ampin is more on the mark and precise, and his observations and opinion generally agree with my own.

Nevertheless, I will try to get in touch with Prof. Ampin to see if he would like to comment on your remarks.

I have seen most Old Kingdom art either at their home museums (Cairo, Chicago, New York, etc.), on tour, at their sites or in catalogues. Rahotep and Nofret really stand out to me as very stylistically unusual not only for that period but for ancient Egypt in general.

Regards,
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> Color is red ochre for men and yellow for women. I do not think they were
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> statue of Djoser from his serdab at Saqqara and you can just make out the
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 >
 > Greg Reeder
 > reeder@sirius.com
 > <http://www.egyptology.com/>
 >
 >
 > To unsubscribe from this group, send an email to:
 > Ta_Seti-unsubscribe@yahoogroups.com
 >
 >
 >
 > Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--

Check out <http://AsiaPacificUniverse.com/>
 [504]2001-09-06 08:13:05[reeder@sirius.com]Re: RaHotep and his wife Nofret: anomalies of Old Kingdom art!
 Dear Paul,
 Just a few comments on your response.

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> If they are recarving the sculpture, then they can make them

look any
> way
> they would like.
>
> The proof is in comparing the 'before' and 'after' versions.

I would like to see an example of this.

> On the points you comment on below, it appears to me that
Ampin
> is more on the mark and precise, and his observations and
> opinion generally agree with my own.

I am a bit surprised at this since I indicated to you that many of
his points are wrong. Did you look up the examples I cited?

> Nevertheless, I will try to get in touch with Prof. Ampin to see if
> he would like to comment on your remarks.

I thought he wrote his study in 1944? Is he still around?

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> (Cairo, Chicago, New York, etc.), on tour, at their sites or in
> catalogues. Rahotep and Nofret really stand out to me as very
> stylistically unusual not only for that period but for ancient Egypt
in
> general.

That's WHY it is called a masterpiece.

> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

Greg Reeder
<http://www.egyptology.com>

[505]2001-09-06 09:42:47|Paul Kekai Manansala|Re: RaHotep and his wife Nofret: anomalies of Old Kingdom art!|
reeder@sirius.com wrote:

>
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> Just a few comments on your response.
>
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> > opinion generally agree with my own.
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> I am a bit surprised at this since I indicated to you that many of
> his points are wrong. Did you look up the examples I cited?
>

The way I see it, the main differences in your views are:

* You see the Old Kingdom period as one of experimentation and stylistic anomalies as innovation. Of course, since Prof. Ampin's study is based entirely on stylistic analysis it would be impossible for him to make his case under these assumptions.

* Prof. Ampin believes that an artistic canon was already in place during the IV Dynasty. Stylistic anomalies are rare, and one would not expect to find many in any single work. Btw, I did not list all the anomalies found in Ampin's published work.

I would agree with Ampin's views that R. and N. really stand out as unusual. Of course, it would be nice to have chemical and other types of analysis, but I'm realistic on these matters.

Like I said before, when I first saw this statue I didn't think that it fit in and this was long before I read Ampin's article.

In most of your examples, you gave one or two exceptions to styles that Ampin says are "rare" but not unprecedented. So there really isn't even any disagreement.

You said that the Saqqara Djoser statue had traces of a moustache. I've seen this statue in person, the paint is in very bad condition. Generally, Djoser is portrayed with a plaited chin beard, which is classic ancient Egyptian. Check out the images at the bottom of this page:

<http://www.geocities.com/pinatubo.geo/data2.htm>

The thin moustache and the rosette and vine design on Nofret's head-piece look very New Kingdom to me.

>> Nevertheless, I will try to get in touch with Prof. Ampin to see if
>> he would like to comment on your remarks.
>
> I thought he wrote his study in 1944? Is he still around?
>

No, he wrote it in 1994.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[506]2001-09-06 10:29:58[reeder@sirius.com]Re: RaHotep and his wife Nofret: anomalies of Old Kingdom art!
Dear Paul,
You wrote:

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> reeder@s... wrote:
>
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> * You see the Old Kingdom period as one of
> experimentation and stylistic anomalies as innovation.
> Of course, since Prof. Ampin's study is based entirely
> on stylistic analysis it would be impossible for him to
> make his case under these assumptions.
>
> * Prof. Ampin believes that an artistic canon was
> already in place during the IV Dynasty. Stylistic anomalies

> are rare, and one would not expect to find many in any
> single work. Btw, I did not list all the anomalies found in
> Ampin's published work.

Again not correct. There was a tremendous amount of experimentation during the 4th and 5th Dynasties especially in the way husband and wife could be portrayed . Pick up the books I mentioned and read the chapters on Old Kingdom statues especially the work of Nadine Cherpion. Egypt World of the Pharaohs and Egyptian Art in the Age of the Pyramids, Metropolitan Museum of Art . Please list more anomalies. I am interested.

> I would agree with Ampin's views that R. and N. really stand out
> as unusual. Of course, it would be nice to have chemical and other
> types of analysis, but I'm realistic on these matters.
>
> Like I said before, when I first saw this statue I didn't think
> that it fit in and this was long before I read Ampin's article.
>
> In most of your examples, you gave one or two exceptions to styles
> that Ampin says are "rare" but not unprecedented. So there really
> isn't even any disagreement.
>
> You said that the Saqqara Djoser statue had traces of a moustache. I've
> seen this statue in person, the paint is in very bad condition.
> Generally,
> Djoser is portrayed with a plaited chin beard, which is classic ancient
> Egyptian. Check out the images at the bottom of this page:
>
> <http://www.geocities.com/pinatubo.geo/data2.htm>

He does have traces of a thin moustache.

> The thin moustache and the rosette and vine design on Nofret's
> head-piece look very New Kingdom to me.

I gave you examples of Old Kingdom thin moustaches.
http://guardians.net/hawass/statues_giza.htm
I will look some more for the Nofret's head-piece.

>>> Nevertheless, I will try to get in touch with Prof. Ampin to see if
>>> he would like to comment on your remarks.
>>
>> I thought he wrote his study in 1944? Is he still around?
>>
>
> No, he wrote it in 1994.

Oh... well you must have had a typo when you wrote

"You can find Manu Ampin's arguments in the following five page article:

"Ra-Hotep and Nofret Modern Forgeries in the Cairo Museum?"
pp. 207-212
in Egypt: Child of Africa (1944), edited by Ivan Van Sertima."
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>

Greg Reeder
<http://www.egyptology.com>

[507]2001-09-06 10:59:34|Paul Kekai Manansala|Re: RaHotep and his wife Nofret: anomalies of Old Kingdom art!|
reeder@sirius.com wrote:

>
> Dear Paul,
> You wrote:
>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > reeder@s... wrote:
> >

>
> I gave you examples of Old Kingdom thin moustaches.
> http://guardians.net/hawass/statues_giza.htm
> I will look some more for the Nofret's head-piece.
>

Even this article agrees that moustaches are rare:

"All four statues show a moustache, which is a rare feature in Old Kingdom statuary. From this period, only the well-known private statue of Rahotep and the royal statue of Menkaure are similarly represented .20 The workmen and the farmers as well as the common people seem to have preferred to wear moustaches as over 16 of the statues found at the cemetery of the workmen and their; overseers, as well as at the cemetery of the artisans, wear them It is similar in Egypt today the majority of the men who live in the villages of Egypt prefer to wear a moustache, while most of the men who live in Cairo do not."

The workmen statues seem to be recent discoveries.

The article does not mention Djoser having a moustache but does mention one on Menkaure's royal statue. I am not familiar with this moustache either. The ref he gives is:

"20. See C. Aldred, Old Kingdom Art, pl. 25; cf. H. Schaffer, Principles of Egyptian Art, translated by J. Baines, Oxford, 1974, pp. 9-13, pp. 36-40; also O. Bates, - Sculpture from the Excavation at Gizeh 1905-1096, - BMFA 5, no. 20, June 1907."

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--

Check out <http://AsiaPacificUniverse.com/>

[508]2001-09-06 17:29:02|Greg Reeder|Re: Djoser's Moustache|

Dear Paul,

For Djoser's moustache see Egyptian Sculpture : Cairo and Luxor by Edna R. Russmann, University of Texas Press, 1989 pgs 14-16. The photographs by David Finn show the moustache and Russmann comments on Djoser's " ...small black moustache",... "Moustaches are rare in most Egyptian art, but in the Third and Forth Dynasties, they seem to have been cultivated by a few kings and other great men."

Also see Egyptian Treasures from the Egyptian Museum Cairo p.46 where the moustache is clearly visible in a photograph by Araldo De Luca. Or check your own books where a close-up photo of Djoser's face is published.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

[509]2001-09-07 10:54:31|kcamm23063@aol.com|1905-1907 Breasted Expeditions...|
Announcing the on-line publication of:

THE 1905-1907 BREASTED EXPEDITIONS TO EGYPT AND THE SUDAN: A PHOTOGRAPHIC STUDY
<http://www-oi.uchicago.edu/OI/MUS/PA/EGYPT/BEES/BEES.html>

Published originally in a text/fiche publication in 1975 by the

From the introduction

These 1055 photographs were taken by Professor James Henry Breasted and his colleagues on two reconnaissance trips to Nubia during the years 1905-1907. It was Professor Breasted's wish to record the historical monuments and inscriptions of ancient Nubia, for, as Charles Breasted wrote in the biography of his father, Pioneer to the Past, "the meticulous recording of long-known, steadily perishing, and largely unpublished historical monuments above ground had about it almost none of the excitement and fascination popularly associated with digging for buried treasure. But he was more than ever convinced that however much the excavations of men like Petrie, Davis, Quibell and others might contribute to Egyptology, he himself could render it no greater service than to copy while they were still legible the historical records in the ancient monuments of Egypt."

Breasted's first campaign to Nubia began in November, 1905 ... [at] Aswan. Breasted and his crew worked for forty days photographing and copying inscriptions at Abu Simbel and then moved on to their last stop at Wadi Halfa.

On his second trip Breasted ...began ... at Meroe ... The group then moved ... to Naga'... Next ... the expedition photographed the Nubian palaces at Musauwarat and then traveled by rail to Khartoum... From there they moved on to Abu Hamed, at the head of the Fourth Cataract, and then followed the entire 400 mile westward swing of the Nile from the foot of the Fourth Cataract to the foot of the Third by boat. Along the Fourth Cataract stops were made at Kareima, Gebel Barkal (Napata), and Dongola. At the head of the Third Cataract on the Island of Tumbos the expedition photographed the five triumphal stelae of Tuthmosis I. Other stops along the way included Dulgo, Gebel Gurgod, and Soleb. At Kosheh the group came ashore for difficult land travel, including the pass of Doshat. Stops were made at the Island of Sai, Sedeinga, Amara, Tangur, Semna East (Kumma), Semna West, the Island of Uronarti, and Sarra. They reached their last stop, Wadi Halfa, on March 5, 1907.

The on-line version includes all the text and photographs of the University of Chicago Press edition and adds a hyperlinked geographical index to the photographs and their captions.

It has 2 additional features

- 1) The pull-down alphabetical list of sites (67 sites) now indicates how many photographs there are for each site, ranging from 1 (for many sites) to 128 (for Meroe).
- 2) It now has a single page listing all the captions for the nearly eleven hundred photographs. This is a large page, but it will make it simpler to perform text searches across the whole corpus:
http://www-oi.uchicago.edu/OI/MUS/PA/EGYPT/BEES/BEES_All_Captions.html

Many of these photographs have never before been published.

This publication is the second major installment of the Oriental Institute's on-line Photographic Archives. It joins PERSEPOLIS AND ANCIENT IRAN: CATALOG OF EXPEDITION PHOTOGRAPHS (967 Photographs from the Oriental Institute's expedition to Iran in the 1930s) which was completed on-line in Spring 1999.
<http://www-oi.uchicago.edu/OI/MUS/PA/IRAN/PAAI/PAAI.html>

Comments are encouraged. Please email either Charles Jones or John Sanders:
ce-jones@uchicago.edu
jc-sanders@uchicago.edu

--
John C. Sanders, Head
Oriental Institute Computer Laboratory
1155 East 58th Street
Chicago, IL 60637
773-702-0989 voice
773-702-9853 fax
jc-sanders@uchicago.edu
<http://www-oi.uchicago.edu>

Forward Ever; Backward Never!
Karen-Yaa
[510]2001-09-07 14:16:25[Paul Kekai Manansala[FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANT]
SMU News
September 6, 2001

SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANTHROPOLOGY
PROFESSOR GOING TO THE BRITISH MUSEUM

(See bottom of page for photos and cutlines)

DALLAS (SMU) More than 6 million ancient Nile Valley artifacts collected by an SMU anthropology professor will be added to the collections of the British Museum in London.

Fred Wendorf, the Henderson-Morrison Professor of Prehistory in the Department of Anthropology in SMU's Dedman College, secured most of the artifacts during excavations carried out from 1963 to 1977 in Nubia, an ancient country between Egypt and the Sudan. This area was flooded beginning in 1965 to create Lake Nasser. The artifacts range in age from half-a-million years old to 5,000 years old and have helped shed new light on prehistoric humans.

The British Museum has the largest and most famous collection of Pharoanic antiquities outside Cairo. The acquisition of this new material will enable the museum to more completely represent the prehistory of the ancient Nile Valley. Scholars from around the world are expected to visit the museum to use the collection, most of which will be accomodated in accessible storage.

"This collection is an enormously important resource that can never be replicated," said Vivian Davies, Keeper of Egyptian and Sudanese Antiquities at the British Museum. "It fills a huge gap in our holdings, extending our archaeological reach both geographically and chronologically."

Davies explained that while the British Museum contains many wonderful works of art, it also places great value on building up collections of archaeological importance.

Wendorf's collection includes a 13,000-year-old burial site that is believed to be the oldest sign of organized warfare. A photo of this site was featured in the July 2000 issue of National Geographic.

The collection also includes pottery sherds that are believed to be among the oldest in the world as well as 70 skeletons from a single site that have been dated at 13,700 years old.

The collection has formed the basis of several doctoral theses in archaeology by graduate students at SMU, which has one of the country's leading programs in anthropological archaeology.

In addition to the artifacts, Wendorf is giving the museum his notes and slides from his numerous expeditions to Egypt.

Wendorf served as leader of the Combined Prehistoric Expedition to Egypt from 1962-2000. He organized the expedition to salvage Nubian artifacts from sites that would be destroyed after the building of the New High Dam and the flooding of Lake Nasser. Wendorf also has run two schools to help train Egyptians on how to do archaeology in the Sahara.

The artifacts currently housed at SMU are being packed into 25 wooden crates about five feet square for shipment to England. Some of the crates will go by air, with the remaining crates shipped by sea.

"It is truly an honor for Dr. Wendorf that the results of his life's work will be housed in the renowned and prestigious British Museum, where it will be accessible to scholars from throughout the world," said SMU Provost Ross Murfin. "In this way, SMU is contributing to global understanding of these important civilizations."

The author of more than 30 books, Wendorf has been a member of the SMU

faculty since 1964. In 1987, he became the first SMU faculty member elected to the National Academy of Sciences.
[511]2001-09-07 15:02:09|Emeagwali, Gloria (History)|Re: FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU
What a pity.

Gloria Emeagwali

-----Original Message-----

From: Paul Kekai Manansala [mailto:kekai@jps.net]

Sent: Friday, September 07, 2001 5:58 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANTHROPOLOGY PROFESSOR GOING TO THE BRITISH MUSEUM

SMU News

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Ta_Seti-unsubscribe@yahoogroups.com

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[512]2001-09-07 15:30:09[Greg Reeder][Ta Seti Re: Moustaches in ancient Egypt]
For the record and for those of you who are interested in moustaches in ancient Egypt I am posting these citations.

Thanks to Katherine Griffiths-Greenberg for supplying them .

OLD KINGDOM:

Arnold, D. _Egyptian Art in the Age of the Pyramids_ 1999. (New York: Metropolitan Museum of Art/Abrams)

Donadoni, S. _Treasures of the Egyptian Museum: Cairo_ 1969. (New York: Newsweek Books); p.. 43: Portrait Statue of Ti; pp. 58-59, Slab relief of Ra-Ur.

Saleh, M. and Sourouzian, H. _The Egyptian Museum, Cairo: The Official Catalogue_ 1987. (Mainz: von Zabern). Repeat of most of objects in Tiraditti (below), and No. 51: Meresankh and His Daughters; No. 54 Khaemheset.

Tiraditti, F. (ed.) _The Treasures of the Egyptian Museum_ 1999. (Cairo: American University in Cairo Press). pp. 46-47 (serdab statue of King Djoser) ; 48 (relief of striding figure of Hesi-Re); 80-81 (double statue of Nimaatsed), 86-87 (statue of Neferherenptah Fifi from the Family group).

MIDDLE KINGDOM:

Terrace, E.L.B. and Fischer, H.G. _Treasures from the Cairo Museum_ (Boston Museum of Fine Arts Catalogue). 1970. (London: Thames and Hudson). See particularly p. 33-34, for detail picture of Hesi-Re's moustache; and pp. 37-40, the Offering Niche of Khai-bau-Sokar.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
[513]2001-09-07 16:24:16[Emeagwali, Gloria (History)]Re: FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU
Thanks for this information. I have looked at most of the photographs. Sites below the first cataract are within Nubia. Abu Simbel, Akkad, Gebel Dosh, Sai Koroshko, Naga, Soleb, Tombos etc are all of Nubia. This point can easily be lost given the system of labelling used by the Univ of Chicago system. Egyptologists generally incorporate Nubian artefacts and label them as Egyptian when it suits them. Scotland and Wales are not identical politically.
The game here is clear. They want to avoid the kind of comparative chronological reference that would be obviously made by an alert scholar. By the way I hope the folks at the British Museum do not throw the Nubian artifacts in the Basement.

Gloria Emeagwali

-----Original Message-----

From: Paul Kekai Manansala [mailto:kekai@jps.net]

Sent: Friday, September 07, 2001 5:58 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS
COLLECTED BY SMU ANTHROPOLOGY PROFESSOR GOING TO THE BRITISH MUSEUM

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[514]2001-09-07 16:45:58|Paul Kekai Manansala|Re: Ta Seti Re: Moustaches in ancient Egypt|
The statue of Djoser at the Egyptian Museum is
in very bad condition in terms of the paint job.
It would be interesting to make a chemical analysis of that
moustache.

Again have a look at:

<http://www.bluffton.edu/~sullivanm/egypt/cairo/ok.html>

Also a closeup of Djoser's head:

<http://www.bluffton.edu/~sullivanm/egypt/cairo/djoshead.jpg>

The reliefs of Djoser don't seem to make any effort to
portray a moustache.

The moustache of Rahotep looks like it is pasted on
rather than painted. Or as if thick clumps of paint
were used.

I'm still looking for the Rahotep reliefs at the Berlin
Museum. These would be interesting to see as to how
they portray the prince (moustache, chin beard, etc.)

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[515]2001-09-07 16:58:31|Paul Kekai Manansala|Re: FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU|
Six million is a very large number. I'm trying to imagine what this
inventory could consist of.

Obviously much of it cannot be displayed. But then there are
probably a lot of repetitive items.

The southernmost nome of Egypt (the first nome) was also known as
Ta-Seti "the Land of the Bow" just as the country between the
First Cataract and Sixth Cataract.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

"Emeagwali, Gloria (History)" wrote:

>
> Thanks for this information. I have looked at most of the photographs. Sites
> below the first cataract are within Nubia.Abu Simbel, Akkad,Gebel Dosh, Sai

> Koroshko, Naga, Soleb, Tombos etc are all of Nubia. This point can easily be
> lost given the system of labelling used by the Univ of Chicago system.
> Egyptologists generally incorporate Nubian artefacts and label them as
> Egyptian when it suits them. Scotland and Wales are not identical
> politically.
> The game here is clear. They want to avoid the kind of comparative
> chronological reference that would be obviously made by an alert scholar. By
> the way I hope the folks at the British Museum do not throw the Nubian
> artifacts in the Basement.
>
> Gloria Emeagwali
>

[516]2001-09-07 17:06:55|Paul Kekai Manansala|Re: FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU|
Paul Kekai Manansala wrote:

>
> The southernmost nome of Egypt (the first nome) was also known as
> Ta-Seti "the Land of the Bow" just as the country between the
> First Cataract and Sixth Cataract.
>

I pointed this out just for informational purposes. Since many
think that Nubia lay completely outside of Egypt proper.
There was both an Egyptian Nubia (the first nome) and a
foreign Nubia (south of the 1st Cataract) .

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

--

Check out <http://AsiaPacificUniverse.com/>

[517]2001-09-07 18:17:22|Greg Reeder|Re: Ta Seti Re: Moustaches in ancient Egypt|
Paul you surprise me. You wrote:

----- Original Message -----
From: Paul Kekai Manansala
To: Ta_Seti@yahogroups.com
Sent: Friday, September 07, 2001 5:27 PM
Subject: Re: [Ta_Seti] Ta Seti Re: Moustaches in ancient Egypt

>The statue of Djoser at the Egyptian Museum is
>in very bad condition in terms of the paint job.
>It would be interesting to make a chemical analysis of that
>moustache.

So now you think that some forger painted on his moustache to make it
appear that some people wore moustaches in ancient Egypt?
Have you really been reduced to such arguments grasping at any straw to make
your case?

>Again have a look at:

<http://www.bluffton.edu/~sullivanm/egypt/cairo/ok.html>

>Also a closeup of Djoser's head:

<http://www.bluffton.edu/~sullivanm/egypt/cairo/djoshead.jpg>

Yes I can see the moustache.

>The reliefs of Djoser don't seem to make any effort to
>portray a moustache.

Not all the portrayals of the same individual are the same. In one tomb

the deceased may be portrayed in a variety of beards and wigs and dress.

>The moustache of Rahotep looks like it is pasted on
>rather than painted. Or as if thick clumps of paint
>were used.

Clumpy paint eh. A dead giveaway for fraud.

>I'm still looking for the Rahotep reliefs at the Berlin
>Museum. These would be interesting to see as to how
>they portray the prince (moustache, chin beard, etc.)

>Regards,
>Paul Kekai Manansala
><http://www.jps.net/kabalen/afro.htm>

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

[518]2001-09-07 18:54:51|Paul Kekai Manansala|Re: Ta Seti Re: Moustaches in ancient Egypt|
Greg Reeder wrote:

>
> Paul you surprise me. You wrote:
> ----- Original Message -----
> From: Paul Kekai Manansala
> To: Ta_Seti@yahoogroups.com
> Sent: Friday, September 07, 2001 5:27 PM
> Subject: Re: [Ta_Seti] Ta Seti Re: Moustaches in ancient Egypt
>
>>The statue of Djoser at the Egyptian Museum is
>>in very bad condition in terms of the paint job.
>>It would be interesting to make a chemical analysis of that
>>moustache.
>
> So now you think that some forger painted on his moustache to make it
> appear that some people wore moustaches in ancient Egypt?

I did not mention forgery.

> Have you really been reduced to such arguments grasping at any straw to make
> your case?
>

I'm just saying this is not a good example of a moustache. Besides,
there
are *plenty* of markings on ancient statues in Egypt and elsewhere that
are
not original. I spent a whole day once examining these marks from
different periods on statues at the Egyptian Museum.

So I don't understand your incredulity. It's obvious that you're
getting very defensive about the possibility of forgery.

>>Again have a look at:
>
> <http://www.bluffton.edu/~sullivanm/egypt/cairo/ok.html>
>
>>Also a closeup of Djoser's head:
>
> <http://www.bluffton.edu/~sullivanm/egypt/cairo/djoshead.jpg>

>
> Yes I can see the moustache.
>

Maybe because that's what you want to see?

> >The reliefs of Djoser don't seem to make any effort to
> >portray a moustache.
>
> Not all the portrayals of the same individual are the same. In one tomb
> the deceased may be portrayed in a variety of beards and wigs and dress.
>
> >The moustache of Rahotep looks like it is pasted on
> >rather than painted. Or as if thick clumps of paint
> >were used.
>
> Clumpy paint eh. A dead giveaway for fraud.
>

So you agree that the moustache looks pasted on?

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[519]2001-09-08 12:26:13|Greg Reeder|Re: What is the problem here?|

Dear Paul,

I didn't know that Djoser had a moustache till I started looking through my books. To tell you the truth I never thought much about moustaches in ancient Egypt. What I do not understand is WHY you don't like moustaches in ancient Egypt? WHY do you always want chemical analysis on the paint made to make moustaches. HOW is Djoser's moustache a threat to you? HOW are the statues of Rahotep and his wife Nofret some sort of problem to an Afrocentrist approach to the study of ancient Egypt? Why do they need to be discredited in the first place? Why do you call into question whole galleries of sculpture in the Egyptian collections of the major museums and speak of a plot whose purpose was recarving them to make them look less African? Do they not now look African to you?

I see no threat to Afrocentric ideas from the examples cited by you and others. Is it that Rahotep is red ochre and Nofret is pale yellow. This has nothing to do with their real skin color IMHO. What is it about a moustache that makes the statues less African? Does it have something to do with your?) statement that they look too Arab?

The only "threat" to Afrocentrist ideas is bad paranoid scholarship. Let us all do better in our studies.

Greg

Greg Reeder

reeder@sirius.com

<http://www.egyptology.com/>

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahogroups.com

Sent: Friday, September 07, 2001 7:36 PM

Subject: Re: [Ta_Seti] Ta Seti Re: Moustaches in ancient Egypt

Greg Reeder wrote:

>

> Paul you surprise me. You wrote:

> ----- Original Message -----

> From: Paul Kekai Manansala

> To: Ta_Seti@yahogroups.com

> Sent: Friday, September 07, 2001 5:27 PM

> Subject: Re: [Ta_Seti] Ta Seti Re: Moustaches in ancient Egypt
>
>>The statue of Djoser at the Egyptian Museum is
>>in very bad condition in terms of the paint job.
>>It would interesting to make a chemical analysis of that
>>moustache.
>
> So now you think that some forger painted on his moustache to make it
> appear that some people wore moustaches in ancient Egypt?

I did not mention forgery.

> Have you really been reduced to such arguments grasping at any straw to
make
> your case?
>

I'm just saying this is not a good example of a moustache. Besides,
there
are *plenty* of markings on ancient statues in Egypt and elsewhere that
are
not original. I spent a whole day once examining these marks from
different periods on statues at the Egyptian Museum.

So I don't understand your incredulity. It's obvious that you're
getting very defensive about the possibility of forgery.

>>Again have a look at:
>
> <http://www.bluffton.edu/~sullivanm/egypt/cairo/ok.html>
>
>>Also a closeup of Djoser's head:
>
> <http://www.bluffton.edu/~sullivanm/egypt/cairo/djoshead.jpg>
>
> Yes I can see the moustache.
>

Maybe because that's what you want to see?

>>The reliefs of Djoser don't seem to make any effort to
>>portray a moustache.
>
> Not all the portrayals of the same individual are the same. In one tomb
> the deceased may be portrayed in a variety of beards and wigs and dress.
>
>>The moustache of Rahotep looks like it is pasted on
>>rather than painted. Or as if thick clumps of paint
>>were used.
>
> Clumpy paint eh. A dead giveaway for fraud.
>

So you agree that the moustache looks pasted on?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[520]2001-09-08 12:43:47[Greg Reeder]Re: FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU]

Dear Gloria,

You refer to having seen "most of the photographs". Are you referring to this story about Wendorf?... who by the way made major discoveries of much value to the Afrocentric argument. The article states he worked in Nubia. What "game is being played here"? The Brits have published much about the prehistory of Egypt that is very worthwhile. See Early Dynastic Egypt by Toby Wilkinson (Routledge) and Early Egypt: The Rise of Civilization in the Nile Valley by A.J. Spencer, British Museum Press. The British Museum is a good choice to house this collection.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Emeagwali, Gloria (History)

To: 'Ta_Seti@yahoogroups.com'

Sent: Friday, September 07, 2001 4:24 PM

Subject: RE: [Ta_Seti] FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANTHROPOLOGY PROFESSOR GOING TO THE BRITISH MUSEUM

Thanks for this information. I have looked at most of the photographs. Sites below the first cataract are within Nubia. Abu Simbel, Akkad, Gebel Dosha, Sai Koroshko, Naga, Soleb, Tombos etc are all of Nubia. This point can easily be lost given the system of labelling used by the Univ of Chicago system. Egyptologists generally incorporate Nubian artefacts and label them as Egyptian when it suits them. Scotland and Wales are not identical politically.

The game here is clear. They want to avoid the kind of comparative chronological reference that would be obviously made by an alert scholar. By the way I hope the folks at the British Museum do not throw the Nubian artifacts in the Basement.

Gloria Emeagwali

-----Original Message-----

From: Paul Kekai Manansala [mailto:kekai@jps.net]

Sent: Friday, September 07, 2001 5:58 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANTHROPOLOGY PROFESSOR GOING TO THE BRITISH MUSEUM

SMU News

September 6, 2001

SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANTHROPOLOGY PROFESSOR GOING TO THE BRITISH MUSEUM

(See bottom of page for photos and cutlines)

DALLAS (SMU) - More than 6 million ancient Nile Valley artifacts collected by an SMU anthropology professor will be added to the collections of the British Museum in London.

Fred Wendorf, the Henderson-Morrison Professor of Prehistory in the Department of Anthropology in SMU's Dedman College, secured most of the artifacts during excavations carried out from 1963 to 1977 in Nubia, an ancient country between Egypt and the Sudan. This area was flooded beginning in 1965 to create Lake Nasser. The artifacts range in age from half-a-million years old to 5,000 years old and have helped shed new light on prehistoric humans.

The British Museum has the largest and most famous collection of Pharoanic antiquities outside Cairo. The acquisition of this new material will enable the museum to more completely represent the prehistory of the ancient Nile Valley. Scholars from around the world are expected to visit the museum to use the collection, most of which will be accommodated in accessible storage.

"This collection is an enormously important resource that can never be replicated," said Vivian Davies, Keeper of Egyptian and Sudanese Antiquities at the British Museum. "It fills a huge gap in our holdings, extending our archaeological reach both geographically and chronologically."

Davies explained that while the British Museum contains many wonderful works of art, it also places great value on building up collections of archaeological importance.

Wendorf's collection includes a 13,000-year-old burial site that is believed to be the oldest sign of organized warfare. A photo of this site was featured in the July 2000 issue of National Geographic.

The collection also includes pottery sherds that are believed to be among the oldest in the world as well as 70 skeletons from a single site that have been dated at 13,700 years old.

The collection has formed the basis of several doctoral theses in archaeology by graduate students at SMU, which has one of the country's leading programs in anthropological archaeology.

In addition to the artifacts, Wendorf is giving the museum his notes and slides from his numerous expeditions to Egypt.

Wendorf served as leader of the Combined Prehistoric Expedition to Egypt from 1962-2000. He organized the expedition to salvage Nubian artifacts from sites that would be destroyed after the building of the New High Dam and the flooding of Lake Nasser. Wendorf also has run two schools to help train Egyptians on how to do archaeology in the Sahara.

The artifacts currently housed at SMU are being packed into 25 wooden crates about five feet square for shipment to England. Some of the crates will go by air, with the remaining crates shipped by sea.

"It is truly an honor for Dr. Wendorf that the results of his life's work will be housed in the renowned and prestigious British Museum, where it will be accessible to scholars from throughout the world," said SMU Provost Ross Murfin. "In this way, SMU is contributing to global understanding of these important civilizations."

The author of more than 30 books, Wendorf has been a member of the SMU faculty since 1964. In 1987, he became the first SMU faculty member elected to the National Academy of Sciences.

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[521]2001-09-08 12:46:21|Greg Reeder|Re: FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU|
"The Rsie of Civilazation in the Nile Valley" Always run a spell check...The Rise of Civilisation in the Nile Valley.

Greg

----- Original Message -----

From: [Greg Reeder](#)
To: Ta_Seti@yahoogroups.com
Sent: Saturday, September 08, 2001 12:46 PM
Subject: Re: [Ta_Seti] FWD: SIX MILLION ANCIENT NILE VALLEY ARTIFACTS COLLECTED BY SMU ANTHROPOLOGY PROFESSOR GOING TO THE BRITISH MUSEUM

Dear Gloria,
You refer to having seen "most of the photographs". Are you referring to this this story about Wendorf?... who by the way made major discoveries of much value to the Afrocentric argument. The article states he worked in Nubia. What "game is being played here"? The Brits have published much about the prehistory of Egypt that is very worthwhile. See Early Dynastic Egypt by Toby Wilkinson (Routledge) and Early Egypt: The Rsie of Civilazation in the Nile Valley by A.J. Spencer, British Museum Press. The British Museum is a good choice to house this collection.

Greg Reeder
reeder@sirius.com
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To: Ta_Seti@yahoogroups.com
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The game here is clear. They want to avoid the kind of comparative chronological reference that would be obviously made by an alert scholar. By the way I hope the folks at the British Museum do not throw the Nubian artifacts in the Basement.

Gloria Emeagwali

-----Original Message-----
From: Paul Kekai Manansala [mailto:kekai@jps.net]
Sent: Friday, September 07, 2001 5:58 PM
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September 6, 2001

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The collection also includes pottery sherds that are believed to be among the oldest in the world as well as 70 skeletons from a single site that have been dated at 13,700 years old.

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The author of more than 30 books, Wendorf has been a member of the SMU faculty since 1964. In 1987, he became the first SMU faculty member elected to the National Academy of Sciences.

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[522]2001-09-08 17:29:16|Greg Reeder|The diadem fillet of the Princess Nofret|
Here is a page with good information on the diadem worn by Nofret.

This will help in placing the diadam design in its proper context .

http://www.geocities.com/netwomen_1999/ReschEgy/fillets-ae.html

Thanks again to Katherine Griffis-Greenberg.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

[523]2001-09-08 17:57:06|Paul Kekai Manansala|Re: What is the problem here?|
Greg Reeder wrote:

>

Why do they need to be

> discredited in the first place?

Who said they need to be discredited? Ampin has offered a very
interesting theory on the Rahotep-Nofret statue. That seems to
have put you on the warpath.

Why do you call into question whole

> galleries of sculpture in the Egyptian collections of the major museums and
> speak of a plot whose purpose was recarving them to make them look less
> African? Do they not now look African to you?

Manu Ampin has some serious allegations.

Your major argument seems to be that it is somehow incredible that
Western Egyptologists would ever do anything like what he suggests.

In the light of recent history, tampering with historical and
archaeological artifacts to make them disappear or look more
Caucasian is small potatoes. Yes, I think most of us here, at
least, can believe this is possible.

So I don't see any reason to reject Manu's allegations out-of-hand,
nor can I see how you are able to this without even so much as having
seen any of his evidence.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[524]2001-09-08 19:00:57|Greg Reeder|Re: What is the problem here?|
Dear Paul,
You wrote:

----- Original Message -----
From: Paul Kekai Manansala
To: Ta_Seti@yahoogroups.com
Sent: Saturday, September 08, 2001 6:38 PM
Subject: Re: [Ta_Seti] What is the problem here?

>.>Greg Reeder wrote:

>>Why do they need to be
>> discredited in the first place?

>Who said they need to be discredited? Ampin has offered a very
>interesting theory on the Rahotep-Nofret statue. That seems to
>have put you on the warpath.

Please tell me his theory. Please.

Is that not what you are trying to do... cast doubt on their authenticity. Didn't you imply they are actually modern.

>>Why do you call into question whole
> >galleries of sculpture in the Egyptian collections of the major museums and
> >speak of a plot whose purpose was recarving them to make them look less
>> African? Do they not now look African to you?

>Manu Ampin has some serious allegations.

>Your major argument seems to be that it is somehow incredible that
>Western Egyptologists would ever do anything like what he suggests.
I suppose I would not say never...ever. But you are correct I find it incredible that Rahotep is a fake.
Or that galleries are filled with statues that have been recarved to hide their "race".

>In the light of recent history, tampering with historical and
>archaeological artifacts to make them disappear or look more
>Caucasian is small potatoes. Yes, I think most of us here, at
>least, can believe this is possible.

Well that is discouraging and very sad. Do you encourage people to go into Egyptology in the university, to study it and find out more? To make contributions to the field. Or are you satisfied just to listen to those who offer conspiracies to explain it all? When confronted with artifacts is it easier then to just say "well that has been changed by some white guy to get rid of its African characteristics." How can anyone then carry on a conversation about the past when all you have to say is it must be a fraud because it does not fit in with my view of history?

>So I don't see any reason to reject Manu's allegations out-of-hand,
>nor can I see how you are able to this without even so much as having
>seen any of his evidence.

What is his evidence? The points you said he offered in no way discredits Rahotep and Nofret as being masterpieces of Egyptian art.

I have asked you for evidence...before and after photos of artifacts that have been changed. Maybe a list.

Go through a book of Egyptian sculpture and tell me which items have been altered to cover up their "race"... the only one so far you have brought up is Rahotep and Nofret. I showed you how Ampin was wrong on many points. Rarity does not mean something is fake. I find it troubling that you are not celebrating this masterpiece of Egyptian art. And I ask again what is it about Rahotep and wife that goes against Afrocentric ideas?

In the past I have followed some of you r arguments on newsgroups etc and have even pointed out to you some (I hope) usefull information. I am discouraged to see the level of hostility directed at museums, curators and Egyptologists. They are not your enemy. I am not on a warpath Paul. I care about Egyptology and the people I know who have spent their lives in its study at the British Museum and the Egyptian Museum in Cairo.

>Regards,
>Paul Kekai Manansala
><http://www.jps.net/kabalen/afro.htm>

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

[525]2001-09-08 19:28:17[Sptpy@aol.com]Re: What is the problem here?]
I must admit that I'm impressed with the research of both Paul and Greg
regarding the article by Manu. Excellent research! I'll try to reach Manu
again when he is back in town this Sunday. Saturday, I reluctantly watched a
TV program on the Discovery channel called "Building the Impossible: The
Seven Wonders of the Ancient World." I say reluctantly because the
reenactments portrayed the ancient Egyptians and Babylonians as non-African
people once again. How do we counter the mass media's divorcing the Africans
from their history? These documentaries are done by people who should know
better, but still false images are paraded to the world as legit. We are
excluded from our history in the eyes' of the world. What do we do?
[526]2001-09-08 22:27:19[Paul Kekai Manansala]Re: What is the problem here?]
Sptpy@aol.com wrote:

>
> I must admit that I'm impressed with the research of both Paul and Greg
> regarding the article by Manu. Excellent research! I'll try to reach Manu
> again when he is back in town this Sunday.

That's a great idea. I'd like to see what further research he has done

on Rahotep-Nofret and also his photographic evidence of destruction and physical distortion of relics. I don't seen anything fantastic about this at all.

Indeed, rash and overly-defensive reactions are likely to picque the interests of many of us even more.

Saturday, I reluctantly watched a

- > TV program on the Discovery channel called "Building the Impossible: The
- > Seven Wonders of the Ancient World." I say reluctantly because the
- > reenactments portrayed the ancient Egyptians and Babylonians as non-African
- > people once again. How do we counter the mass media's divorcing the Africans
- > from their history? These documentaries are done by people who should know
- > better, but still false images are paraded to the world as legit. We are
- > excluded from our history in the eyes' of the world. What do we do?
- >

Good question. I'd like to get more of the top thinkers in this area to join the group. I'm afraid though that they might be uncomfortable in an unmoderated forum.

If anyone would like to post their opinions in the form of an essay or article, they can load it to the "Files" section rather than posting it to the discussion board.

They can either upload a file from their disk, or create a new one online. Just click on "Files" on the left menu bar.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[527]2001-09-09 11:43:29[Djehuti Sundaka]Towards an Understanding of Egyptian History
Towards an Understanding of Egyptian History
<http://www.touregypt.net/featurestories/understand.htm>
[528]2001-09-10 16:03:58[Sptpy@aol.com]The impact of Afrocentrism|
...in the eyes of the world.
contesting Kemet
http://www.asante.net/articles/contesting-Kemet.html#_ftn13
[529]2001-09-10 23:26:48[Alex van Deelen]Re: Digest Number 156|
Might be of interest as it shows the level of influence of "Sub-Saharan" Africa
on North Africa, in this case, Morocco.

Title: Human mitochondrial DNA sequence variation in the Moroccan population of the Souss area
Author(s): Z. Brakez; E. Bosch; H. Izaabel; O. Akhayat; D. Comas; J. Bertranpetit; F. Calafell
Source: Annals of Human Biology Volume: 28 Number: 3 Page: 295 -- 307

Abstract: Background: Various populations have contributed to the present-day gene pool of Morocco, including the autochthonous Berber population, Phoenicians, Sephardic Jews, Bedouin Arabs and sub-Saharan Africans.

Objective: The primary objective of the study was to complete a genetic description of the Berber-speaking population in the Souss region of southern Morocco, based on mitochondrial DNA (mtDNA) sequence analysis.

Subjects and methods: The first hypervariable segment of the mtDNA control region was sequenced in a sample of 50 individuals from the Souss Valley, and the results compared with the extensive body of data available on mtDNA sequence variation in Europe and sub-Saharan Africa.

Results: Thirty-four different sequences were found; an estimated 68% of the sequences occurred throughout Europe, West Asia and North Africa, 26% originated in sub-Saharan Africa, and 6% belonged to the North African specific haplogroup U6. The Souss Valley

mtDNA sequences indicated the presence of two populations which expanded at different times: the West Eurasian sequences in the Souss sample had a smaller average number of pairwise differences than pairs of sub-Saharan sequences.

Conclusion: Detailed knowledge of the possible geographic origin of each sequence facilitated an interpretation of both internal diversity parameters and between-population relationships. The sub-Saharan admixture in the Souss Valley matched the south-north cline of sub-Saharan influence in North Africa, also evident in the genetic distances of North African populations to Europeans and sub-Saharan Africans.

[530]2001-09-11 00:38:36[Paul Kekai Manansala]Re: The impact of Afrocentrism
Thanks for posting this thought-provoking article.

One could divide the non-African Egypt theorists into two camps. One following Frank Snowden depends on the ancient Nubian being a "True Negro."

The other followed by folk like C. Loring Brace and Arthur Schlesinger Jr. make the ancient Nubian and most other East Africans into dark whites.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

Sptpy@aol.com wrote:

>
> ...in the eyes of the world.
> contesting Kemet
> http://www.asante.net/articles/contesting-Kemet.html#_ftn13
>
>
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--

Check out <http://AsiaPacificUniverse.com/>
[531]2001-09-11 08:10:58[Manu Ampim]Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|
I have read some of the recent discussion and debate concerning my work on the outrageous Ra-Hotep and Nofret forgeries. In an upcoming message I will make some points to clarify this issue, post a few clear photographs, and respond to Greg Reeder's irresponsible statements and lack of scholarship.

The "Vanishing Evidence of Classical African Civilizations" is a comprehensive theme that I cover in my forthcoming book on **Modern Fraud: The Forged Ancient Egypt Statues of Ra-Hotep and Nofret.**

Advancing the work,

Prof. Manu Ampim

[532]2001-09-11 08:46:32[John Wall]Re: Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|
Er, Greg Reeder is the one being RESPONSIBLE here and he is DISPLAYING scholarship.....

--- Manu Ampim <Profmanu@acninc.net> wrote:

> I have read some of the recent discussion and debate concerning my work on the
> outrageous Ra-Hotep and Nofret forgeries.
> In an upcoming message I will make some points to clarify this issue, post a few
> clear photographs, and respond to
> Greg Reeder's irresponsible statements and lack of scholarship.
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> The "Vanishing Evidence of Classical African Civilizations" is a comprehensive theme
> that I cover in my forthcoming book on
> Modern Fraud: The Forged Ancient Egypt Statues of Ra-Hotep and Nofret.
>

>
> Advancing the work,
>
> Prof. Manu Ampim

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

[533]2001-09-11 10:07:31[jahuguley@ix.netcom.com]Re: The impact of Afrocentrism|

Just about every time I think of the term "True Negro", I have to laugh. The use of the term "True Negro" implies that there is a "False Negro", a person who looks like a "Negro", but really isn't. LOL!

Djehuti Sundaka

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> Thanks for posting this thought-provoking article.

>

> One could divide the non-African Egypt theorists

> into two camps. One following Frank Snowden depends

> on the ancient Nubian being a "True Negro."

>

> The other followed by folk like C. Loring Brace

> and Arthur Schlesinger Jr. make the ancient

> Nubian and most other East Africans into dark

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> Regards,

> Paul Kekai Manansala

> <http://www.jps.net/kabalen/afro.htm>

>

> Sptpy@a... wrote:

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>>

>>

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>--

> Check out <http://AsiaPacificUniverse.com/>

[534]2001-09-11 11:04:44[jorkeh nkrumah]Re: The impact of Afrocentrism|

I absolutely agree. I am not even sure I know which people are sometimes termed "True Negroes". Is it the West African of medium height and dark chocolate skin? Is it the Nilotic East Africans like the Southern Sudanese Dinka who have jet black skin and very, very tall, maybe the tallest people on earth. Then there are the indigenous peoples of the forests, the short-statured people sometimes derogatorily called pygmies. And are the autochthonous Khoi-San people of southern Africa also derogatorily called Bushmen and Hottentots who are coppered-colored and short statured and have very tightly-coiled hair, far more so that the average West African "True Negroes"? On account of their lighter skin colors the Europeans classified

them as a "race apart" even though they have been freely intermingling and mixing with Bantu people in southern Africa for at least 400 years prior to the coming of Europeans to Africa. The Bantu people of southern Africa even adopted many of the Khoi-San's "click languages" as in Zulu and Xhosa. There is no such thing as a True Negro. There are Africans who are not a homogeneous racial group but are of different skin colours, height, features etc. They are all AFRICANS. FORWARD EVER, Gamal.

--- ahuguley@ix.netcom.com wrote:

```
> Just about every time I think of the term "True
> Negro", I have to
> laugh. The use of the term "True Negro" implies
> that there is a
> "False Negro", a person who looks like a "Negro",
> but really isn't.
> LOL!
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., Paul Kekai Manansala
> wrote:
>> Thanks for posting this thought-provoking article.
>>
>> One could divide the non-African Egypt theorists
>> into two camps. One following Frank Snowden
> depends
>> on the ancient Nubian being a "True Negro."
>>
>> The other followed by folk like C. Loring Brace
>> and Arthur Schlesinger Jr. make the ancient
>> Nubian and most other East Africans into dark
>> whites.
>>
>> Regards,
>> Paul Kekai Manansala
>> http://www.jps.net/kabalen/afro.htm
>>
>> Sptpy@a... wrote:
>>>
>>> ...in the eyes of the world.
>>> contesting Kemet
>>>
>
```

http://www.asante.net/articles/contesting-Kemet.html#_ftn13

```
>>>
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>>> To unsubscribe from this group, send an email
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>>> Ta_Seti-unsubscribe@y...
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<http://im.yahoo.com>
[535]2001-09-12 22:14:02|Paul Kekai Manansala|Re: Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|
Hello Prof. Ampin,

Thanks for joining the group.

I look forward to your presentation of evidence on this forum.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

> I have read some of the recent discussion and debate concerning my
work on the outrageous Ra-Hotep and Nofret forgeries.

- > In an upcoming message I will make some points to clarify this issue, post a few clear photographs, and respond to
- > Greg Reeder's irresponsible statements and lack of scholarship.
- >
- > The "Vanishing Evidence of Classical African Civilizations" is a comprehensive theme that I cover in my forthcoming book on
- > Modern Fraud: The Forged Ancient Egypt Statues of Ra-Hotep and Nofret.
- >
- >
- > Advancing the work,
- >
- > Prof. Manu Ampim

[536]2001-09-13 19:46:49|fakoyade@yahoo.com|Intro|
Sisters & Bros. -

Hetepu. I have been asked to introduce myself. To
keep it brief, I'm doing it in list form:

* I have been studying ancient Khemet since I was a
child. My father had me read Geo. G. M. James' _Solen
Legacy_ when I was 8. Life's been different ever
since

* My primary area of focus is the sacred architecture
of Nile Valley civilizations. I have been working on
a major work for over a decade now entitled: _Ancient
Nilotic Architecture: A Synthesis of Science,
Religion & Philosophy_. Still a ways to go...more on
this if there are inquiries

* I have taught & lectured on Khemetic & West African
history, culture & religion around the US for several
years. I used to lead the Khepera Study group in LA,
CA

* I'm originally from Detroit, MI

* I am an engineer by profession, and a published
author is a few different genres

* I currently live in the East bay of the SF Bay
area. Some of you may know me from my years in the LA
area. I am also involved in research on a companion
work _The Black Woman as the Archetype of Divinity_

that's enough to start...

hetepu

Jamal Ali

=====

"Truth is self-evident when vision is uncompromised."
Jamal Ali

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[537]2001-09-13 21:48:46[kcamm23063@aol.com]Re: Intro]
Nice to meet you, Jamal. Several of us on the list also live in the Bay Area. Are you in a study group at the present?

Karen

In a message dated 9/13/01 7:51:51 PM Pacific Daylight Time, fakoyade@yahoo.com writes:

Sisters & Bros. -

Hetepu. I have been asked to introduce myself. To keep it brief, I'm doing it in list form:

- * I have been studying ancient Khemet since I was a child. My father had me read Geo. G. M. James' _Solen Legacy_ when I was 8. Life's been different ever since
- * My primary area of focus is the sacred architecture of Nile Valley civilizations. I have been working on a major work for over a decade now entitled: _Ancient Nilotic Architecture: A Synthesis of Science, Religion & Philosophy_. Still a ways to go...more on this if there are inquiries
- * I have taught & lectured on Khemetic & West African history, culture & religion around the US for several years. I used to lead the Khepera Study group in LA, CA
- * I'm originally from Detroit, MI
- * I am an engineer by profession, and a published author is a few different genres
- * I currently live in the East bay of the SF Bay area. Some of you may know me from my years in the LA area. I am also involved in research on a companion work _The Black Woman as the Archetype of Divinity_

that's enough to start...

hetepu

Jamal Ali

=====

"Truth is self-evident when vision is uncompromised."
Jamal Ali

Forward Ever; Backward Never!
Karen-Yaa
[538]2001-09-16 15:46:31[Paul Kekai Manansala]Fwd: Mummy's secrets may help solve crimes]
I'm posting this article from the ABC News science site. Later, I'll follow-up with some interesting information from the site of the study mentioned in the article.

Mummy's secrets may help solve crimes
Tuesday, 11 September 2001

Jeni, who lived in Egypt around 770BC and was about 22 years old when she died, has made an unlikely contribution to forensic science. (Pic: Queensland University of Technology)
Australian researchers have 'unwrapped' the skull of an Egyptian mummy without removing it from the coffin, using a combination of techniques that can now be applied to forensic investigations.

For the first time, the researchers have taken measurements from a 3D model of a skull and used them in a computer program to determine its geographical origin - without ever seeing or handling the body.

The new development arose from a unique collaboration between Richard Wright, Emeritus Professor of Anthropology at the University of Sydney, and medical physicist Dr Stephen Hughes of the Queensland University of Technology.

It opens up possibilities for forensic science, where knowing the geographical origins of a body can help identify the victim. Skull measurements are needed to determine geographical origin, and the 3D modelling technique used on the mummy will make it possible to get these measurements without destroying soft tissues and clothing.

"Contrary to popular belief, the skeletal and cranial differences between people from different continents are not that great," said Professor Wright.

"To identify their origin we need a cleaned-up skull, which means we must remove any clothing and remove the skin. It is quite destructive."

Dr Hughes first came up with the idea of 'virtually unwrapping' mummies more than 10 years ago, when he heard a radio program in England about unwrapping mummies to do research on them.

He pondered whether the clinical work he was doing with CT scans could help with this research without destroying the mummies. CT (Computed Tomography) imaging shows soft tissue as well as bone.

The British Museum was interested, and chose a mummy called Tjenmutengebtui - or Jeni for short - for analysis.

Under the cover of darkness over several nights, Jeni's coffin was removed from her display case, taken to the hospital and scanned before being placed back on display for the next day.

"We couldn't let on that we had a mummy worth millions of pounds in the hospital," explained Dr Hughes.

The result was a series of 115 cross-sectional images, which Dr Hughes brought with him when he came to Australia four years ago. Computer compatibility issues took about a year to resolve, then there was a wait for the super-computer to arrive at the university. Mark Barry of the High Performance Computing Centre at QUT created the 3D images.

This 3D construction was then e-mailed to Professor Wright, pulling him out of retirement. In 1990, Professor Wright developed a computer program called CRANID (Cranial Identification), which contains information about skull measurements of 2,802 people from around the world.

These skull measurements are used to calculate the likelihood of a person belonging to a particular geographical group - but they are usually applied to real skulls.

"We came from a medical and computing background, and Professor Wright is an anthropologist, so we had to try to understand each other's language," said Dr Hughes.

Professor Wright took 27 measurements of the mummy's skull from the computer model, and fed them into the program. He found, not unexpectedly, that there was a higher than 50 per cent probability that Jeni was an Egyptian female.

"The really amazing thing in this project is none of us have seen the bones of Jeni," said Professor Wright. He and Dr Hughes first spoke on the telephone only recently, and neither thought their work would end up being used for these ends.

CRANID has, however, been used in a forensic case before. Police investigating the death of a teenager, whose skeleton was found under the floorboards of a house in Wales, needed to find out her origin to recreate her face for identification.

Professor Wright's program revealed she was European, so the face was reconstructed with fair skin and straight hair. She was identified from the reconstruction.

Danny Kingsley - ABC Science Online
[539]2001-09-16 16:06:59[Paul Kekai Manansala]Forenisc id of Tjenmutengebtui (Jeni)]
Wrt the earlier article on Jeni.

Take a look at a page from the offical site:

http://www.its.qut.edu.au/hpc/gallery/jeni/id_of_jeni.html

A comparison was made with a set of 2802 skulls from around the world. The notable probabilities of the Jeni falling within one of these groups are shown below.

Geographical Group Probability (%)

Egypt 26 - 30 Dynasty Female 52.9
Dogon West Africa Female 24.5
Lachish West Asia Female 16.9
Egypt 26 - 30 Dynasty Male 2.0
Dogon West Africa Male 1.6
Zulu South Africa Female 0.8

Note that while Jeni has the strongest probability of falling within her true group, second on the list is the probability that she is a West African Dogon female. In fact, the probability is significantly higher than that of her being a West Asian female from Palestine (Lachish).

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[540]2001-09-17 00:13:38[Greg Reeder]Re: Forenisc id of Tjenmutengebtui (Jeni)]

Dear Paul,
Very interesting. The Australian scientists approach is compelling. It appears that new insights could be had by comparing the skulls of Egyptian mummies with skulls of peoples near and far to determine who they most resemble. I just bet that the results would be similar to this one.
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: [Paul Kekai Manansala](#)
To: Ta_Seti@yahoogroups.com
Sent: Sunday, September 16, 2001 12:37 PM
Subject: [Ta_Seti] Forenisc id of Tjenmutengebtui (Jeni)

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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

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[541]2001-09-18 10:40:07|Paul Kekai Manansala|Stone Age bone from South Africa gives clues on language/symbol ori|
An abstract from the June 2001 issue of Antiquity.

Title:
An engraved bone fragment from c. 70,000-year-old
Middle Stone Age levels at Blombos Cave, South
Africa: implications for the origin of symbolism and
language

Authors:
Francesco d'Errico, Christopher Henshilwood & Peter Nilssen

Examination of marks on a bone from Blombos Cave reveals that they were
intentionally engraved and there is evidence of bone working techniques
at the site. Engraved designs have also been identified on pieces of
ochre
from Blombos Cave, suggesting such engraving was a symbolic act with
symbolic meaning.

Key-words: Middle Stone Age, symbolism, engraving, cut marks, Blombos
Cave, South Africa

[542]2001-09-18 18:05:54|fakoyade@yahoo.com|Re: Stone Age bone from South Africa gives clues on language/symbol|
Paul -

Hetepu. Respectfully, to my knowledge, the Blombos
Cave is a significantly younger site than say the one
at the Klasies River mouth, in roughly the same
region. Remains from this area date back well over
100,000 years BCE. If you would like references on
work done there, or other anthropological work done in
this time period in Azania, let me know.

Hetepu

Jamal

--- Paul Kekai Manansala <kekai@jps.net> wrote:

> An abstract from the June 2001 issue of Antiquity:
>
> Title:
> An engraved bone fragment from c. 70,000-year-old
> Middle Stone Age levels at Blombos Cave, South
> Africa: implications for the origin of symbolism and
> language
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> Francesco d'Errico, Christopher Henshilwood & Peter
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> at the site. Engraved designs have also been
> identified on pieces of
> ochre
> from Blombos Cave, suggesting such engraving was a
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> symbolic meaning.
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> Key-words: Middle Stone Age, symbolism, engraving,
> cut marks, Blombos
> Cave, South Africa
>

=====

"Truth is self-evident when vision is uncompromised."
Jamal Ali

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[543]2001-09-18 22:03:07|Paul Kekai Manansala|Re: Stone Age bone from South Africa gives clues on language/symbol|
fakoyade@yahoo.com wrote:

>
> Paul -
>
> Hetepu. Respectfully, to my knowledge, the Blombos
> Cave is a significantly younger site than say the one
> at the Klasies River mouth, in roughly the same
> region. Remains from this area date back well over
> 100,000 years BCE. If you would like references on
> work done there, or other anthropological work done in
> this time period in Azania, let me know.
>

Yes, you're right. The Klasies River site is older.
The article seems to suggest that the earliest
symbolic engravings come from Blombos Cave. The
general idea is that language would be very close in
time to the earliest symbolic representations, as words
themselves are symbols.

I know that the oldest anatomically-modern humans
are from the Klasies River site and date back
to the period you mention. Also there are stone
engravings there.

Maybe the authors consider the bone engraving
datings more reliable than the dating of the
stone engraving. Or have bone or similar

engravings also been found at Klasies River?

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

> Hetepu
>
> Jamal
>
> --- Paul Kekai Manansala <kekai@jps.net> wrote:
>> An abstract from the June 2001 issue of Antiquity:
>>
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>> Middle Stone Age levels at Blombos Cave, South
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>> ochre
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>> symbolic act with
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>> Key-words: Middle Stone Age, symbolism, engraving,
>> cut marks, Blombos
>> Cave, South Africa
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>
> =====
> "Truth is self-evident when vision is uncompromised."
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>
>
> _____
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--
Check out <http://AsiaPacificUniverse.com/>
[544]2001-09-19 00:38:48[Mikey Brass]Re: Stone Age bone from South Africa gives clues on language/symbol|
Paul and Jamal,

> Hetepu. Respectfully, to my knowledge, the Blombos
> Cave is a significantly younger site than say the one
> at the Klasies River mouth,

The lowest level at Klasies River dates to c.130kya. Blombos Cave's

lowest layers have been AMS dated to c. 100kya.

- > If you would like references on
- > work done there, or other anthropological work done in
- > this time period in Azania, let me know.

Archaeologists and palaeoanthropologists use the official name of the country, South Africa.

--

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
AE & World Prehistory <http://www.users.directonline.net/~archaeology>
Certified computer technician
ICQ 44563988
[545]2001-09-19 01:08:04[Mikey Brass]Re: Stone Age bone from South Africa gives clues on language/symbol|
Hi Paul,

- > Yes, you're right. The Klasies River site is older.
- > The article seems to suggest that the earliest
- > symbolic engravings come from Blombos Cave.

The earliest engraved artifact from southern Africa is from Blombos, yes.

- > The general idea is that language would be very close in
- > time to the earliest symbolic representations, as words
- > themselves are symbols.

The head of the Blombos Cave project is Chris Henshilwood and Judy Sealy. Judy does not hold the view that symbolic representation and language appeared at roughly the same time.

The Still Bay points are also held to be symbolic and they date to

- >90kya.
- > I know that the oldest anatomically-modern humans
- > are from the Klasies River site and date back
- > to the period you mention.

The oldest Klasies River remain is >100kya.

- > Maybe the authors consider the bone engraving
- > datings more reliable than the dating of the
- > stone engraving.

Over 20 worked bones pieces, ground and polished, were found. The dates are similar.

--

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
AE & World Prehistory <http://www.users.directonline.net/~archaeology>
Certified computer technician
ICQ 44563988
[546]2001-09-20 11:10:34[fakoyade@yahoo.com]Re: Stone Age bone from South Africa gives clues on language/symbol|
Mikey Brass wrote:

- >>Yes, you're right. The Klasies River site is older.

The article seems to suggest that the earliest symbolic engravings come from Blombos Cave.<<

>The earliest engraved artifact from southern Africa is from Blombos, yes.<

>>The general idea is that language would be very close in time to the earliest symbolic representations, as words themselves are symbols.<<

>The head of the Blombos Cave project is Chris Henshilwood and Judy Sealy. Judy does not hold the view that symbolic representation and language appeared at roughly the same time.<

This is a flawed contention regardless of who holds it. Otherwise the phrase "symbolic language" would be an oxymoron. At issue here are some crucial factors regarding the perceptive matrix of those making these investigations and pronouncements. There are several available references in regards to how this invariably taints both the research & the results.

Jamal Ali

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

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[547][2001-09-20 11:37:37][akoyade@yahoo.com][Re: Stone Age bone from South Africa gives clues on language/symbol]
Mikey Brass wrote:

>> Hetepu. Respectfully, to my knowledge, the Blombos Cave is a significantly younger site than say the one

> > at the Klasies River mouth,<<

>The lowest level at Klasies River dates to c.130kya.

Blombos Cave's lowest layers have been AMS dated to c. 100kya.<

>>If you would like references on work done there, or other anthropological work done in this time period in Azania, let me know.<<

>Archaeologists and palaeoanthropologists use the official name of the country, South Africa.<

Michael -

Your assertion is fallacious on several counts.

First, it presumes that the names europeans overwrote on the maps, replacing the indigenous names therefore supersede them. This is false.

Secondly, since archaeologists & paleoanthropologists are investigating events occurring at a point in time before there is any evidence that the phenotype Caucasoid even existed suggests that it is laughable to apply THEIR place-name nomenclature in these discussions.

Thirdly, the use of indigenous place-names is far more helpful in the process of correlating symbolic & text references to place as given in or on the artifacts being studied.

Fourth, there is ample precedent for this. In the studies of the Nile River Valley culture complex, Greek, English, Arabic & Khemetic names are used simultaneously. For instance, there is well-known commonality in reference to the names Deir El-Bahri and the Funerary Temple of Hatshepsut.

So much is lost not just in translation, but in the conversion in translation between linguistic groups that if in fact some semblance of scientific accuracy is the goal, then the provincialism of English as being the language of science must kneel before the pragmatic realities of the search for truth -- as expressed in the words of those being studied.

As a point of reference -- to this and my other response to your email, consider the following:

☞ First, some general problems of conditioned observation merit attention. A student embarking on a course in European architecture brings an established set of cognitive expectations, structured by experience, to his subject: when we are faced with a visual replica, or the reality, of St. Peter's in Rome...or an American log cabin, what we perceive is already partly familiar. The forms and their surface ornamentation recall the classic facade of the local bank...the trite eclecticism of suburban tract housing, a trip to Disneyland, or, even more elementally, the imagery of the mass media, internalized almost from birth. To the study and understanding of European architecture we therefore bring an empathy for the perception of, and movement in, those forms and spaces conditioned by or born of a temperate environment. We are familiar with the codes of behavior that establish our relationship to them. How many of us have internalized the earthen, curvilinear walls of a West African compound into ☞ deep structure ☞? One might argue further that the Renaissance science of perspective drawing (on which the techniques of photography are based) is a function of that historical construct of space peculiar to the Western world. What we observe is pre-conditioned.

...Finally, considering the biases of those who have been trained to observe the physical milieu, how much less sensitive and less accurate must be the data of observers neither trained nor skilled in recording what they observe? Few observers on the African scene, early or late, Western or Islamic, had training in or a natural talent for visual observation or graphic representation. Their sensitivity to the detail of the subject-matter they chose to record and translate for a distant audience varied widely. Field sketches capturing only what had filtered through the observer's senses became fertile soil for the European

engraver^[2]'s interpretations. Even the eye of the camera, the so-called objective recorder of reality, is limited, by its very structure, to recording the biases of the user.^[2]

Labelle Prussin, _Hatumere_, (1986), Introduction

Hatumere : Islamic design in West Africa / Labelle Prussin. Berkeley : University of California Press, c1986. xxiii, 306 p., {12} p. of plates : ill. (some col.) ; 29 cm.

It is often suggested that politics has no role in science, yet this is gebnerally expressed by those whose presumption is that the "normative" of european perspective/perception is the *rule*. This is not now, nor has that ever been the case. It has, however, always been the illusion suffered by those afflicted with this presumption. Sufficiently contagious, this malady spread round the world, but is, thankfully, being rapidly eradicated via inoculations with the truth, the facts, as they are presented, rather than how they are portrayed.

Should you choose to respond to these points, I would suggest that you spend some time first in contemplation & reflection so that your words will be informed tather than reactionary.

peace

Jamal

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

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[548]2001-09-20 11:38:12[fakoyade@yahoo.com]Re: Stone Age bone from South Africa gives clues on language/symbol
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

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So much is lost not just in translation, but in the conversion in translation between linguistic groups that if in fact some semblance of scientific accuracy is the goal, then the provincialism of English as being the language of science must kneel before the pragmatic realities of the search for truth -- as expressed in the words of those being studied.

As a point of reference -- to this and my other response to your email, consider the following:

First, some general problems of conditioned observation merit attention. A student embarking on a course in European architecture brings an established set of cognitive expectations, structured by experience, to his subject: when we are faced with a visual replica, or the reality, of St. Peter^[2]'s in Rome...or an American log cabin, what we perceive is already partly familiar. The forms and their surface ornamentation recall the classic facade of the local bank...the trite eclecticism of suburban tract housing, a trip to Disneyland, or, even more elementally, the imagery of the mass media, internalized almost from birth. To the study and understanding of European architecture we therefore bring an empathy for the perception of, and movement in, those forms and spaces conditioned by or born of a temperate environment. We are familiar with the codes of behavior that establish our relationship to them. How many of us have internalized the earthen, curvilinear walls of a West African compound into deep structure^[3]? One might argue further that the Renaissance science of perspective drawing (on which the techniques of photography are based) is a function of that historical construct of space peculiar to the Western world. What we observe is pre-conditioned.

...Finally, considering the biases of those who have been trained to observe the physical milieu, how much less sensitive and less accurate must be the data of observers neither trained nor skilled in recording what they observe? Few observers on the African scene, early or late, Western or Islamic, had training in or a natural talent for visual observation or

graphic representation. Their sensitivity to the detail of the subject-matter they chose to record and translate for a distant audience varied widely. Field sketches capturing only what had filtered through the observer's senses became fertile soil for the European engraver's interpretations. Even the eye of the camera, the so-called objective recorder of reality, is limited, by its very structure, to recording the biases of the user.

Labelle Prussin, _Hatumere_, (1986), Introduction

Hatumere : Islamic design in West Africa / Labelle Prussin. Berkeley : University of California Press, c1986. xxiii, 306 p., {12} p. of plates : ill. (some col.) ; 29 cm.

It is often suggested that politics has no role in science, yet this is gebnentially expressed by those whose presumption is that the "normative" of european perspective/perception is the *rule*. This is not now, nor has that ever been the case. It has, however, always been the illusion suffered by those afflicted with this presumption. Sufficiently contagious, this malady spread round the world, but is, thankfully, being rapidly eradicated via inoculations with the truth, the facts, as they are presented, rather than how they are portrayed.

Should you choose to respond to these points, I would suggest that you spend some time first in contemplation & reflection so that your words will be informed tather than reactionary.

peace

Jamal

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

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[549]2001-09-20 11:43:05[Paul Kekai Manansala]Fwd: King Cheops worshipped by Egyptians| SAPA/AFP

King Cheops worshipped by Egyptians

Cairo - Japanese archaeologists said on Tuesday they have found evidence that a cult grew up around King Cheops, builder of Egypt's greatest pyramid, and that he was worshipped by ancient Egyptians long after his death.

Sakuji Yoshimura from Japan's Waseda University told AFP his team had found the king's name inscribed inside a chamber built over 1 300 years after the pharaoh's death on a hill in Saqqara south of Cairo.

It was the first discovery of such an inscription, found at the feet of a statue of the lion goddess Sekhmet, although a small statue of King Cheops of an undetermined date has previously been found in Egypt, he said.

The September 1 finding indicates that "this small hill is the centre of the cult of King Khufu (Cheops) and Sekhmet," said Yoshimura, adding that around eight other statues of Sekhmet were found in the chamber.

The Japanese professor, who has worked in Egypt for over 30 years, said he believes the chamber, built as a tomb but used to store precious objects, is linked to the nearby late 19th dynasty tomb of Ramses II's fourth son, prince Khaemweset, who he now believes worshipped King Cheops.

That would date the chamber to around 1200 BC, or more than 1 300 years after King Cheops built the largest of the three Great Pyramids at Giza, north of Saqqara, proving he was worshipped long after his death.

Yoshimura said in an interview with AFP he now believes Cheops was worshipped "continually" throughout the pharaonic era, over a period of around 3 000 years.

In addition to the Sekhmet statues, around a dozen other "beautiful objects" were found in the storage chamber, including a bluish mud statue of a figure covering its ears with its hands, the project director said.

Yoshimura is also involved in a stalled project to extract DNA samples from the mummy of boy king Tutankhamun with the aim of determining if he was the son of the so-called heretic, monotheistic pharaoh Akhenaton.

Egypt reversed a decision to allow the experiment to go ahead just six hours after the project got under way, without giving any explanation, Yoshimura said. - Sapa/AFP
[550]2001-09-20 11:57:21[Paul Kekai Manansala]Early symbolism and the Border Cave, Ishango bones|
It would be interesting to see if one could link the early bone engravings with the mathematical etchings on the Border Cave Bone (~35,000 BCE) and later the Ishango Bone (8,000 to 20,000 BCE).

If the earliest anatomically-modern humans indeed originated in South Africa, we could show a pattern of migration to the Great Lakes region and then northward to the Nile Valley.

The fact that many Mesolithic North Africans have been described as "Khoisanoid" could be seen as supportive. Also, the Ishango bone showed evidence of a decimal system, prime numbers, duplication and the factorial system that characterized Egyptian mathematics.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[551]2001-09-20 14:23:35[Mikey Brass]Re: Stone Age bone from South Africa gives clues on language/symbol

>>Archaeologists and palaeoanthropologists use the
>>
> official name of the country, South Africa.<
>
> Michael -
>
> Your assertion is fallacious on several counts.
>
> First, it presumes that the names europeans overwrote
> on the maps, replacing the indigenous names therefore
> supersede them. This is false.

Huh???? Blacks never knew South Africa as one country, no indigenous population did until SA was unified by whites (by whatever dispicable

means). Azania is an alternative black name for SA which, to the best of my knowledge, arose during the anti-apartheid struggle. Furthermore, both white and black archaeologists, born and bred in South Africa, do NOT use the term "Azania" in either their archaeological teachings or in the literature.

By all means use the term "Azania" if you so wish, but be aware it is not a term recognised in South African archaeological circles.

Mike.
[552]2001-09-20 14:26:12[Paul Kekai Manansala]Re: Early symbolism and the Border Cave, Ishango bones
Pasted below is an abstract presented during the Fifth Pan-African Conference of Mathematicians during Nov. 2000.

Notice that it affirms the links between the Ishango bone and Egyptian and West African mathematics.

However, it rejects the "math game" and "lunar calendar" explanations and suggests instead the use of base 12.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

AMUCHMA Newsletter 24
http://www.math.buffalo.edu/mad/AMU/amu_chma_24.html

QUOTE
* Dirk Huylebrouck (Belgium) and Vladimir Pletser (European Space Agency) were unable to come to South Africa to present their paper "Research and Promotion: about the first mathematical artifact: The Ishango bone". The authors' abstract of the paper:

"In 1950, the Belgian Prof. J. de Heinzelin discovered a bone at Ishango, a village at the sources of the Nile, on the border of Congo and Uganda. The 20000 years old artifact has patterned notches, making it the first tool showing logic reasoning. In the present communication, four demonstrations of the mathematical skills in pre-colonial Africa will be given as additional circumstantial evidence for its mathematical properties.

Furthermore, the Ishango bone is still a research object, because other dating methods are applied on it and because new interpretations are proposed for it, like Pletser's "slide rule"-reading.

It rejects former "arithmetic game" and "calendar" explanations, but confirms de Heinzelin's archaeological evidence about relationships between Egypt, West Africa and Ishango. It points towards the use of the base 12, which anthropologist Thomas had studied in West Africa some 80 years ago. It shows that the Ishango artifact is the missing link Thomas was looking for. The fact that the dawn of mathematics originated in Africa is not always well known. The authors aim to make it better known, through an extraordinary link between Africa and the space adventure. Indeed, a scene from the movie "2001: A Space Odyssey" offers a very strong image that facilitates the communication with the largest audience. It is about a human ancestor who throws a bone in the air that turns into a space ship. The sequence can be considered as a metaphor to illustrate the progress of mankind, from apparently very simple discoveries up to the technology of the space age. If the African

artifact would continue its Kubrick-like voyage, weightlessly floating in space, it would stand for the contributions made by different civilisations to the development of mathematics and physics, and thus to the conquest of space. A satellite conference about science, with schools in Africa, would focus the attention on mathematics in Africa, and this would certainly be successful, as the authors could experience in 1993, when they assisted in the organization of a scientific event by the University of Burundi."

QUOTE

--

[553]2001-09-20 15:01:53|Philip Gould|Re: Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|

--- In Ta_Seti@y..., "Manu Ampim" wrote:

> I have read some of the recent discussion and debate concerning my work on the outrageous Ra-Hotep and Nofret forgeries.

> In an upcoming message I will make some points to clarify this issue, post a few clear photographs, and respond to

> Greg Reeder's irresponsible statements and lack of scholarship.

>

> The "Vanishing Evidence of Classical African Civilizations" is a

comprehensive theme that I cover in my forthcoming book on

> Modern Fraud: The Forged Ancient Egypt Statues of Ra-Hotep and

Nofret.

>

>

> Advancing the work,

>

> Prof. Manu Ampim

>

Greg Reader's irresponsible scholarship. I think you need to take a look in the mirror old chap. Forged statues of Rahotep and Nofret, whatever next... Albert Einstein was black with a mask perhaps???

[554]2001-09-20 15:06:10|fakoyade@yahoo.com|Re: The use of indigenous names|

Mikey Brass wrote:

>>>Archaeologists and palaeoanthropologists use the official name of the country, South Africa.<<<

>>Your assertion is fallacious on several counts.

>>First, it presumes that the names europeans overwrote on the maps, replacing the indigenous names therefore supersede them. This is false.<<

>Huh???? Blacks never knew South Africa as one country, no indigenious population did until SA was unified by whites (by whatever dispicable means). Azania is an alternative black name for SA which, to the best of my knowledge, arose during the anti-apartheid struggle. Furthermore, both white and black archaeologists, born and bred in South Africa, do NOT use the term "Azania" in either their archaeological teachings or in the literature.<

A. I am not surprised you consider the quotes and other points "irrelevant stuff".

B. The reason I included the quote was specifically intended to address your reference of "both white and black archaeologists, born and bred in South Africa", and the impact that a european 'classical' education can have on human perception[s].

C. Feel free to take issue with my use of the term "Azania", based upon your admitted 'limited knowledge' of its origin & intent. This same dialogue/diatribе occurred when Afrikanist scholars began to assert themselves in what was once the "whites only" club of Egyptology. The point remains that soon, at some point, names like the Klasies river, will be returned to their indigenous names. This was the point I was making with the use of "Azania" -- as an umbrella reference to this present and ongoing process.

>By all means use the term "Azania" if you so wish,

but be aware it is not a term recognised in South African archaeological circles.<

Many things "not recognized" in South Africa are clearly recognized and understood throughout much of the rest of the world. This is not new.

peace

Jamal

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

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[555]2001-09-20 15:21:00[Mikey Brass]Re: The use of indigenous names]

> >Huh???? Blacks never knew South Africa as one
> country, no indigenous population did until SA was
> unified by whites (by whatever dispicable means).
> Azania is an alternative black name for SA which, to
> the best of my knowledge, arose during the
> anti-apartheid struggle. Furthermore, both white and
> black archaeologists, born and bred in South Africa,
> do NOT use the term "Azania" in either their
> archaeological teachings or in the literature.<
>
> A. I am not surprised you consider the quotes and
> other points "irrelevant stuff".

Nor am I, since they didn't answer the question that both black and white archaeologists use the term "South Africa" in the scientific literature And if you're accusing blacks of losing their traditional names of places, you obviously know less about South African culture than you do about its archaeology

> B. The reason I included the quote was specifically
> intended to address your reference of "both white and
> black archaeologists, born and bred in South Africa",
> and the impact that a european 'classical' education
> can have on human perception[s].

So what. "Blacks never knew South Africa as one country, no indigenous population did until SA was unified by whites (by whatever dispicable means). Azania is an alternative black name for SA which, to the best of my knowledge, arose during the anti-apartheid struggle."

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
AE & World Prehistory <http://www.users.directonline.net/~archaeology>
Certified computer technician
ICQ 44563988
[556]2001-09-20 15:21:14[Mikey Brass]Re: Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|
Hey Philip,

> Greg Reader's irresponsibe scholarship. I think you need to take a
> look in the mirror old chap. Forged statues of Rahotep and Nofret,
> whatever next... Albert Einstein was black with a mask perhaps???

You were right - this group is a load of fun, especially when I've got a guy presuming to know by which name blacks called South Africa before colonialisation. ROFLMAO! It's more funny when you consider blacks hadn't colonialised the whole of SA - indeed, they weren't aware of any modern 20th century country, let alone where the southern-most tip of Africa was (simply because they weren't settled that far south). Plus failing to take into consideration the Khoisan and that the term Azania is a modern terminology. Man, these ramblings are hysterical !

Cheers,
Mike.
[557]2001-09-20 15:34:21[John Wall]Re: Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|
--- Philip Gould <z@megadodopublishing.com> wrote:

> --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > I have read some of the recent discussion and debate concerning my
> work on the outrageous Ra-Hotep and Nofret forgeries.
> > In an upcoming message I will make some points to clarify this
> issue, post a few clear photographs, and respond to
> > Greg Reeder's irresponsible statements and lack of scholarship.
> >
> > The "Vanishing Evidence of Classical African Civilizations" is a
> comprehensive theme that I cover in my forthcoming book on
> > Modern Fraud: The Forged Ancient Egypt Statues of Ra-Hotep and Nofret.
> >
> >
> > Advancing the work,
> >
> > Prof. Manu Ampim
> >
> > Greg Reader's irresponsibe scholarship. I think you need to take a
> > look in the mirror old chap. Forged statues of Rahotep and Nofret,
> > whatever next... Albert Einstein was black with a mask perhaps???

I'm ahead of you here Philip !

Anybody with an iota of common sense knows that Greg's as good as they come !

All the best,

John

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>

[558]2001-09-20 23:36:39|Shanika Stevenson|Re: Modern Fraud and the Forgery of the Ra-Hotep and Nofret Statues|
This is absolutely ABSURD, yet very interesting. Here you have Greg Reeder a so called "scholar" with no scholarship abilities. Those of you who say he is a responsible scholar I have a few questions for you.

Number one :
"When is the last time you have been to one of Reeder's presentations?"
I am a student in the field of Kemetology, therefore making me a great evaluator of information presented. I'll never forget the disappointing presentation I went to on February 25th, 2001 at U.C. Berkeley, where Greg Reeder presented so called "evidence" that reflected the Tomb of Niankhkhnum and Khnumhotep had same sex desires. This presentation seemed to be well thought out, yet Reeder decided to leave out categories of evidence. Reeder mentioned that because one of the men was smelling a lotus he must have played the feminine role in the relationship. Yet, it is a fact that both men and women of ancient Kemet used the lotus as a narcotic and this fact is demonstrated in numerous art works. Reeder's interpretation is not justified because he does not consider this body of evidence. His evidence is based on pure SPECULATION. In fact he did not even bother to transliterate and translate the MDW NTR inscriptions on the walls of the tomb. The translation of tomb inscriptions is fundamental to any serious study of a tomb, any CREDIBLE SCHOLAR would know this! Which Greg Reeder is NOT!

Number two:
"Why didn't Greg Reeder offer a complete translation of the tomb inscriptions since he has been studying this tomb since 1993, nearly a decade ago! What are his motives?"

Number three:
"Those of you who seem to enjoy Reeder's work, are you also gay activists? Is this the reason for your blind support of this madness? Or is it because you are also white?"

My understanding of Greg Reeder is that he is an AMATEUR in the field of research, who does not have any credentials or credibility to critique the PRIMARY RESEARCH of Professor Manu Ampim. Reeder is an average man who wants to promote his personal agenda, gay issues. Reference his website which currently advocates releasing "52 gay Egyptians" from prison (website: http://www.Egyptology.com/niankhkhnum_khnumhotep/floorplan.html). I don't have any problem with Reeder promoting his gay agenda, but why not promote his agenda within the Greek history, which is full of gay relations. For example read the book, Before Sexuality (1990), ed. by David Halperin et al. I suggest he keeps his personal agenda far away from the great history of Ancient Kemet, the divine history of Black people!!

HOTEP!!!

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[559]2001-09-21 01:08:56|John Wall|Re: Modern Fraud and the Forgery of the Ra-Hotep and Nofret Statues|
When you can't deal with the facts and evidence attack the messenger....

--- Shanika Stevenson <lady94619@yahoo.com> wrote:

- > This is absolutely ABSURD, yet very interesting. Here you have Greg Reeder a so
- > called "scholar" with no scholarship abilities. Those of you who say he is a
- > responsible scholar I have a few questions for you.
- >
- > Number one :
> "When is the last time you have been to one of Reeder's presentations?"
> I am a student in the field of Kemetology, therefore making me a great evaluator of
- > information presented. I'll never forget the disappointing presentation I went to on
- > February 25th, 2001 at U.C. Berkeley, where Greg Reeder presented so called
- > "evidence" that reflected the Tomb of Niankhkhnum and Khnumhotep had same sex
- > desires. This presentation seemed to be well thought out, yet Reeder decided to leave
- > out categories of evidence. Reeder mentioned that because one of the men was smelling
- > a lotus he must have played the feminine role in the relationship. Yet, it is a fact
- > that both men and women of ancient Kemet used the lotus as a narcotic and this fact
- > is demonstrated in numerous art works. Reeder's interpretation is not justified
- > because he does not consider this body of evidence. His evidence is based on pure
- > SPECULATION. In fact he did not even bother to transliterate and translate the MDW
- > NTR inscriptions on the walls of the tomb. The translation of tomb inscriptions is
- > fundamental to any serious study of a tomb, any CREDIBLE SCHOLAR would know this!
- > Which Greg Reeder is NOT!
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- > Number two:
> "Why didn't Greg Reeder offer a complete translation of the tomb inscriptions since
- > he has been studying this tomb since 1993, nearly a decade ago! What are his
- > motives?"
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- > Number three:
> "Those of you who seem to enjoy Reeder's work, are you also gay activists? Is this
- > the reason for your blind support of this madness? Or is it because you are also
- > white?"
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- > My understanding of Greg Reeder is that he is an AMATEUR in the field of research,
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- > agenda, gay issues. Reference his website which currently advocates releasing "52 gay
- > Egyptians" from prison (website:

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> the Greek history, which is full of gay relations. For example read the book, Before
> Sexuality (1990), ed. by David Halperin et al. I suggest he keeps his personal agenda
> far away from the great history of Ancient Kemet, the divine history of Black
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>
>
> HOTEPI!!!
>
>
> -----
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[560]2001-09-21 01:26:23[Mikey Brass]Re: Modern Fraud and the Forgery of the Ra-Hotep and Nofret Statues]

--- Shanika Stevenson <lady94619@yahoo.com> wrote:

> Here you have Greg
> Reeder a so called "scholar" with no scholarship abilities.

Ok lets see your basis for this insightful remark.

> Number one :
> "When is the last time you have been to one of Reeder's
> presentations?"

I've been on the internet and Net mailing lists since January 1996, and
have known of Greg since around the end of 1997/start of 1997. It's
quite funny that I never hear qualified Egyptologists and prehistoric
archaeologists interested in ancient Egypt say these things.

And I suppose Dr Dennis Forbes doesn't wants himself and KMT to be
associated with a "non-scholar" who doesn't know Egypt; or all the
Egyptologists who contribute don't want to be associated with a
magazine which Greg is involved with

> I am a student in the field of Kemetology,

Amateur student or university? If so, which year and what institution?

> Number two:
> "Why didn't Greg Reeder offer a complete translation of the tomb
> inscriptions since he has been studying this tomb since 1993, nearly
> a decade ago! What are his motives?"

Why should he have deciphered an entire tomb of inscriptions during the
course of one presentation. Anyone who knows academic presentations
knows that this is not always a viable option.

> Number three:
> "Those of you who seem to enjoy Reeder's work, are you also gay
> activists?"

Wow, wait a minute. You are against somebody's scholarship simply
because the guy doesn't think gays should be discriminated against!?!
Good grief, that's pathetic.

- > My understanding of Greg Reeder is that he is an AMATEUR in the field
- > of research, who does not have any credentials or credibility to
- > critique the PRIMARY RESEARCH of Professor Manu Ampim.

Greg isn't an archaeologist, but using that same line of argument I could argue the Professor isn't an Egyptologist and therefore has no business messing about with Egyptian research. Do you begin to see how ridiculous your position is? Good.

- > Reeder is an
- > average man who wants to promote his personal agenda, gay issues.
- > Reference his website which currently advocates releasing "52 gay Egyptians" from prison (website:
- > http://www.Egyptology.com/niankhkhnunm_khnunhotep/floorplan.html).

Greg's views on gays has sweet **** all to do with scholarship and it's sick you try and make a connection - it's a reflection upon yourself, not Greg.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Certified computer technician ICQ 44563988

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

|561|2001-09-21 05:53:06|Sptpy@aol.com|New Egyptian museum to be built near the pyramids at Giza|
New Egyptian museum to be built near the pyramids at Giza:

<http://www.ahram.org.eg/weekly/2001/552/tr1.htm>

|562|2001-09-21 08:17:49|ahuguley@ix.netcom.com|Re: The use of indigenous names|

As people familiar with me know, I am all for the use of indigenous references over foreign imposed references whenever possible which is why I don't use the term "Azania" as it is a name of Arab/Hellenistic origin from around 200 BCE (give or take a century; I'll have to check to be sure). Perhaps a name from the Jutwasi would be a most appropriate reference although I doubt that the majority of those who use "Azania" will want to make such a change.

Djehuti Sundaka

--- In Ta_Seti@y..., wrote:

- > Mikey Brass wrote:
- > >>>Archaeologists and palaeoanthropologists use the
- > official name of the country, South Africa.<<<
- >
- > >>Your assertion is fallacious on several counts.
- >
- > >>First, it presumes that the names europeans
- > overwrote on the maps, replacing the indigenous names
- > therefore supersede them. This is false.<<
- >
- > >Huh???? Blacks never knew South Africa as one
- > country, no indigenous population did until SA was
- > unified by whites (by whatever dispicable means).
- > Azania is an alternative black name for SA which, to
- > the best of my knowledge, arose during the
- > anti-apartheid struggle. Furthermore, both white and
- > black archaeologists, born and bred in South Africa,
- > do NOT use the term "Azania" in either their

> archaeological teachings or in the literature.<
 >
 > A. I am not surprised you consider the quotes and
 > other points "irrelevant stuff".
 >
 > B. The reason I included the quote was specifically
 > intended to address your reference of "both white and
 > black archaeologists, born and bred in South Africa",
 > and the impact that a european 'classical' education
 > can have on human perception[s].
 >
 > C. Feel free to take issue with my use of the term
 > "Azania", based upon your admitted 'limited knowledge'
 > of its origin & intent. This same dialogue/diatribes
 > occurred when Afrikanist scholars began to assert
 > themselves in what was once the "whites only" club of
 > Egyptology. The point remains that soon, at some
 > point, names like the Klasies river, will be returned
 > to their indigenous names. This was the point I was
 > making with the use of "Azania" -- as an umbrella
 > reference to this present and ongoing process.
 >
 >>By all means use the term "Azania" if you so wish,
 > but be aware it is not a term recognised in South
 > African
 > archaeological circles.<
 >
 > Many things "not recognized" in South Africa are
 > clearly recognized and understood throughout much of
 > the rest of the world. This is not new.
 >
 > peace
 >
 > Jamal
 >
 > =====
 > "Truth is self-evident when vision is uncompromised."
 > Jamal Ali
 >
 >
 > _____
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[563]2001-09-21 08:33:53[reeder@sirius.com]Re: Modern Fraud and the Forgery of the Ra-Hotep and Nofret Statues|

I am surprised at this level of hostility especially since I believe we have met face to face. If you are who I remember, you came into my presentation at UC Berkeley with a friend more than halfway through my presentation missing the entire groundwork I laid out. At the end your friend asked some very polite questions and a civilized discussion was held between the three of us while heading out the door. I am sorry to learn you did not enjoy my presentation.

Since you missed so much of my presentation may I suggest you read my article "Same-Sex Desire, Conjugal Constructs, and the tomb of Niankhkhnum and Khnumhotep" in the journal World Archaeology Vol. 32(2): 193-208, Oct. 2000.

You wrote:

"This presentation seemed to be well thought out, yet Reeder decided to leave out categories of evidence. Reeder mentioned that because one of the men was smelling a lotus he must have played the feminine role in the relationship."

I did not say that. I did say that during the 5th Dynasty portrayals of men smelling a lotus are very rare. In this tomb only the women and Khnumhotep are shown smelling a lotus. Niankhkhnum is not shown smelling a lotus. Those are facts (

yes open to interpretation) not speculation.

Contrary to what you may think I been over every inscription in the tomb. My presentation was not about translating for my audience every inscription. I was discussing the iconography of the pairing of the two men throughout their tomb and how that compares to the pairing of men and women in other tombs.

If you are interested the entire tomb is published in Das Grab des Nianchchnum und Chnumhotep. Moussa and Altenmüller 1977. This is a wonderful presentation with clear photographs and line drawings as well as translations of all the inscriptions in the tomb. A wealth of information at your university library.

I have no apologies about posting on my web site a human rights alert for the despicable trial of 52 Gay men in Cairo. I just read the other day about a 15 year old boy being the first to be convicted. He was sentenced to 6 years in prison for debauchery! If that makes me an activist so be it. There are many who disagree with my writings and many who agree. I can only hope that they are evaluated by the evidence and not by some mistaken perception.

Greg Reeder

--- In Ta_Seti@y..., Shanika Stevenson wrote:

> This is absolutely ABSURD, yet very interesting. Here you have Greg Reeder a so called "scholar" with no scholarship abilities. Those of you who say he is a responsible scholar I have a few questions for you.

>

> Number one :

> "When is the last time you have been to one of Reeder's presentations?"

> I am a student in the field of Kemetology, therefore making me a great evaluator of information presented. I'll never forget the disappointing presentation I went to on February 25th, 2001 at U.C. Berkeley, where Greg Reeder presented so called "evidence" that reflected the Tomb of Niankhkhnum and Khnumhotep had same sex desires. This presentation seemed to be well thought out, yet Reeder decided to leave out categories of evidence. Reeder mentioned that because one of the men was smelling a lotus he must have played the feminine role in the relationship. Yet, it is a fact that both men and women of ancient Kemet used the lotus as a narcotic and this fact is demonstrated in numerous art works. Reeder's interpretation is not justified because he does not consider this body of evidence. His evidence is based on pure SPECULATION. In fact he did not even bother to transliterate and translate the MDW NTR inscriptions on the walls of the tomb. The translation of tomb inscriptions is fundamental to any serious study of a tomb, any CREDIBLE SCHOLAR would know this! Which Greg Reeder is NOT!

>

> Number two:

> "Why didn't Greg Reeder offer a complete translation of the tomb inscriptions since he has been studying this tomb since 1993, nearly a decade ago! What are his motives?"

>

> Number three:

> "Those of you who seem to enjoy Reeder's work, are you also gay activists? Is this the reason for your blind support of this madness? Or is it because you are also white?"

>

> My understanding of Greg Reeder is that he is an AMATEUR in the field of research, who does not have any credentials or credibility to critique the PRIMARY RESEARCH of Professor

Manu Ampim. Reeder is an average man who wants to promote his personal agenda, gay issues. Reference his website which currently advocates releasing "52 gay Egyptians" from prison (website: http://www.Egyptology.com/niankhkhnum_khnumhotep/floorplan.html). I don't have any problem with Reeder promoting his gay agenda, but why not promote his agenda within the Greek history, which is full of gay relations. For example read the book, Before Sexuality (1990), ed. by David Halperin et al. I suggest he keeps his personal agenda far away from the great history of Ancient Kemet, the divine history of Black people!!

>
>
> HOTEPI!!!
>
>
> -----
> Terrorist Attacks on U.S. - How can you help?
> Donate cash, emergency relief information inYahoo! News.

| 564|2001-09-21 08:54:12|Mikey Brass|Re: Modern Fraud and the Forgery of the Ra-Hotep and Nofret Statues|
A very dignified reply, Greg.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Certified computer technician ICQ 44563988

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 565|2001-09-21 10:12:40|Mikey Brass|Re: The use of indigenous names|
Hi Djehuti,

> As people familiar with me know, I am all for the use of indigenous
> references over foriegn imposed references whenever possible which

is

> why I don't use the term "Azania" as it is a name of

Arab/Hellenistic

> origin from around 200 BCE (give or take a century; I'll have to
> check to be sure).

All I know is that it began to be widely used by blacks in SA during
the anti-Apartheid struggle and then only with a certain sect of
freedom fighters.

> Perhaps a name from the Jutwasi

Ju/hoansi, and they are in Namibia :-)

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
AE & World Prehistory <http://www.users.directonline.net/~archaeology>
Certified computer technician
ICQ 44563988
| 566|2001-09-21 10:22:25|Paul Kekai Manansala|Re: The use of indigenous names|
huguley@ix.netcom.com wrote:

>
> As people familiar with me know, I am all for the use of indigenous
> references over foreign imposed references whenever possible which is
> why I don't use the term "Azania" as it is a name of Arab/Hellenistic
> origin from around 200 BCE (give or take a century; I'll have to
> check to be sure). Perhaps a name from the Jutwasi would be a most
> appropriate reference although I doubt that the majority of those who
> use "Azania" will want to make such a change.
>
> Djehuti Sundaka
>

Interesting point. I notice that "Azania" appears to be used in
reference to East Africa by some archaeologists as in the pub.:

_Azania: the journal of the British Institute of History and
Archaeology in East Africa_.

Regards,

Paul Kekai Manansala

<http://www.jps.net/kabalen/afro.htm>

[567]2001-09-21 11:10:09|Philip Gould|Re: Modern Fraud and the Forgery of the Ra-Hotep & Nofret Statues|

--- In Ta_Seti@y..., John Wall wrote:

> --- Philip Gould <z@megadodopublishing.com> wrote:
> > --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > > I have read some of the recent discussion and debate concerning

my

> > work on the outrageous Ra-Hotep and Nofret forgeries.
> > > In an upcoming message I will make some points to clarify this
> > issue, post a few clear photographs, and respond to
> > > Greg Reeder's irresponsible statements and lack of scholarship.
> > >
> > > The "Vanishing Evidence of Classical African Civilizations" is

a

> > comprehensive theme that I cover in my forthcoming book on
> > > Modern Fraud: The Forged Ancient Egypt Statues of Ra-Hotep and

Nofret.

> > >
> > >
> > > Advancing the work,
> > >
> > > Prof. Manu Ampim
> > >
> > > Greg Reader's irresponsibe scholarship. I think you need to take

a

> > look in the mirror old chap. Forged statues of Rahotep and

Nofret,

> > whatever next... Albert Einstein was black with a mask perhaps???
>
> I'm ahead of you here Philip !
>
> Anybody with an iota of common sense knows that Greg's as good as

they come !

>
> All the best,
>
> John
>

Hi John,

Exactly!!!
[568]2001-09-21 11:12:21[Philip Gould]Re: Modern Fraud and the Forgery of the Ra-Hotep and Nofret Statues|
--- In Ta_Seti@y..., Shanika Stevenson wrote:

- >
- > Number three:
- > "Those of you who seem to enjoy Reeder's work, are you also gay

activists? Is this the reason for your blind support of this madness?
Or is it because you are also white?"

- >
- > My understanding of Greg Reeder is that he is an AMATEUR in the

field of research, who does not have any credentials or credibility to critique the PRIMARY RESEARCH of Professor Manu Ampim. Reeder is an average man who wants to promote his personal agenda, gay issues. Reference his website which currently advocates releasing "52 gay Egyptians" from prison (website: http://www.Egyptology.com/niankhkhnun_khnunhotep/floorplan.html). I don't have any problem with Reeder promoting his gay agenda, but why not promote his agenda within the Greek history, which is full of gay relations. For example read the book, Before Sexuality (1990), ed. by David Halperin et al. I suggest he keeps his personal agenda far away from the great history of Ancient Kemet, the divine history of Black people!!



- >









You must be really proud of your ignorance, because you show it off a lot!!!
[569]2001-09-21 13:24:27[Paul Kekai Manansala]Duplication: Ishango, Kmt and modern Africa|
The following section is from an interesting net document on African mathematics.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

From: http://www.rpi.edu/~eglash/eglash.dir/hit.dir/afch7_dir/afch7.htm

Doubling series in Africa

In some accounts authors have stated that Africans use a ² primitive ² number system in which they count by multiples of two. It is true that many cases of African arithmetic are based on multiples of two, but as we will see, base two systems are not crude artifacts from a forgotten past. They have surprising mathematical significance, not only in relation to African fractals, but to the western history of mathematics and computing as well.

The presence of doubling as a cultural theme occurs in many different African societies, and in many different social domains, connecting the sacredness of twins, spirit doubles, and double vision with material objects, like the blacksmith's twin bellows and the double iron hoe given in bridewealth (figure 7.3). Figure 7.4a shows the Ishango bone, which is dated around 8,000 years old and appears to show a doubling sequence. Doubling is fundamental to many of the counting systems of Africa in modern times as well. It is common, for example, to have the word for an even number 2N mean "N plus N" (e.g. the number 8 in the Shambaa language of Tanzania is ⁴ne na ne, ⁴ literally ⁴four and four, ⁴) A similar doubling takes place for the precisely articulated system of number hand gestures (figure 7.4b); for example ⁴four ⁴ represented by two groups of two fingers, and ⁸eight ⁸ by two groups of four. Petitto (1982) found that doubling was used in multiplication and division

techniques in west Africa (figure 7.4c).Gillings (1972) details the persistent use of powers of two in ancient Egyptian mathematics as well, andZaslavsky(1973) shows archaeological evidence suggesting that ancient Egypt's use of base-two calculations derived from the use of base-two in sub-Saharan Africa.

Doubling practices were also used by African descendants in the Americas. Benjamin Banneker, for example, made unusual use of doubling in his calculations, which may have derived from the teachings of his African father and grandfather (Eglash 1997c). Gates (1988) examined the cultural significance of doubling in west African religions such as vodun, and its transfer to "voodoo" in the Americas. In the religion of Shango, for example, the vodun god of thunder and lightning is represented by a double-bladed axe (figure 7.5a), used by Shango devotees in the new world as well (Thompson 1983). Figure 7.5b shows the use of a doubling sequence in the structure of a Shango temple, and in religious ceremonies (ritual choreography aligning two priests, four children, eight legs). A curator at the Musée Ethnographique in Porto Novo, Benin who specialized in Shango explained to me that these doubling structures were used because the god of lightning required a portrait of the forked structure of a lightning bolt. The model is particularly interesting in that the lengths of each iteration are shortened, so that one could have infinite doublings in a finite space-- a true fractal. The self-similar structure of lightning has been a favorite example for fractal geometry texts (cf. Mandelbrot 1977). The doubling sequence used to model the fractal structure of lightning in Shango would not give an accurate value for the empirical fractal dimension -- real lightning tends to branch much more than doubling allows for -- but it's enough to know that the vodun representation offers a testable quantitative model.

The most mathematically significant aspect of doubling in African religion occurs in the divination (fortune-telling) techniques of vodun and its religious relatives (Eglash 1997b). The famous Ifa divination system (figure 7.6) is based on tossing pairs of flat shells or seeds split in two. Each lands open-side or closed-side (like "heads or tails" in a coin toss). They are connected by a doubled chain to make four pairs.Each group of four pairs gives one of the 16 divination symbols, which tell the future of the diviner's client. The Ifa system is what a mathematician would call "stochastic," that is, it operates by pure chance.But a closely related divination system, Cedena, has a non-stochastic element -- it is closer to what mathematicians call "deterministic chaos."

My introduction to Cedena, or sand divination, took place in Dakar, Senegal, where the local Islamic culture credits the Bamana (also known as "Bambara") with a potent pagan mysticism. Almost all diviners had some kind of physical deformity -- "the price paid for their power."One diviner seemed quite willing to teach me about the system, suggesting that it "would be just like school."The first few sessions went smoothly, with the diviner showing me a symbolic code in which each symbol, represented by a set of four vertical dashed lines drawn in the sand, stood for some archetypical concept (travel, desire, health, etc.) with which he assembled narratives about the future.But when I finally asked how he derived the symbols -- in particular the meaning of some patterns drawn prior to the symbol writing -- they all laughed at me and shook their heads."That's the secret!"My offers of increasingly high payments were met with disinterest.Finally, I tried to explain the social significance of cross-cultural mathematics.I happened to have a copy of Linda Garcia's Fractal Explorer with me, and began by showing a graph of the Cantor set, explaining its recursive construction.The head diviner, with an expression of excitement, suddenly stopped me, snapped the book shut and said "show him what he wants!"

As it turns out, the recursive construction of the Cantor set was just

the right thing to show, because the Bamana divination is also based on recursion (figure 7.7). The divination begins with four horizontal dashed lines, drawn rapidly, so that there is some random variation in the number of dashes in each. The dashes are then connected in pairs, such that each of the four lines are left with either one single dash (in the case of an odd number) or no dashes (all pairs, the case of an even number). The narrative symbol is then constructed as a column of four vertical marks, with double vertical lines representing an even number of dashes and single lines representing an odd number of dashes. At this point the system is similar to the famous Ifa divination: there are two possible marks in four positions, so 16 possible symbols. Unlike Ifa, however, the random symbol production is repeated four times rather than two. The difference is quite significant. Each of the Ifa symbol pairs are interpreted as one of 256 possible Odu, or verses. The Ifa diviner must memorize the Odu; hence four symbols would be too cumbersome (65,536 possible verses). But the Bamana divination does not require any verse memorization; as we will see, its use of recursion allows for verse self-assembly.

As in the additive sequences we examined, the divination code is generated by an iterative loop in which the output of the operation is used as the input for the next stage. In this case the operation is addition modulo 2 ("mod 2" for short), which simply gives the remainder after division by two. This is the same even/odd distinction used in the parity bit operation which checks for errors on contemporary computer systems. There is nothing particularly complex about mod 2; in fact I was quite disappointed at first because its reapplication destroyed the potential for a binary placeholder representation in the Bamana divination. Rather than interpret each position in the column as having some meaning (as would our binary number 1011, which means one 1, one 2, zero 4s, and one 8), the diviners reapplied mod 2 to each row of the first two symbols, and each row of the last two symbols. The results were then assembled into two new symbols, and mod 2 was applied again to generate a third symbol. Another four symbols were created by reading the rows of the original four as columns, and mod 2 was again recursively applied to generate another three symbols.

The use of an iterative loop, passing outputs of an operation back as inputs for the next stage, was a shock to me; I was at least as taken aback by the sand symbols as the diviners had been by the Cantor set. It would be naïve to claim that this was somehow a leap outside of our cultural barriers and power differences -- in fact that's just the sort of pretension that the last two decades of reflexive anthropology has been dedicated against -- but it would also be ethnocentric to rule out those aspects that would be attributed to mathematical collaboration elsewhere in the world: the mutual delight of two recursion fanatics discovering each other. And the appearance of the symbols laid out in two groups of seven -- the Rosicrucian's mystic number -- added some numerological icing on the cake.

The following day I found that the presentation had not been complete. There were an additional two symbols that were left out; these were also generated by mod 2 recursion using the two bottom symbols to create a 15th, and using that last symbol with the first symbol to create a 16th (bringing the total depth of recursion to five iterations). The 15th symbol is called "this world," and the 16th is "the next world," so there was good reason to separate them from the others. The final part of the system -- creating a narrative from the symbols -- was still unclear, but I was assured that it could be learned if I carefully followed their instructions. I was to give seven coins to seven lepers, place a kola nut on a pile of sand next to my bed at night, and in the morning bring a white cock, which would have to be sacrificed to compensate for the harmful energy released in the telling of the secret. I followed all the instructions, and the next morning bought a large white cock at the market. They held the chicken over the divination sand, and I was told to eat the bitter kola nut as they

marked divination symbols on its feet with an ink pen. A little sand was thrown in its mouth, and then I was told to hold it down as prayers were chanted. There was no action on the part of the diviner; the chicken simply died in my hands.

While still a bit shaken by the chicken's demise (as well as a respectable buzz from the kola nut), I was told the remaining mystery. Each symbol has a "house" in which it belongs -- for example, the position of the 16th symbol is "the next world" -- but in any given divination most symbols will not be located in their own house. Thus the 16th symbol generated might be "desire," so we would have desire in the house of the next world, and so on. Obviously this still leaves room for creative narration on the part of the diviner, but the beauty of the system is that no verses need to be memorized or books consulted; the system creates its own complex variety.

The most elegant part of the method is that it only requires four random drawings; after that the entire symbolic array is quickly self-generated. Self-generated variety is important in modern computing, where it is called pseudorandom number generation (figure 7.8). These algorithms take little memory, but can generate very long lists of what appear to be random numbers, although the list will eventually start over again (this length is called the "period" of the algorithm). Although the Bamana only require an additional 12 symbols to be generated in this fashion, a maximum-length pseudorandom number generator using their initial four symbols will produce 65,535 symbols before it begins to repeat.

A similar system for self-generated variety was developed as a model for the "chaos" of nonlinear dynamics by Marston Morse (1892-1977). Previous to the 1970s, mathematicians had assumed that other than a few esoteric exceptions (the algorithms for producing irrational numbers such as π), the output of an equation would eventually start repeating. That assumption was partly based on European cultural ideas about free will: complex behavior could not be the result of pre-determined systems (cf. Porter 1986). It was not until the 1960s-70s that mathematicians realized that even simple, common equations describing things like population growth or fluid flow, could result in what they called "deterministic chaos" -- an output that never repeats; giving the appearance of random numbers from a non-random (deterministic) equation. Morse developed the minimal case for such behavior.

The construction of the Morse sequence begins by counting from zero in binary notation: 000, 001, 010, 011.... It then takes the sum of the digits in each number -- $0 + 0 + 0 = 0$, $0 + 0 + 1 = 1$, etc. -- and finally mod 2 of each sum. The result is a sequence with many recursive properties[4], but also endless variety. Morse did the same "misreading" of the binary number as did the Bamana -- although he did not have an anthropologist scowling at him for ignoring place-value -- and he did it for the same reason; because combined with the mod 2 operation it maximizes variety.

In my reading of divination literature I eventually came across the duplicate of the Bamana technique 5,000 miles to the east in Malagasy sikidy (Sussman and Sussman 1977), which inspired a study of the history of its diffusion. The strong similarity of both symbolic technique and semantic categories to what Europeans termed geomancy was first noted by Flacourt (1661), but it was not until Trautmann (1939) that a serious claim was made for a common source for this Arabic, European, West African, and East African divination technique. The commonality was confirmed in a detailed formal analysis by Jaulin (1966). But where did it originate?

Skinner (1980) provides a well-documented history of the diffusion evidence, from the first specific written record, a ninth century Jewish commentary by Aran ben Joseph, to its modern use in Aleister Crowley's Liber 777. The oldest Arabic documents (those of az-Zanti in the thirteenth century) claim the origin of geomancy (ilm al-raml, "the science of sand") through the Egyptian god Idris (Hermes Trismegistus), and while we need not take that as anything more than a claim to antiquity, a Nilotic influence is not unreasonable. Budge (1961) attempts to connect the use of sand in ancient Egyptian rituals to African geomancy, but it is hard to see this as unique. Mathematically, however, geomancy is strikingly out of place in non-African systems.

Like other linguistic codes, number bases tend to have an extremely long historical persistence. Even under Platonic rationalism, the ancient Greeks held 10 to be the most sacred of all numbers; the Kabbalah's Ayin Sof emanates by 10 Sefirot; and the Christian west counts on its "Hindu-Arabic" decimal notation. In Africa, on the other hand, base two calculation was ubiquitous, even for multiplication and division. And it is here that we find the cultural connotations of doubling that ground the divination practice in its religious significance.

The implications of this trajectory -- from sub-Saharan Africa, to North Africa, to Europe -- are quite significant for the history of mathematics. Following the introduction of geomancy to Europe by Hugo of Santalla in twelfth century Spain, it was taken up with great interest by the pre-science mystics of those times -- alchemists, hermeticists, and Rosicrucians (figure 7.9). But these European geomancers -- Raymond Lull, Robert Fludd, de Peruchio, Henry de Pisis and others -- persistently replaced the deterministic aspects of the system with chance. By mounting the sixteen figures on a wheel and spinning it, they maintained their society's exclusion of any connections between determinism and unpredictability. The Africans, on the other hand, seem to have emphasized such connections. In chapter 10 we will explore one source of this difference: the African concept of a [A] "trickster [A] " god, one who is both deterministic and unpredictable.

On a video recording I made of the Bamana divination, I later noticed that they had used a shortcut method in some demonstrations (this may have been a parting gift, as the video was shot on my last day). As first taught to me, when they count off the pairs of random dashes, they link them by drawing short curves. The shortcut method then links those curves with larger curves, and those below with even larger curves. This upside-down Cantor set shows that they are not simply applying mod 2 again and again in a mindless fashion. The self-similar physical structure of the shortcut method vividly illustrates a recursive process, and as a non-traditional invention (there is no record of its use elsewhere) it shows active mathematical practice. Other African divination practices can be linked to recursion as well; for example Devisch (1991) describes the Yaka diviners' "self-generative" initiation and uterine symbolism.

Before leaving divination, there is one more important connection to mathematical history. While Raymond Lull did not like the idea that the complexity of life was linked to deterministic generation, he did continue to experiment with geomancy, and used it to develop his [A] "logic machine, [A] " a categorizing system based on iterative binary distinctions. Around 1670 German mathematician Leibnitz took Lull [A] "s category system and applied it to counting, creating the system we now call the binary code. In other words all those ones and zeros, running around in every digital circuit from alarm clocks to super-computers, originate in African divination.

In a 1995 interview in Wired magazine, techno-pop musician Brain Eno claimed that the problem with computers is that [A] "they don't have enough

African in them.^[2] Eno was, no doubt, trying to be complimentary, saying that there is some intuitive quality that is a valuable attribute of African culture. But in doing so he obscured the cultural origins of digital computing, and did an injustice to the very concept he was trying to convey.

[570]2001-09-21 13:55:01[Mikey Brass]Re: The use of indigenous names|

- > Interesting point. I notice that "Azania" appears to be used in
- > reference to East Africa by some archaeologists as in the pub.:
- > _Azania: the journal of the British Institute of History and
- > Archaeology in East Africa_.

Quite right. Interesting though that it doesn't refer to South Africa as a country:-) You just shot yourself in the foot for me, thanks.

=====

Michael Brass
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AE & World Prehistory <http://www.users.directonline.net/~archaeology>
Certified computer technician
ICQ 44563988

[571]2001-09-21 13:55:03[Mikey Brass]Re: Duplication: Ishango, Kmt and modern Africa|

- > The following section is from an interesting net document on
- > African mathematics.

Thanks. I'd be very interested to know what comes of it.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
AE & World Prehistory <http://www.users.directonline.net/~archaeology>
Certified computer technician
ICQ 44563988

[572]2001-09-21 14:29:13[Paul Kekai Manansala]Re: The use of indigenous names|

Mikey Brass wrote:

- >
- >> Interesting point. I notice that "Azania" appears to be used in
- >> reference to East Africa by some archaeologists as in the pub.:
- >> _Azania: the journal of the British Institute of History and
- >> Archaeology in East Africa_.
- >
- > Quite right. Interesting though that it doesn't refer to South Africa
- > as a country:-) You just shot yourself in the foot for me, thanks.
- >

So what? The fact of the matter is that there is a sizable group of people that do refer to South Africa as Azania both abroad and in Azania.

So I don't see any reason to question the usage.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>
[573]2001-09-21 19:00:51[jakoyade@yahoo.com]Re: The use of indigenous names|

Mikey -

Speaking of bullet-riddled feet -- 2 points:

1. I never claimed was the name of the country. The context of the sentence is equally viable for place name, if you read it, hence the viability of a regional place name reference;

2. Whether you are aware of it or not, facts & scholarship have no requirement that "Mikey likes it."

JA

++++++

Mikey Brass wrote:

>> Interesting point. I notice that "Azania" appears
> to be used in
>> reference to East Africa by some archaeologists as
> in the pub.:
>> _Azania: the journal of the British Institute of
> History and
>> Archaeology in East Africa_.
>
> Quite right. Interesting though that it doesn't
> refer to South Africa
> as a country:-) You just shot yourself in the foot
> for me, thanks.
>
> =====
>

> Michael Brass
> Archaeology BSocSc(Hons), University of Cape Town
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> Certified computer technician
> ICQ 44563988
>
>
>
>

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

Do You Yahoo!?
Get email alerts & NEW webcam video instant messaging with Yahoo! Messenger. <http://im.yahoo.com>
[574]2001-09-22 09:52:49[jahuguley@ix.netcom.com]Re: The use of indigenous names|
Although not confined to a single area, the Jutwasi are essentially
seen as inhabiting the Kalahari region.

Djehuti Sundaka

--- In Ta_Seti@y..., "Mikey Brass" wrote:
> Hi Djehuti,
>
>> As people familiar with me know, I am all for the use of
indigenous
>> references over foriegn imposed references whenever possible which
> is
>> why I don't use the term "Azania" as it is a name of
> Arab/Hellenistic
>> origin from around 200 BCE (give or take a century, I'll have to
>> check to be sure).
>
> All I know is that it began to be widely used by blacks in SA during
> the anti-Apartheid struggle and then only with a certain sect of
> freedom fighters.

>
> > Perhaps a name from the Jutwasi
>
> Ju/'hoansi, and they are in Namibia :-)
>
> =====
>

> Michael Brass
> Archaeology BSocSc(Hons), University of Cape Town
> AE & World Prehistory <http://www.users.directonline.net/~archaeology>
> Certified computer technician
> ICQ 44563988

| 575|2001-09-22 10:01:13|Djehuti Sundaka|Papyrus of Hunefer|
Does anyone know of an online source where one may read a translation of
the Papyrus of Hunefer? If not, does anyone know of a book in which it
may be read?

Djehuti Sundaka
| 576|2001-09-23 08:41:58|Djehuti Sundaka|The role of the Magician in Egyptian society |
The role of the Magician in Egyptian society
http://www.ancientegyptmagazine.com/nine_measures_of_magic08.htm
| 577|2001-09-23 11:51:55|Emeagwali, Gloria (History)|More about forgeries and fraud|
For an interesting example of fraud see ARCHAEOLOGY September/October 2001
p.27.

It turns out that the history created for a red-haired fellow of the era of
Roman colonization was false. In reality we had 'a man in a woman's coffin
from
700 years earlier purporting to be a famous general from 700 years still
earlier.'
The directors of the Niagara Falls Museum deliberately twisted the
information so as to give
the chap 'fabricated pedigrees.' They fraudulently labelled the mummy
'General Ossipumphnoferu the General in Chief of Thotmes 111'

More on fraud to follow in due course.

Gloria Emeagwali

-

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| 578|2001-09-23 11:54:36|Paul Kekai Manansala|Re: Papyrus of Hunefer|
Djehuti Sundaka wrote:

>
> Does anyone know of an online source where one may read a translation of
> the Papyrus of Hunefer? If not, does anyone know of a book in which it
> may be read?
>
> Djehuti Sundaka
>

The following URL has a review of a complete translation of
the Papyrus of Hunefer.

<http://www.newtimes.org/issue/0107/dead.htm>

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[579]2001-09-23 13:23:37|Greg Reeder|Re: Papyrus of Hunefer|

I caution you about Saleem's work. The review says:

"Dr. Seleem continues the trip through the mists of time by relating the creation of the original human beings, their flight from the sunken land of Etelenty (Atlantis), and their settlement in the different continents. He then follows the ordeals of those that settled and thrived in Egypt. "

There is nothing about Atlantis in the Book of the Dead. Besides that, the whole theory of Atlantis denies that the Egyptians (an African people) came up with their own civilization giving instead the credit to the colonists from Atlantis (non African peoples).

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: [Paul Kekai Manansala](#)
To: Ta_Seti@yahoogroups.com
Sent: Sunday, September 23, 2001 12:38 PM
Subject: Re: [Ta_Seti] Papyrus of Hunefer

Djehuti Sundaka wrote:
>
> Does anyone know of an online source where one may read a translation of
> the Papyrus of Hunefer? If not, does anyone know of a book in which it
> may be read?
>
> Djehuti Sundaka
>

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the Papyrus of Hunefer.

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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

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[580]2001-09-23 13:55:38|Paul Kekai Manansala|Re: Papyrus of Hunefer|

Although I haven't yet read the book, it seems to me that Dr. Seleem is just making a reference to myth and is not making an historical or anthropological statement.

The Atlantis myth is after all said to be of Egyptian origin.

I guess one could question the equation Etelenty = Atlantis. The standard theory is that Atlantis is related to the Greek words "Atlas" and "Atlanticus."

Although the site is "New Age," Dr. Seleem has a PhD in Egyptian history and the publisher, Sterling Publishing is mainstream.

Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

[581]2001-09-23 15:56:23|Greg Reeder|Re: Papyrus of Hunefer|

Dear Paul,
Just a caution. For instance have you ever heard of the Egyptian word "Etelenty"? I haven't. What could he be refering to? I have not read it either. Perhaps someone on the list could tell us a bit more.
Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahoogroups.com

Sent: Sunday, September 23, 2001 2:39 PM

Subject: Re: [Ta_Seti] Papyrus of Hunefer

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I guess one could question the equation Etelementy = Atlantis. The standard theory is that Atlantis is related to the Greek words "Atlas" and "Atlantius."

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Regards,
Paul Kekai Manansala
<http://www.jps.net/kabalen/afro.htm>

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[582]2001-09-24 12:51:17[jahuguley@ix.netcom.com]Re: Papyrus of Hunefer

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> Djehuti Sundaka wrote:

>>

>> Does anyone know of an online source where one may read a

translation of

>> the Papyrus of Hunefer? If not, does anyone know of a book in

which it

>> may be read?

>>

>> Djehuti Sundaka

>>

>

> The following URL has a review of a complete translation of

> the Papyrus of Hunefer.

>

> <http://www.newtimes.org/issue/0107/dead.htm>

>

> Regards,

> Paul Kekai Manansala

> <http://www.jps.net/kabalen/afro.htm>

My thanks to you for this site and to Greg Reeder for your observations.

Djehuti Sundaka

[583]2001-09-25 11:04:18[Djehuti Sundaka]Bes, God-Demon of Protection, Childbirth and Entertainment

Bes, God-Demon of Protection, Childbirth and Entertainment

<http://www.touregypt.net/featurestories/bes.htm>

[584]2001-09-26 10:56:53[Paul Kekai Manansala]Fwd: Invitations to design new Giza Museum

<http://www.ahram.org.eg/weekly/2001/552/tr1.htm>

Modern showcase for ancient history

International tenders will be invited later this month to build a state-of-the-art antiquities museum overlooking the Giza pyramid necropolis.

Nevine El-Aref reviews the initial plan and the objects to be exhibited in one of the world's most ambitious new museum projects

Items from 21st and 22nd Dynasty tombs at Tanis which will be on display at the new museum

For every Pharaonic artifact displayed in overstuffed museum showcases, there is another that has barely seen the light of day since its moment of discovery. The thousands of such pieces which have spent decades languishing in storerooms waiting for museum space have constantly been joined by new discoveries from new excavations. At the end of September, the Ministry of Culture will launch an international competition to design a new museum on a new site two and a half kilometres north of the Giza plateau, near the midan at the intersection the Cairo-Fayoum and the Cairo-Alexandria roads.

The launch comes two years after completion of a US\$ 1.5 million feasibility study financed by the Italian government and executed by an international team of experts. The five-year study period took into consideration every aspect of the project, from environmental impact to the museum's internal design. The antiquities to be exhibited were also taken into account.

"Building a state-of-the-art antiquities museum in this specific location, where the pyramids of Giza stand as a dramatic backdrop, will create the best environment to display our priceless treasures," Minister of Culture Farouk Hosni says. "There will be more space, better lighting and more information to do justice to our priceless heritage." Hosni said such international organisations as the World Bank, the Museums International Union, the International Union for Architecture, the Arab Development Fund and the UNESCO had expressed their desire to contribute to the museum construction, which will be carried out in three phases at a cost of US\$400 million.

The museum will be planned to provide all necessary facilities to cope with the large number of visitors anticipated, and to serve as a fully-computerised information centre for Egyptologists. Aside from its displays, the museum will have Internet links with other international museums. There will also be extensive restaurant and shopping facilities.

"This project is the best possible solution to preserving our artifacts," Mohamed Saleh, the new project's archaeological supervisor, said. He described the turn-of-the-last-century Cairo museum in Tahrir Square as suffering from stress both inside and out. "It stands, with its neo-classical style, in Cairo's busiest square, exposed to pollution and the vibration of Cairo's most crowded traffic zone," he said.

Gaballa Ali Gaballa, general secretary of the Supreme Council of Antiquities, said the new museum would not be another "storehouse" but rather a "refined selection of carefully-displayed masterpieces."

The 117-feddan museum will exhibit 160,000 objects from various ancient Egyptian historical periods ranging from the prehistoric to the early Roman. Among the special items to be put on display will be selected objects from the tomb of Tutankhamun, the funerary furniture of Khufu's mother, Hetepheres -- found intact in her small pyramid at Giza -- objects belonging to Yuya and Thuya, grandparents of the Pharaoh Akhenaten, and to the nobleman Senedjem, royal mummies from Thebes, and the Tanis treasures. Because the museum will be located near to the

pyramid plateau, a special section will naturally be devoted to Old Kingdom artifacts.

Saleh said that major thematic display routes would be provided. The first would be the land of Egypt, showing the Nile water, earth and swamps, the desert and the oases. The second would detail kingship and the state, showing the succeeding dynasties, temple rituals, war and building activities. The third would cover the Pharaonic religion by showing the various deities, the revolutionary era of Akhenaten and the Amarna period, animal cults and funerary beliefs. The fourth and fifth themes would cover ancient society, with houses, implements of daily life, sports, music, dance, arts and crafts.

In addition to the artifacts which illustrate these themes, there will be models of tombs and temples, maps, and videos showing the Egyptian environment and location of archaeological sites. There will also be comprehensive diagrams of comparative chronology.

"The museum will have laboratories for scientific research, conservation, restoration and photography. It will establish an archaeological library where Egyptian pieces from other museum are exhibited, and there will be a publication and media centre with books, videotapes and CD ROMs," Saleh said. "Finally, one of the aims of the museum will be to raise archaeological awareness among Egyptian children by giving space to children's activities.

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[585]2001-09-26 13:29:15|John A. Clarke|Re: The impact of Afrocentrism|
Thank you for an excellent categorization of "Not Black" Egypt
schools of thought.

Regards,

John

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> Thanks for posting this thought-provoking article.
>
> One could divide the non-African Egypt theorists
> into two camps. One following Frank Snowden depends
> on the ancient Nubian being a "True Negro."
>
> The other followed by folk like C. Loring Brace
> and Arthur Schlesinger Jr. make the ancient
> Nubian and most other East Africans into dark
> whites.
>
> Regards,
> Paul Kekai Manansala
> <http://www.jps.net/kabalen/afro.htm>
>
> Sptpy@a... wrote:
>>
>> ...in the eyes of the world.
>> contesting Kemet
>> http://www.asante.net/articles/contesting-Kemet.html#_ftn13
>>
>>
>> To unsubscribe from this group, send an email to:
>> Ta_Seti-unsubscribe@y...
>>
>>
>>
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>

> --
> Check out <http://AsiaPacificUniverse.com/>

[586]2001-09-26 13:34:08|John A. Clarke|Re: The impact of Afrocentrism|
I've encountered this same line of thought.

Regards,

John

--- In Ta_Seti@y..., ahuguley@i... wrote:
> Just about every time I think of the term "True Negro", I have to
> laugh. The use of the term "True Negro" implies that there is a
> "False Negro", a person who looks like a "Negro", but really
isn't.
> LOL!
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
>> Thanks for posting this thought-provoking article.
>>
>> One could divide the non-African Egypt theorists
>> into two camps. One following Frank Snowden depends
>> on the ancient Nubian being a "True Negro."
>>
>> The other followed by folk like C. Loring Brace
>> and Arthur Schlesinger Jr. make the ancient
>> Nubian and most other East Africans into dark
>> whites.
>>
>> Regards,
>> Paul Kekai Manansala
>> <http://www.jps.net/kabalen/afro.htm>
>>
>> Sptpy@a... wrote:
>>>
>>> ...in the eyes of the world.
>>> contesting Kemet
>>> http://www.asante.net/articles/contesting-Kemet.html#_ftn13
>>>
>>>
>>> To unsubscribe from this group, send an email to:
>>> Ta_Seti-unsubscribe@y...
>>>
>>>
>>> Your use of Yahoo! Groups is subject to
> <http://docs.yahoo.com/info/terms/>
>>
>> --
>> Check out <http://AsiaPacificUniverse.com/>

[587]2001-09-27 15:35:25|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Vanishing Evidence 2001 Update.doc
Uploaded by : kekai@jps.net
Description : Word document

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Vanishing%20Evidence%202001%20Update.doc

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net

|588|2001-09-27 15:36:31|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Vanishing Evidence, part I (Temple).doc
Uploaded by : kekai@jps.net
Description : Word document

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Vanishing%20Evidence%2C%20part%20I%20%28Temple%29.doc

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<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net

|589|2001-09-27 15:37:44|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Vanishing Evidence, part 2-3 (Tomb, Mus).doc
Uploaded by : kekai@jps.net
Description : Word document

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Vanishing%20Evidence%2C%20part%202-3%20%28Tomb%2C%20Mus%29.doc

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net

|590|2001-09-28 11:14:34|Paul Kekai Manansala|Vanishing Evidence series|
At the request of Manu Ampin, I have uploaded his
series of articles and photographs on to the
files section of this site. The URL is:

http://groups.yahoo.com/group/Ta_Seti/files/

The word documents will work only on newer
versions MS Word so the same files are also
available in html format.

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabalero/afro.htm>

|591|2001-09-28 13:52:34|Djehuti Sundaka|An Indigenous Land Reference|
For a while now I've been curious as to how the people of Kmt had viewed
their vast continental hinterland in contrast to the rest of the earth.

Certainly, in being aware of both the Red Sea and the Mediterranean, and of the lands beyond their northeastern borders, there had been some type of consciousness of the greater land beyond their own nation to the south and the west. In Kana'an, the reference seems to have been "Kam". In the Hellenic lands, the reference had been "Libya". In later European usage, the reference became identified with the name "Africa". If different foreign perspectives all had a common notion of the greater land in which Kmt had been situated, it seems likely that the people most intimately aware of the land and its geographic boundaries would have had their own reference. So, when Neco had commissioned some Phoenician sailors to undertake their continental journey of circumnavigation from the Red Sea to the Mediterranean around 600 BCE, what land reference would he have used in reference to what is today called "Africa"? Might a reference to the "Redland and Blackland" have been employed as an all encompassing continental term or would some other geographical term have been utilized?

Djehuti Sundaka
[592]2001-09-28 16:48:44[Greg Reeder]Re: Ampin's Vanished Evidence.]
A preliminary response to Manu Ampin.

After reading Manu Ampin's papers I can say I am shocked at his tone and his so-called evidence. Much of what he has written would be funny if I did not consider that others actually accept his wild accusations.

Ampin wrote:
"1994 I found a significant increase in the activity of various European and Arab "conservation" teams. I further noted that there is a direct relationship between these "conservation" teams and the accelerated defacement and destruction of many ancient Egyptian temple and tomb images and inscriptions."

I was immediately drawn to 'Arab "conservation" teams'. His use of the word Arab to describe the native Egyptian conservation teams is a loud alarm. Many of these modern Egyptian men working to restore the monuments are dark skinned and surely they have the blood of ancient Egypt in their veins. The former head of the Cairo museum is probably of Nubian ancestry. Anyway he sure looks it. Though the Egyptians are aligned politically with Arabs and many have some Arab ancestry the Egyptians will themselves tell you that they are Egyptian and not Arab. Paul I believe you can speak to this. I guess Ampin thinks the Egyptians are not black enough.

That the monuments of Egypt are under a huge threat of destruction cannot be denied. The building of the Aswan High Dam is the chief culprit causing the ground water to rise and the subsequent leaching out of salts on the monuments causing the stone surfaces to flake destroying over time the inscriptions, paintings and carving on the walls.

There can be no doubt that sometimes inferior work may be done in the conservation of these monuments. That said all of the photographic examples that Ampin uses from the temples and tombs are not what he says they are. His photos do not show a plastering over of the carvings but only between carving where the stone has fallen away over the centuries. This is done to protect the remaining carvings.

I agree with Ampin that the flooding of Nubia is a cultural outrage. Some important temples and artifacts were saved such as the temple of Abu Simbol , etc.
With the opening of the new Nubian Museum in Aswan many artifacts are on display dealing with the entire history and glory that was Nubia.

Ampin wrote:
"I have found that in most cases on the walls of Kemetian (ancient Egyptian) temples, when there is a rare undamaged African image it is safely away from the view of most tourists, because the average tourist rarely has the time or interest to venture beyond the regular tourist track and see these powerful African images."
This is indeed a puzzling statement. What ever is he talking about? What

are these "African image"(s) that are hidden in the temples away from the tourists?Aren't all the images "African" except those showing foreigners?

The mission of Chicago House is as Ampin says ."includes creating a photo archive of 15,000 negatives and some 20,000 prints (as of 1990), which provides the most extensive photographic coverage of Waset temples and tombs available in one place anywhere in the world. However, the Chicago House project is concerned with simply recording the temple scenes and inscriptions and not with protecting the monument carvings from further deterioration and destruction."

They deserve our thanks and contributions for their good work. His claim that the photographic work and epigraphy is tainted because they are done by Europeans (Americans and Egyptians by the way) speaks for itself. I can agree with or at least see the value in his suggestion that:

"1.African Americans should join the growing effort and write letters to the Supreme Council of Antiquities demanding that there be a 10-year moratorium on all excavations in Egypt, and that instead the international resources be focused on conservation and saving the temples and other Pharaonic monuments."

His recommendation that video cameras be used by African Americans to record the monuments is OK but to think that that is somehow better or on par with the photographic record being created by such organizations as Chicago House is strange. Better yet is to financially support Chicago House and such organizations as the American Research Center in Egypt. African Americans doing videos and taking snapshots of the monuments will accomplish nothing toward the goal of saving what is there if the resources are not raised for their preservation.

His article on Museums just lists a series of accusations with no proof. His level of paranoia is frightening. He believes all the great Museums have conspired to alter statues and paintings and other artifacts to make them less African. Even the way the museums display the artifacts is a conspiracy to hide their African nature. This is indeed mind boggling. He does show a bad nose job in some museum in Italy. His main proof is that of the Cairo Museums' Rahotep and Nofret. Again in this article he offers little evidence but indicates that one of his publications has listed 21 problems with the statue group. I look forward to seeing his new book on the subject when it is published. Perhaps I will be able to review it for KMT.

In his "Update" paper Ampin does indicate some objection to Rahotep and Nofret. " The most absurd invention of the conspirators is the racist forged statues of Ra-Hotep and Nofret in the Cairo Museum. I present detailed and concrete evidence in my forthcoming book, Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret (also see part 3 of this series on the Museum Evidence) that there are specific artistic rules which are consistently applied to statue after statue throughout the pyramid age, across various sites and cities, and that these rules remained unchanged throughout the entire Old Kingdom period. If he is referring to the pale skin of Nofret or the thin moustache on Rahotep or his red ochre skin color there are other statues which are the same. Why is this statue racist to Ampin? Because to him it does not fit into his racial ideas about how all the ancient Egyptians should look.

In this statement about artistic conventions in the OK he says:" these rules remained unchanged throughout the entire Old Kingdom period.." He is simply wrong. The 4th , 5th and 6th Dynasties witnessed a flowering of Egyptian and architecture . Much experimentation was conducted in the making of statues. Pick up any book on Old Kingdom sculpture and see all the various ways the human could be displayed. This is especially evident in the various ways conjugal sentiment between husband and wife could be portrayed.

His photographic evidence objecting to Rahoteps' belt is wrong. The famed statue of Hemiunu has exactly the same belt. The same for his claim about the wig. Hemiunu wears the same wig. See: p230 Egyptian Art in the Age of the Pyramids. Metropolitan Museum of Art. This is the catalogue for the show that has been touring America. I recommend that any of you who are interested in Old Kingdom Egypt see the show and or get this book.

You will also see in this book statues of red ochre painted men and pale yellow painted woman. This is one of the rules of Old Kingdom Art that stayed throughout Egyptian history. It may or may not have anything to do with the actual skin color of the individuals portrayed.

Ampin writes:
"It seems evident that the ultimate motives of these groups of conspirators from the 19th century to the present is to eliminate the Black images from the ancient Egyptian historical record."
What a poor job all these conspirators did.

More soon.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
[593]2001-09-28 23:37:27|Manu Ampim|Ampin's "Vanished Evidence" series|
To Ta_Seti Member and to Greg Reeder:

Re: Prof. Manu Ampim, "*The Vanishing Evidence of Classical African Civilizations*" (4 articles and 13 photographs uploaded to the Ta_Seti file on 9/27/01 by moderator, Paul Manansala). Read the 4 articles in the series as background, and it is best to begin with the "2001 Update."

A Brief Response to Reeder:

It is not surprising that Reeder would quickly respond to my four "Vanishing Evidence" articles, as he often responds to information without looking at the evidence. Reeder is not concerned with accuracy because he has alot to lose. He is a photographer who is masquerading as an Egyptologist, and his racial and political agenda has nothing to do with scholarship. **I will show (in detail) in the next communication that Reeder has not only openly lied to cover his unclean motives, but his absurd misrepresentation must be considered as criminal.** The more Reeder writes, the more he exposes both his ignorance of ancient Egyptian art and his unclean motives. He arrogantly comments on my primary evidence that he has never looked at and has no knowledge of. His own "research" on supposed gay relations in Egypt is paper-thin and is nothing more than speculation. Yet, he attempts to present himself as an expert, when the truth is that he is a misguided student.

In a separate response, I will show in detail Reeder's deliberate lies and misrepresentation, multiple errors, and paper-thin "scholarship." I will show from the public record that Reeder's actions are shameful and racially motivated, and that his response to my work is completely dishonest because he has alot to lose if his racial agenda is exposed. Truth and visual proof is his enemy.

In the meantime, I will make two points about his comments regarding my work on the Ra-Hotep forgery before I close for now.

Lesson One for Reeder:
Reeder states that I am wrong about Ra-Hotep's kilt belt being unique. Reeder tries to show that Ra-Hotep doesn't have unique features because his belt and wig are similar to Hemiunu. He writes in his response:"The famed statue of Hemiunu has exactly the same belt. The same for his claim about the wig." Reeder is ignorant of the ancient Egyptian rule system, and he is not humble enough to admit it. His racial and political ambitions blind him from the evidence. Reeder, simply has to look at his own photographs that he has taken, **Homework assignment #1 for Reeder: I challenge Reeder to study 1,000 statues of kings, royal family members, priests, viziers, and other high officials and show one other example of the kilt belt being placed on the lap, rather than the universal African practice of showing the kilt belt-end protruding from the waist line. He won't find any legitimate statue from this group of rulers and officials that have a kilt belt on their lap. Ra-Hotep is unique.** The 19th century forgers were like Reeder, they didn't know the African rule system regarding statues of rulers and officials of the state. Anyone can pick up a book and verify this specific rule, whereas Reeder would mislead people to believe that there was hardly a rule system, and that everything was in a state of "experimentation." *Reeder is a arrogant student who is contradicted by the evidence of tens of thousands of statues that conform to the specific rule on kilt belts that I cite here.*

It is no accident that Reeder would cite the *statue of Hemiunu* as his "evidence" that Ra-Hotep's kilt belt is not unique. *Reeder is simply reaching for straws and thus cites one of the most strange and unusual statues in the world as his evidence.* Obviously, Reeder is again uninformed and is not aware that **this statue of Hemiunu has been visibly reworked and restored in modern times, as the more recent reworked stone is a different and a much lighter color from the older original stone of which this statue is made. The different colors of the stone that make up the Hemiunu statue are obvious and is not open for dispute.** Reeder has no concern for the fact that the *Hemiunu statue* has been restored, and that restorations have been done to other famous statues in which the modern restorers have made errors that they had to go back and correct. For example, take the colossal statues of Amenhotep III and Queen Tiye in the Cairo Museum. The restorers originally placed Tiye's right arm in the wrong position before the error was pointed out and corrected. Reeder you are a student and you need to do better homework.

Lesson Two for Reeder
Regarding Reeder's other point about Ra-Hotep and Hemiunu having the same wig; well obviously **Reeder is again blinded by his agenda because Ra-Hotep is not wearing a wig! He is shown with natural black hair! Homework assignment #2 for Reeder: study 1,000 statues of kings, queens, royal family members, and high officials and show someone not wearing a wig. Show a member from this group represented like Ra-Hotep.** You will not find one. Anyone can examine the three Ra-Hotep [photos](#) that I asked Paul Manansala to upload for the Ta-Seti discussion group. ([I am not sure if they have been uploaded yet](#)).

I will give a complete response to Reeder's lies and misrepresentation of the evidence on tomorrow evening. In the meantime, *Reeder do the two homework assignments that I have given you, because undergraduate class is now in session!*

Professor Manu Ampim

p.s. Reeder, learn how to spell my last name (Ampim) and the correct title of my articles (Vanishing) before you rush to give another response. You must learn to be accurate.

----- Original Message -----
From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Friday, September 28, 2001 4:51 PM
Subject: Re: [Ta_Seti] Ampin's Vanished Evidence.

> A preliminary response to Manu Ampin.

>
>
>

After reading Manu Ampin's papers I can say I am shocked at his tone and

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[594]2001-09-29 01:31:42[Greg Reeder]Re: Ampim's "Vanished Evidence" series]
I apologize to you for spelling your name Manu Ampim incorrectly.
I also said incorrectly that the short hair on the statue of Rahotep was a wig when in fact what I was getting at was the hair style was the same on the statue of Rahotep as it is on the statue of Hemiunu , short with no wig.
You are correct it is not a wig.

I stand by my comments on the belt of Rahotep being just like the belt on Hemiunu. Contra Ampim's statement that the belt was somehow restored by later conservators I refer the reader to a photograph of the statue of Hemiunu in situ in his serdab at its discovery with belt knot on lap clearly visible. p.231 Egyptian Art in the Age of the Pyramids.)... The main restoration of the statue being the reattachment of the head and reconstruction of the nose and part of the lower face and the right forearm.. Therefore since the knot is clearly shown on the lap of the statue of Hemiunu in situ one cannot say that it is unique to Rahotep. Further the same knot can be seen on the statue of Nesutnefer in the Roemer - und Pelizaeus- Museum, Hildesheim. (see note 6. p. 231 Egypt in the Age of the Pyramids.)

Ampin writes in response to my criticisms of his work : " Reeder is again blinded by his agenda because Ra-Hotep is not wearing a wig! He is shown with natural black hair! Homework assignment #2 for Reeder: study 1,000 statues of kings, queens, royal family members, and high officials and show someone not wearing a wig. Show a member from this group represented like Ra-Hotep. You will not find one."

Well besides Rahotep and Hemiunu, how about Ankh - Haf, the Sheik el Beled , Pepi-Ankh, Nikare (short but with texture) , Snefru-Nefer , Tjetji, and all the reserve heads discovered at Giza.

One last thing. Your personal attack on me is in very poor taste. You are of course permitted to attack my ideas in any way you wish. But to say such things as :
" I will show (in detail) in the next communication that Reeder has not only openly lied to cover his unclean motives, but his absurd misrepresentation must be considered as criminal" "and I will show from the public record that Reeder's actions are shameful and racially motivated, and that his response to my work is completely dishonest because he has alot to lose if his racial agenda is exposed."..." The more Reeder writes, the more he exposes both his ignorance of ancient Egyptian art and his unclean motives."

"Unclean motives, criminal misrepresentation, liar, racial agenda."these statements are way over the top sir. I have discussed your ideas. I hope you will stick to that and not change the subject by attacking my being instead of my ideas.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Manu Ampim
To: Ta_Seti@yahooogroups.com
Sent: Friday, September 28, 2001 11:42 PM
Subject: [Ta_Seti] Ampim's "Vanished Evidence" series

To Ta_Seti Member and to Greg Reeder:

Re: Prof. Manu Ampim, "The Vanishing Evidence of Classical African Civilizations" (4 articles and 13 photographs uploaded to the Ta_Seti file on 9/27/01 by moderator, Paul Manansala). Read the 4 articles in the series as background, and it is best to begin with the "2001 Update."

A Brief Response to Reeder:

It is not surprising that Reeder would quickly respond to my four "Vanishing Evidence" articles, as he often responds to information without looking at the evidence. Reeder is not concerned with accuracy because he has alot to lose. He is a photographer who is masquerading as an Egyptologist, and his racial and political agenda has nothing to do with scholarship. I will show (in detail) in the next communication that Reeder has not only openly lied to cover his unclean motives, but his absurd misrepresentation must be considered as criminal. The more Reeder writes, the more he exposes both his ignorance of ancient Egyptian art and his unclean motives. He arrogantly comments on my primary evidence that he has never looked at and has no knowledge of. His own "research" on supposed gay relations in Egypt is paper-thin and is nothing more than speculation. Yet, he attempts to present himself as an expert, when the truth is that he is a misguided student.

In a separate response, I will show in detail Reeder's deliberate lies and misrepresentation, multiple errors, and paper-thin "scholarship." I will show from the public record that Reeder's actions are shameful and racially motivated, and that his response to my work is completely dishonest because he has alot to lose if his racial agenda is exposed. Truth and visual proof is his enemy.

In the meantime, I will make two points about his comments regarding my work on the Ra-Hotep forgery before I close for now.

Lesson One for Reeder:

Reeder states that I am wrong about Ra-Hotep's kilt belt being unique. Reeder tries to show that Ra-Hotep doesn't have unique features because his belt and wig are similar to Hemiunu. He writes in his response:"The famed statue of Hemiunu has exactly the same belt. The same for his claim about the wig." Reeder is ignorant of the ancient Egyptian rule system, and he is not humble enough to admit it. His racial and political ambitions blind him from the evidence. Reeder, simply has to look at his own photographs that he has taken. Homework assignment #1 for Reeder: I challenge Reeder to study 1,000 statues of kings, royal family members, priests, viziers, and other high officials and show one other example of the kilt belt being placed on the lap, rather than the universal African practice of showing the kilt belt-end protruding from the waist line. He won't find any legitimate statue from this group of rulers and officials that have a kilt belt on their lap. Ra-Hotep is unique. The 19th century forgers were like Reeder, they didn't know the African rule system regarding statues of rulers and officials of the state. Anyone can pick up a book and verify this specific rule, whereas Reeder would mislead people to believe that there was hardly a rule system, and that everything was in a state of "experimentation." Reeder is a arrogant student who is contradicted by the evidence of tens of thousands of statues that conform to the specific rule on kilt belts that I cite here.

It is no accident that Reeder would cite the statue of Hemiunu as his "evidence" that Ra-Hotep's kilt belt is not unique. Reeder is simply reaching for straws and thus cites one of the most strange and unusual statues in the world as his evidence. Obviously, Reeder is again uninformed and is not aware that this statue of Hemiunu has been visibly reworked and restored in modern times, as the more recent reworked stone is a different and a much lighter color from the older original stone of which this statue is made. The different colors of the stone that make up the Hemiunu statue are obvious and is not open for dispute. Reeder has no concern for the

fact that the Hemiunu statue has been restored, and that restorations have been done to other famous statues in which the modern restorers have made errors that they had to go back and correct. For example, take the colossal statues of Amenhotep III and Queen Tiye in the Cairo Museum. The restorers originally placed Tiye's right arm in the wrong position before the error was pointed out and corrected. Reeder you are a student and you need to do better homework.

Lesson Two for Reeder

Regarding Reeder's other point about Ra-Hotep and Hemiunu having the same wig; well obviously Reeder is again blinded by his agenda because Ra-Hotep is not wearing a wig! He is shown with natural black hair! Homework assignment #2 for Reeder: study 1,000 statues of kings, queens, royal family members, and high officials and show someone not wearing a wig. Show a member from this group represented like Ra-Hotep. You will not find one. Anyone can examine the three Ra-Hotep photos that I asked Paul Manansala to upload for the Ta-Seti discussion group. (I am not sure if they have been uploaded yet).

I will give a complete response to Reeder's lies and misrepresentation of the evidence on tomorrow evening. In the meantime, Reeder do the two homework assignments that I have given you, because undergraduate class is now in session!

Professor Manu Ampim

p.s. Reeder, learn how to spell my last name (Ampim) and the correct title of my articles (Vanishing) before you rush to give another response. You must learn to be accurate.

----- Original Message -----

From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahogroups.com>
Sent: Friday, September 28, 2001 4:51 PM
Subject: Re: [Ta_Seti] Ampin's Vanished Evidence.

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> Greg Reeder
> reeder@sirius.com
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href="mailto:reeder@sirius.com">reeder@sirius.com

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> To:

Ta_Seti@yahoogroups.com

> Sent: Friday, September 28, 2001 11:42 PM

> Subject: [Ta_Seti] Ampim's "Vanished

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> statue of Hemiunu has exactly the same belt.

The same for his claim about

> the wig." Reeder is ignorant of the ancient Egyptian rule system, and he is

> not humble enough to admit it. His racial and political ambitions blind him

> from the evidence. Reeder, simply has to look at his own photographs that

> he has taken. Homework assignment #1 for Reeder: I challenge Reeder to

> study 1,000 statues of kings, royal family members, priests, viziers, and

> other high officials and show one other example of the kilt belt being

> placed on the lap, rather than the universal African practice of showing the

> kilt belt-end protruding from the waist line. He won't find any legitimate

> statue from this group of rulers and officials that have a kilt belt on

> their lap. Ra-Hotep is unique. The 19th century forgers were like Reeder,

> they didn't know the African rule system regarding statues of rulers and

> officials of the state.

Anyone can pick up a book and verify this specific

> rule, whereas Reeder

would mislead people to believe that there was hardly a

> rule system, and

that everything was in a state of "experimentation."

> Reeder is a

arrogant student who is contradicted by the evidence of tens of

> thousands of statues that conform to the specific rule on kilt belts that I

> cite here.

> It is no accident that Reeder would cite

the statue of Hemiunu as his

> "evidence" that Ra-Hotep's kilt belt is not

unique. Reeder is simply

> reaching for straws and thus cites one of

the most strange and unusual

> statues in the world as his evidence.

Obviously, Reeder is again uninformed

> and is not aware that this statue

of Hemiunu has been visibly reworked and

> restored in modern times, as

the more recent reworked stone is a different

> and a much lighter color

from the older original stone of which this statue

> is made. The

different colors of the stone that make up the Hemiunu statue

> are

obvious and is not open for dispute. Reeder has no concern for the

> fact that the Hemiunu statue has been restored, and that

restorations have

> been done to other famous statues in which the modern

restorers have made

> errors that they had to go back and correct.

For example, take the colossal

> statues of Amenhotep III and Queen Tiye

in the Cairo Museum. The restorers

> originally placed Tiye's right

arm in the wrong position before the error

> was pointed out and

corrected. Reeder you are a student and you need to do

> better

homework.

>

> Lesson Two for Reeder

> Regarding Reeder's

other point about Ra-Hotep and Hemiunu having the same

> wig; well

obviously Reeder is again blinded by his agenda because Ra-Hotep

>

is not wearing a wig! He is shown with natural black hair! Homework

> assignment #2 for Reeder: study 1,000 statues of kings, queens,

royal family

> members, and high officials and show someone not wearing a

wig. Show a

> member from this group represented like Ra-Hotep. You

will not find one.

> Anyone can examine the three Ra-Hotep photos that I

asked Paul Manansala to

> upload for the Ta-Seti discussion group. (I am

not sure if they have been

> uploaded yet).

>

> I will give a

complete response to Reeder's lies and misrepresentation of

> the evidence

on tomorrow evening. In the meantime, Reeder do the two

- > homework

assignments that I have given you, because undergraduate class is

- > now in

session!

- >
- >
- > Professor Manu Ampin
- >
- > p.s.

Reeder, learn how to spell my last name (Ampin) and the correct title

- > of

my articles (Vanishing) before you rush to give another response. You

- >

must learn to be accurate.

- >
- >
- >
- >
- > ----

Original Message ----

- > From: "Greg Reeder" <

href="mailto:reeder@sirius.com">reeder@sirius.com>

- > To:

<Ta_Seti@yahoogroups.com>

- >

Sent: Friday, September 28, 2001 4:51 PM

- > Subject: Re: [Ta_Seti] Ampin's

Vanished Evidence.

- >
- >
- > > A preliminary response to Manu

Ampin.

- > >
- > >
- > > After reading Manu Ampin's papers

I can say I am shocked at his tone and

- > > his so-called

evidence. Much of what he has written would be funny if I

- > did
- > > not consider that others actually accept his wild

accusations.

- > >
- > > Ampin wrote:
- > > "1994 I found a

significant increase in the activity of various European

- > and
- > > Arab "conservation" teams. I further noted that there is a

direct

- > > relationship between these "conservation" teams and the

accelerated

- > > defacement and destruction of many ancient Egyptian

temple and tomb images

- > > and inscriptions."
- > >

> >

I was immediately drawn to 'Arab "conservation" teams'. His use of the

> word

> > Arab to describe the native Egyptian conservation

teams is a loud alarm.

> > Many of these modern Egyptian men working to

restore the monuments are

> dark

> > skinned and surely they have

the blood of ancient Egypt in their veins.

> The

> > former head

of the Cairo museum is probably of Nubian ancestry. Anyway he

> > sure

looks it. Though the Egyptians are aligned politically with Arabs

>

and

> > many have some Arab ancestry the Egyptians will

themselves tell you that

> > they are Egyptian and not Arab. Paul I

believe you can speak to this. I

> > guess Ampin thinks the Egyptians

are not black enough.

> >

> > That the monuments of Egypt are

under a huge threat of destruction cannot

> be

> > denied.

The building of the Aswan High Dam is the chief culprit causing

> > the ground water to rise and the subsequent leaching out of salts on

the

> > monuments causing the stone surfaces to flake destroying over

time the

> > inscriptions, paintings and carving on the walls.

> >

> > There can be no doubt that sometimes inferior work may be done

in the

> > conservation of these monuments. That said all of the

photographic

> examples

> > that Ampin uses from the temples and

tombs are not what he says they are.

> > His photos do not show a

plastering over of the carvings but only between

> > carving where the

stone has fallen away over the centuries. This is done

> to

> >

protect the remaining carvings.

> >

> > I agree with Ampin

that the flooding of Nubia is a cultural outrage. Some

> >

important temples and artifacts were saved such as the temple of Abu

> Simbol
> , etc.
> > With the opening of the new

Nubian Museum in Aswan many artifacts are on

> > display dealing with

the entire history and glory that was Nubia.

> >
> > Ampin

wrote:

> > "I have found that in most cases on the walls of Kemetian

(ancient

> Egyptian)
> > temples, when there is a rare undamaged

African image it is safely away

> from
> > the view of most

tourists, because the average tourist rarely has the time

> > or

interest to venture beyond the regular tourist track and see these

> >

powerful African images."

> > This is indeed a puzzling

statement. What ever is he talking about? What

> > are these

"African image"(s) that are hidden in the temples away from the

> >

tourists?Aren't all the images "African" except those showing foreigners?

> >
> > The mission of Chicago House is as Ampin

says ."includes creating a photo

> > archive of 15,000 negatives and

some 20,000 prints (as of 1990), which

> > provides the most extensive

photographic coverage of Waset temples and

> tombs
> > available

in one place anywhere in the world. However, the Chicago House

> > project is concerned with simply recording the temple scenes and
> > inscriptions and not with protecting the monument carvings from

further

> > deterioration and destruction."
> >
> >

They deserve our thanks and contributions for their good work. His claim

> > that the photographic work and epigraphy is tainted because

they are done

> by
> > Europeans (Americans and Egyptians by the

way) speaks for itself.

> > I can agree with or at least see the

value in his suggestion that:

> >
> > "1.African Americans

should join the growing effort and write letters to

> the
> >

Supreme Council of Antiquities demanding that there be a 10-year

>

moratorium

> > on all excavations in Egypt, and that instead the

international resources

> be
> > focused on conservation and

saving the temples and other Pharaonic

> > monuments."
> > His

recommendation that video cameras be used by African Americans to

>

record

> > the monuments is OK but to think that that is somehow better

or on par

> with
> > the photographic record being created by

such organizations as Chicago

> House
> > is strange. Better yet

is to financially support Chicago House and such

> > organizations as

the American Research Center in Egypt. African Americans

> > doing

videos and taking snapshots of the monuments will accomplish nothing

> > toward the goal of saving what is there if the resources are not

raised

> for
> > their preservation.
> >
> >

His article on Museums just lists a series of accusations with no proof.

>

His

> > level of paranoia is frightening. He believes all the great

Museums have

> > conspired to alter statues and paintings and other

artifacts to make them

> > less African. Even the way the museums

display the artifacts is a

> conspiracy
> > to hide their African

nature. This is indeed mind boggling. He does show a

> > bad nose job

in some museum in Italy. His main proof is that of the

>

Cairo

> > Museums' Rahotep and Nofret. Again in this article he offers

little

> evidence
> > but indicates that one of his publications

has listed 21 problems with the

> > statue group. I look forward

to seeing his new book on the subject when

> it
> > is published.

Perhaps I will be able to review it for KMT.

> >
> > In

his "Update" paper Ampin does indicate some objection to Rahotep and

> > Nofret. " The most absurd invention of the conspirators is the

racist

> forged
> > statues of Ra-Hotep and Nofret in the Cairo

Museum. I present detailed

> and
> > concrete evidence in

my forthcoming book, Modern Fraud: The Forged Ancient

> > Egyptian

Statues of Ra-Hotep and Nofret (also see part 3 of this series on

> >

the Museum Evidence) that there are specific artistic rules which are

> > consistently applied to statue after statue throughout the pyramid

age,

> > across various sites and cities, and that these rules remained

unchanged

> > throughout the entire Old Kingdom period. If he is

referring to the pale

> skin
> > of Nofret or the thin moustache

on Rahotep or his red ochre skin color

> > there are other

statues which are the same. Why is this statue racist to

> > Ampin?

Becasue to him it does not fit into his racial ideas about how all

> >

the ancient Egyptians should look.

> > In this statement about

artistic conventions in the OK he says." these

> > rules remained

unchanged throughout the entire Old Kingdom period.." He is

> > simply

wrong. The 4th ,, 5th and 6th Dynasties witnessed a flowering of

> >

Egyptian and architecture . Much experimentation was conducted in the

> > making of statues. Pick up any book on Old Kingdom

sculpture and see all

> > the various ways the human could be displayed. This is especially evident

> > in the various ways conjugal sentiment between husband and wife could be

> >

portrayed.

> >

> > His photographic evidence objecting to Rahoteps' belt is wrong. The famed

> > statue of Hemiunu has exactly the same belt. The same for his claim about

> > the wig. Hemiunu wears the same wig. See: p230 Egyptian Art in the Age of

> > the Pyramids.

Metropolitan Museum of Art. This is the catalogue for the

> show

> > that has been touring America. I recommend that any of you who are

> > interested in Old Kingdom Egypt see the show and or get this book.

> > You will also see in this book statues of red ochre painted men and pale

> > yellow painted woman. This is one of the rules of Old Kingdom Art that

> > stayed throughout Egyptian history. It may or may not have anything to do

> > with the actual skin color of the individuals portrayed.

> >

> > Ampin writes:

> > "It seems evident that the ultimate motives of these groups of

>

conspirators

> > from the 19th century to the present is to eliminate the Black images from

> > the ancient Egyptian historical record."

> > What a poor job all these conspirators did.

> >

> > More soon.

> >

> > Greg Reeder

> >

reeder@sirius.com

> > <http://www.egyptology.com/>

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 >
 >
[596]2001-09-29 11:03:37|Paul Kekai Manansala|Re: Ampim's "Vanished Evidence" series|
Greg Reeder wrote:
 >
 > One last thing. Your personal attack on me is in very poor taste. You are
 > of course permitted to attack my ideas in any way you wish. But to say such
 > things as :

Greg, not long ago you personally attacked Manu calling his

views "sick and twisted" and ""disgusting." You said that he was not professional. All after admitting you hadn't even read his works.

When Gloria Emeagwali, a professor of African history, mentioned her observations of Egyptian statues at the British Museum, you likewise ridiculed here without having seen the pictures she mentioned.

In fact, you set the tone for this very type of discussion.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
[597]2001-09-29 11:50:49|Greg Reeder|Re: Ampim's "Vanished Evidence" series|
Dear Paul, Manu Ampim and Gloria Emeagwali,
I apologize to Prof. Ampim for calling his remarks sick and twisted and disgusting. An emotional very bad choice of words to express my disagreement with him.
I repudiate and withdraw those words. To Prof. Gloria Emeagwali I also apologize for not hearing you out completely and any disrespect I directed at you for your comments and observations. I must say my reactions and statements were in defense of good people who are my friends in the museum world and Chicago House and University of Memphis. I do not wish to hurt others nor cause them distress. If a civil atmosphere can return to the Ta-Seti list I would like to discuss with Prof. Ampim his ideas.
Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Paul Kekai Manansala
To: Ta_Seti@yahooogroups.com
Sent: Saturday, September 29, 2001 11:47 AM
Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series

Greg Reeder wrote:

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> of course permitted to attack my ideas in any way you wish. But to say such
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In fact, you set the tone for this very type of discussion.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

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[598]2001-09-30 12:36:02|Paul Kekai Manansala|Old Kingdom temple, possible Hyksos horse cemetery found|
From the Egyptian State Information Service

September 20, 2001
Ancient temple unearthed in Beheira governorate

Doubts cast on the futility of excavations at Kom AL Hesn area in the governorate of Beheira have proved to be groundless.

A team from the Faculty of Arts in Damanhur have unearthed a number of antiquities such as the remains of a temple that dates back to the Old Kingdom probably 2500 BC embracing a complete set of utensils distributed among the corners.

The team has also reported finding a collective cemetery believed to belong to Asian tribes probably the Hyksos in addition to animal corpses and a number of rare pottery.

These important items have prompted a resumption of archaeological excavations there. Dr. Hassan Sherif professor of History at Damanhur Faculty of Arts explained that robes made at the southern part of the 74 feddan fortress at Kom Hamada indicated that the area is archaeologically rich.

Eight earthen pots for preserving cosmetics have been found, in addition to a small stone with hieroglyphic inscriptions including instructions worshipping the goddess of the temple.

Ongoing excavations, said Dr. Sherif, are maintained to reveal goddess of the temple, which is probably Hathur the goddess of beauty owing to many cosmetic items found.

A burial place for horses was found in middle of which is a lime stone structure taking the shape of a horse.

This denotes that area was cemetery for horses, which sacred for the Hyksos, said Dr. Sherif.

[599]2001-09-30 17:22:28|Mikey Brass|Re: Ampim's "Vanished Evidence" series|
--- Manu Ampim <Profmanu@acninc.net> wrote:

>
> Re: Prof. Manu Ampim, "The Vanishing Evidence of Classical African
> Civilizations" (4 articles and 13 photographs uploaded to the Ta_Seti
> file on 9/27/01 by moderator, Paul Manansala). Read the 4
> articles in the series as background, and it is best to begin with
> the "2001 Update."
>
>
> A Brief Response to Reeder:
>
> It is not surprising that Reeder would quickly respond to my four
> "Vanishing Evidence" articles, as he often responds to information
> without looking at the evidence. Reeder is not concerned with
> accuracy because he has alot to lose. He is a photographer who is
> masquerading as an Egyptologist,

Accusations without proof and foundation.

> and his racial and political agenda
> has nothing to do with scholarship.

Attempt to smear quality of writing by general accusations which has
nothing to do with the content of the postings.

> I will show (in detail) in the
> next communication that Reeder has not only openly lied to cover his
> unclean motives,

A libellious claim.

> His own "research" on supposed gay
> relations in Egypt is paper-thin and is nothing more than
> speculation.

Again this is blatantly inaccurate.

> In a separate response, I will show in detail Reeder's deliberate
> lies and misrepresentation, multiple errors, and paper-thin
> "scholarship."

Gee, after this I can hardly wait.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

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or your free @yahoo.ie address at <http://mail.yahoo.ie>
[600]2001-10-01 19:05:00|Emeagwali, Gloria (History)|Re: Ampim's "Vanished Evidence" series|
Reeder is in fact one of the very few Egyptologists who have acknowledged
the African identity of the Egyptians. I was first attracted to his site
about 3 or 4 years ago and silently praised him for his courage, scholarship
and truthfulness.If it can be proven that some ancient Egyptians were gay
what's wrong with that, Manu?

Gloria Emeagwali

-----Original Message-----
From: Mikey Brass [mailto:mikearchaeology@yahoo.co.uk]
Sent: Sunday, September 30, 2001 8:22 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series

--- Manu Ampim <Profmanu@acninc.net> wrote:

>
> Re: Prof. Manu Ampim, "The Vanishing Evidence of Classical African
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[601]2001-10-01 21:07:56|Manu Ampim|Re: Ampim's "Vanishing Evidence" series|
Gloria,

I will give a full response to Reeder's position very shortly. In the meantime, you should know that Reeder is not alone in acknowledging that Kemet (ancient Egypt) is an African civilization. Since the 1974 "Peopling of Ancient Egypt Symposium" in Cairo a vast number of scholars and Egyptologists have been forced to abandon their old positions and acknowledge this fact. (see: "The Vanishing Evidence...2001 Update, footnotes 2-4). http://groups.yahoo.com/groups/Ta_Seti/files

Further, you should know that while a number of renown Egyptologists at this Cairo symposium admitted that Kemet was an African civilization in its way of writing, cultural practices, and way of thinking, they nevertheless argued that the people of Kemet were not "Black African." (e.g. see the responses to Cheikh Anta Diop by professors Vercoutter and Lecant). **And this is the position that many Egyptologists hold today: that Kemet was an African civilization, but the people themselves were mixed and not necessarily "Black African."** Their position is that the Nubians and Kushites were "Black African," not the ancient Egyptians, and that anyone who lives in Africa is an "African." I could give you more details on this position with references, but suffice it to say that this position was pioneered by such writers as Basil Davidson decades ago. A person could easily be misled, if s(he) doesn't know the details of this position and its arguments.

Lastly, since you are in admiration of Reeder's truthfulness about the cultural question, you should **ask Reeder what are his views on the racial or ethnic makeup of the people of ancient Kemet. Also, please ask Reeder if his position is consistent with the misleading and imaginary white images and drawings that he and his colleagues consistently promote through KMT magazine**, of which he is the associate editor. In the 21st century, you have to ask people specifically what do they mean when they say a civilization is "African." You cannot make any assumptions, you have to ask specifically, *are you referring to the racial or cultural question, or both.*

Advancing the work,

Manu Ampim

----- Original Message -----
From: "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>
To: <Ta_Seti@yahoogroups.com>
Sent: Monday, October 01, 2001 7:04 PM
Subject: RE: [Ta_Seti] Ampim's "Vanished Evidence" series

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- > what's wrong with that, Manu?
- >
- > Gloria Emeagwali
- >
- > -----Original Message-----
- >

From: Mikey Brass [mailto:mikearchaeology@yahoo.co.uk]

- > Sent: Sunday,

September 30, 2001 8:22 PM

- > To:

href="mailto:Ta_Seti@yahoogroups.com">Ta_Seti@yahoogroups.com

> Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series

- >
- >
- > --- Manu Ampim <

href="mailto:Profmanu@acninc.net">Profmanu@acninc.net> wrote:

- >>
- > > Re: Prof. Manu Ampim, "The Vanishing Evidence of

Classical African

- > > Civilizations" (4 articles and 13 photographs

uploaded to the Ta_Seti

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>

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[602]2001-10-01 23:07:47|Greg Reeder|Re: What did they look like ?|
Here is a photo of of a lad from El Qurna taken by me in the mid 1980's. I think he looks just like like Tutankhamun.

<http://www.egyptology.com/reeder/egyptart/photo5.html>

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

[603]2001-10-02 01:29:14|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|
--- Manu Ampim <Profmanu@acninc.net> wrote: > Gloria,

>
> I will give a full response to Reeder's position very shortly. In
> the meantime, you should know that Reeder is not alone in
> acknowledging that Kemet (ancient Egypt) is an African civilization.

You mean to say a civilisation in Africa is
actually an African civilisation. Gosh, that's a terrific deduction
Sherlock.

> Lastly, since you are in admiration of Reeder's truthfulness about
> the cultural question, you should ask Reeder what are his views on
> the racial or ethnic makeup of the people of ancient Kemet.

Who cares. Certainly present-day archaeologists don't care if a person
is black, white or blue; they examine cultures not skin colour. Do try
and keep up.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

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or your free @yahoo.ie address at <http://mail.yahoo.ie>
[604]2001-10-02 08:10:19[omari_maulana@hotmail.com]Re: Ampim's "Vanishing Evidence" series|
Scholars also have a responsibility to correct the inaccurate image
of a eurasian ancient egyptian population presented by scholars of
past generations. Your average ancient egyptian looked more like a
person that we would find in Somalia than the West Bank today.

--- In Ta_Seti@y..., Mikey Brass wrote:
> --- Manu Ampim wrote: > Gloria,
> >
> > I will give a full response to Reeder's position very shortly. In
> > the meantime, you should know that Reeder is not alone in
> > acknowledging that Kemet (ancient Egypt) is an African
civilization.
>
> You mean to say a civilisation in Africa is
> actually an African civilisation. Gosh, that's a terrific deduction
> Sherlock.
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> > Lastly, since you are in admiration of Reeder's truthfulness
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> > the cultural question, you should ask Reeder what are his views on
> > the racial or ethnic makeup of the people of ancient Kemet.
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> =====
> -----
> Michael Brass
> Archaeology BSocSc(Hons), University of Cape Town
> "AE & World Prehistory"
<http://www.users.directonline.net/~archaeology>
> Indiana Jones: "Archaeology isn't an exact science"
> ICQ 44563988
>
>

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> or your free @yahoo.ie address at <http://mail.yahoo.ie>

[605]2001-10-02 08:13:23[Mikey Brass]Re: Ampim's "Vanishing Evidence" series|
--- omari_maulana@hotmail.com wrote:

> Scholars also have a responsibility to correct the inaccurate image
> of a eurasian ancient egyptian population presented by scholars of
> past generations.

Which has been done in the literature, except a few individuals either
chose to ignore those corrections or inaccurately misportray them

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

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or your free @yahoo.ie address at <http://mail.yahoo.ie>
[606]2001-10-02 08:40:10[reeder@sirius.com]Re: Ampim's "Vanishing Evidence" series|
I do not understand the need for an ad hominem argument
directed at me. The discussion should be on the authenticity of
the statutes of Rahotep and Nofret. Why the ad hominem
attack?

Greg Reeder

--- In Ta_Seti@y..., "Manu Ampim" wrote:

> Gloria,

>

> I will give a full response to Reeder's position very shortly. In
the meantime, you should know that Reeder is not alone in
acknowledging that Kemet (ancient Egypt) is an African
civilization. Since the 1974 "Peopling of Ancient Egypt
Symposium" in Cairo a vast number of scholars and
Egyptologists have been forced to abandon their old positions
and acknowledge this fact. (see: "The Vanishing Evidence...2001
Update, footnotes 2-4).

http://groups.yahoo.com/groups/Ta_Seti/files

>

>

> Further, you should know that while a number of renown
Egyptologists at this Cairo symposium admitted that Kemet was
an African civilization in its way of writing, cultural practices, and
way of thinking, they nevertheless argued that the people of
Kemet were not "Black African." (e.g. see the responses to
Cheikh Anta Diop by professors Vercoutter and Lecant). And this
is the position that many Egyptologists hold today: that Kemet
was an African civilization, but the people themselves were
mixed and not necessarily "Black African." Their position is that
the Nubians and Kushites were "Black African," not the ancient
Egyptians, and that anyone who lives in Africa is an "African." I
could give you more details on this position with references, but
suffice it to say that this position was pioneered by such writers
as Basil Davidson decades ago. A person could easily be
mislead, if s(he) doesn't know the details of this position and its
arguments.

>

> Lastly, since you are in admiration of Reeder's truthfulness
about the cultural question, you should ask Reeder what are his
views on the racial or ethnic makeup of the people of ancient
Kemet. Also, please ask Reeder if his position is consistent
with the misleading and imaginary white images and drawings
that he and his colleagues consistently promote through KMT
magazine, of which he is the associate editor. In the 21st
century, you have to ask people specifically what do they mean
when they say a civilization is "African." You cannot make any
assumptions, you have to ask specifically, are you referring to
the racial or cultural question, or both.

>

> Advancing the work,

>

> Manu Ampim

>

>

>

> ----- Original Message -----

> From: "Emeagwali, Gloria (History)"

> To:

> Sent: Monday, October 01, 2001 7:04 PM

> Subject: RE: [Ta_Seti] Ampim's "Vanished Evidence" series

>

>

>> Reeder is in fact one of the very few Egyptologists who have
acknowledged

>> the African identity of the Egyptians. I was first attracted to his site
>> about 3 or 4 years ago and silently praised him for his courage, scholarship
>> and truthfulness.If it can be proven that some ancient Egyptians were gay
>> what's wrong with that, Manu?
>>
>> Gloria Emeagwali
>>
>> -----Original Message-----
>> From: Mikey Brass [mailto:mikearchaeology@y...]
>> Sent: Sunday, September 30, 2001 8:22 PM
>> To: Ta_Seti@y...
>> Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series
>>
>>
>> --- Manu Ampim wrote:
>>>
>>> Re: Prof. Manu Ampim, "The Vanishing Evidence of Classical African
>>> Civilizations" (4 articles and 13 photographs uploaded to the Ta_Seti
>>> file on 9/27/01 by moderator, Paul Manansala). Read the 4
>>> articles in the series as background, and it is best to begin with
>>> the "2001 Update."
>>>
>>>
>>> A Brief Response to Reeder:
>>>
>>> It is not surprising that Reeder would quickly respond to my four
>>> "Vanishing Evidence" articles, as he often responds to information
>>> without looking at the evidence. Reeder is not concerned with
>>> accuracy because he has alot to lose. He is a photographer who is
>>> masquerading as an Egyptologist,
>>
>> Accusations without proof and foundation.
>>
>>> and his racial and political agenda
>>> has nothing to do with scholarship.
>>
>> Attempt to smear quality of writing by general accusations which has
>> nothing to do with the content of the postings.
>>
>>> I will show (in detail) in the
>>> next communication that Reeder has not only openly lied to cover his
>>> unclean motives,
>>
>> A libellious claim.
>>
>>> His own "research" on supposed gay
>>> relations in Egypt is paper-thin and is nothing more than
>>> speculation.
>>
>> Again this is blatantly inaccurate.
>>
>>> In a separate response, I will show in detail Reeder's deliberate
>>> lies and misrepresentation, multiple errors, and paper-thin
>>> "scholarship."
>>

>> Gee, after this I can hardly wait.
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>>
>> =====
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>> Michael Brass
>> Archaeology BSocSc(Hons), University of Cape Town
>> "AE & World Prehistory"
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>>
>>

[607|2001-10-02 08:45:38|john_i_wall@bigfoot.com|Re: Ampim's "Vanishing Evidence" series|
It's always the same with "belief" systems Greg. This lot are little
different from the raft of "alternative historians" that pollute the
web.

John

--- In Ta_Seti@y..., reeder@s... wrote:
>
> I do not understand the need for an ad hominem argument
> directed at me. The discussion should be on the authenticity of
> the statutes of Rahotep and Nofret. Why the ad hominem
> attack?
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> Greg Reeder
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> the meantime, you should know that Reeder is not alone in
> acknowledging that Kemet (ancient Egypt) is an African
> civilization. Since the 1974 "Peopling of Ancient Egypt

> Symposium" in Cairo a vast number of scholars and
> Egyptologists have been forced to abandon their old positions
> and acknowledge this fact. (see: "The Vanishing Evidence...2001
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> http://groups.yahoo.com/groups/Ta_Seti/files
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> Egyptologists at this Cairo symposium admitted that Kemet was
> an African civilization in its way of writing, cultural practices,
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> that he and his colleagues consistently promote through KMT
> magazine, of which he is the associate editor. In the 21st
> century, you have to ask people specifically what do they mean
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> the racial or cultural question, or both.
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>> Manu Ampim
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>> To:
>> Sent: Monday, October 01, 2001 7:04 PM
>> Subject: RE: [Ta_Seti] Ampim's "Vanished Evidence" series
>>
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> Egyptians were gay
>>> what's wrong with that, Manu?
>>>
>>> Gloria Emeagwali
>>>
>>> -----Original Message-----
>>> From: Mikey Brass [mailto:mikearchaeology@y...]
>>> Sent: Sunday, September 30, 2001 8:22 PM
>>> To: Ta_Seti@y...
>>> Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series

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>>> --- Manu Ampim wrote:
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>>>> Re: Prof. Manu Ampim, "The Vanishing Evidence of
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>>> Accusations without proof and foundation.
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>>> Attempt to smear quality of writing by general accusations
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>>>> I will show (in detail) in the
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>>>> His own "research" on supposed gay
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> deliberate
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>>>> "scholarship."
>>>
>>> Gee, after this I can hardly wait.
>>>
>>>

[608]2001-10-02 09:15:52[jomari_maulana@hotmail.com]Re: Ampim's "Vanishing Evidence" series|

We may be on the same page, however your statement that present day
archeologists don't care about the color of the ancient egyptians
through me for a loop. Certainly scholars such as F Snowden and M
Lefkowitz care. These issues are tied directly into issues of
western hegemony, propaganda and imperialism. Perhaps a symposim on
the roots of western culture should have been included in the UN
racism conference. Some SA could have broadened their perspectives.

From: Mikey Brass

Date: Tue Oct 2, 2001 8:29 am

Subject: Re: [Ta_Seti] Ampim's "Vanishing Evidence" series

--- Manu Ampim wrote: > Gloria,

- >
- > I will give a full response to Reeder's position very shortly. In
- > the meantime, you should know that Reeder is not alone in
- > acknowledging that Kemet (ancient Egypt) is an African

civilization.

You mean to say a civilisation in Africa is actually an African civilisation. Gosh, that's a terrific deduction Sherlock.

- > Lastly, since you are in admiration of Reeder's truthfulness about
- > the cultural question, you should ask Reeder what are his views on
- > the racial or ethnic makeup of the people of ancient Kemet.

Who cares. Certainly present-day archaeologists don't care if a person is black, white or blue; they examine cultures not skin colour. Do try and keep up.

--- In Ta_Seti@y..., Mikey Brass wrote:
> --- omari_maulana@h... wrote:
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> =====
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> Michael Brass
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>
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> or your free @yahoo.ie address at <http://mail.yahoo.ie>

[609]2001-10-02 09:35:17[Shanika Stevenson|Prof. Ampim's "Vanishing Evidence Series"]
To Michael Brass:

I see you enjoyed my response to Reeder's ridiculous remarks regarding the forgeries of the Ra-Hotep and Nofret statues. So, I understand that you have no formal qualifications in the field of Egyptology, and the knowledge you do have on ancient KEMET comes from books and journal articles that you've read. Basically, you learn the history of KEMET from second- and third-hand sources, so your information is limited!

Now, let's not jump the gun here. I believe you misunderstood the reason I responded to this madness. Greg Reeder is a photographer and an editor of a magazine. A magazine which frequently promotes racist drawings by Winifred Brunton and H.M. Herget. These racist drawings have no relations to the Black kings and queens of KEMET, which they supposedly represent. Reeder seeks to promote his personal agenda within the history of KEMET.

If you and I both know that Reeder is an **AMATEUR** in the field of PRIMARY RESEARCH, then he doesn't have the experience or credibility to respond to the **PRIMARY RESEARCH** of Prof. Manu Ampim in his articles "**The Vanishing Evidence of Classical African Civilizations.**" This is especially true since Reeder has not even looked at the **EVIDENCE!** Oh, that's right Reeder did say he was sorry for his off-base emotional comments about Prof. Ampim. Obviously, there are motives.

My point is that if Reeder wants to promote his personal agenda, then he needs to direct his efforts to his own history, rather than corrupting and distorting the history of Black people.

Just to make this clear, your comments don't change the facts of my history! You need to understand that Apartheid is over and so is the racist colonial education. We as Black people now have the opportunity to do **PRIMARY RESEARCH** and look at the **EVIDENCE** ourselves. We do not need your

validation!

I'm sure you will find my comments amusing and try to come up with more unrelated, meaningless, sarcastic remarks. Throughout your response try to gain some humility!

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[610]2001-10-02 10:14:06[reeder@sirius.com]Re: Prof. Ampim's Vanishing Evidence Series]

No matter how you wish to classify me this is a discussion group. I saw nothing in the description of the Ta Seti list that would lead me to believe I must be African American to join and discuss Egyptian history. I did not know there was litmus test to determine the correct color of posters. If I have misunderstood I hope Paul will ask me and all the non African Americans to leave the list.

I thought it was generally accepted that all of humanity came "out of Africa"? Egypt also has had a profound influence on the rest of civilization (Greek, Roman, etc etc.) therefore I do not believe it belongs just to you Shanika Stevenson. It is my history as well.

I am a contributing editor to KMT and do not choose the illustrations that accompany other peoples articles. I do not speak for the magazine. I am here as myself and any ideas I express are mine alone.

But again I ask *why* is this conversation ad hominem and not about the authenticity of the statues of Rahotep and Nofret?

Greg Reeder

Original Message:

From: Shanika Stevenson lady94619@yahoo.com
Date: Tue, 2 Oct 2001 09:35:14 -0700 (PDT)
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Prof. Ampim's "Vanishing Evidence Series"

To Michael Brass: I see you enjoyed my response to Reeder's ridiculous remarks regarding the forgeries of the Ra-Hotep and Nofret statues. So, I understand that you have no formal qualifications in the field of Egyptology, and the knowledge you do have on ancient KEMET comes from books and journal articles that you've read. Basically, you learn the history of KEMET from second- and third-hand sources, so your information is limited! Now, let's not jump the gun here. I believe you misunderstood the reason I responded to this madness. Greg Reeder is a photographer and an editor of a magazine. A magazine which frequently promotes racist drawings by Winifred Brunton and H.M. Herget. These racist drawings have no relations to the Black kings and queens of KEMET, which they supposedly represent. Reeder seeks to promote his personal agenda within the history of KEMET. If you and I both know that Reeder is an AMATEUR in the field of PRIMARY RESEARCH, then he doesn't have the experience or credibility to respond to the PRIMARY RESEARCH of Prof. Manu Ampim in his articles "The Vanishing Evidence of Classical African Civilizations." This is especially true since Reeder has not even looked at the EVIDENCE! Oh, that's right Reeder did say he was sorry for his off-base emotional comments about Prof. Ampim. Obviously, there are motives. My point is that if Reeder wants to promote his personal agenda, then he needs to direct his efforts to his own history, rather than corrupting and distorting the history of Black people. Just to make this clear, your comments don't change the facts of my history! You need to understand that Apartheid is over and so is the racist colonial education. We as Black people now have the opportunity to do PRIMARY RESEARCH and look at the EVIDENCE ourselves. We do not need your validation! I'm sure you will find my

comments amusing and try to come up with more unrelated, meaningless, sarcastic remarks. Throughout your response try to gain some humility!

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mail2web - Check your email from the web at
<http://mail2web.com/> .
[611|2001-10-02 10:19:20|Manu Ampim|Correction: Manu Ampim's "Vanishing Evidence Series"|
The correct location for "The Vanishing Evidence of Classical African Civilizations" series (4 articles and 13 photographs) is: http://groups.yahoo.com/group/Ta_Seti/files/

Prof. Manu Ampim
Profmanu@acninc.net

"Primary Research is a weapon against the deliberate distortion and misrepresentation of African culture & history."

[612|2001-10-02 10:57:27|Mikey Brass|Re: Prof. Ampim's Vanishing Evidence Series|
Greg, very good reply.

> Original Message:
> -----
> From: Shanika Stevenson lady94619@yahoo.com
> Date: Tue, 2 Oct 2001 09:35:14 -0700 (PDT)
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Prof. Ampim's "Vanishing Evidence Series"
>
>
> To Michael Brass: I see you enjoyed my response to Reeder's
> ridiculous remarks regarding the forgeries of the Ra-Hotep and Nofret
>
> statues.

Absolutely. I'm having a ball.

> So, I understand that you have no formal
> qualifications in the field of Egyptology,

I'm a qualified archaeologist who has done research on Ancient Egypt
and am recognised as such by professional Egyptologists

> Basically, you learn the history of KEMET from second- and
> third-hand sources,

I'm so glad to hear you consider Egyptologists second-hand sources, the
very people who excavate the remains I'm also so glad you
consider studying physical remains to be second or third-hand sources.
I guess that's why I've given presentations on AE and will be doing so
again at an academic symposium in December.

Do yourself a favour, next time you chose to shot somebody, don't aim
at your foot.

> the experience or credibility to respond to the PRIMARY RESEARCH of
> Prof. Manu Ampim

Oh, perhaps you can then enlighten us as to what he is a professor in

and where, seeing as he has yet to respond to that query.

Or do we have to continue waiting...

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

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or your free @yahoo.ie address at <http://mail.yahoo.ie>
[613]2001-10-02 11:03:18|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series|
If you have problems with "this lot," why
are you a member of this group?

This group is meant for material discussion of the
relevant issues, both pro and con, not simply
hurling insults at people you don't agree
with.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.html>

john.j.wall@bigfoot.com wrote:

>
> It's always the same with "belief" systems Greg. This lot are little
> different from the raft of "alternative historians" that pollute the
> web.
>
> John
>
> --- In Ta_Seti@y..., reeder@s... wrote:
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>> acknowledging that Kemet (ancient Egypt) is an African
>> civilization. Since the 1974 "Peopling of Ancient Egypt
>> Symposium" in Cairo a vast number of scholars and
>> Egyptologists have been forced to abandon their old positions
>> and acknowledge this fact. (see: "The Vanishing Evidence...2001
>> Update, footnotes 2-4).
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>>> Further, you should know that while a number of renown
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>> way of thinking, they nevertheless argued that the people of
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>> views on the racial or ethnic makeup of the people of ancient
>> Kemet. Also, please ask Reeder if his position is consistent
>> with the misleading and imaginary white images and drawings
>> that he and his colleagues consistently promote through KMT
>> magazine, of which he is the associate editor. In the 21st
>> century, you have to ask people specifically what do they mean
>> when they say a civilization is "African." You cannot make any
>> assumptions, you have to ask specifically, are you referring to
>> the racial or cultural question, or both.
>>>
>>> Advancing the work,
>>>
>>> Manu Ampim
>>>
>>>
>>>
>>> ----- Original Message -----
>>> From: "Emeagwali, Gloria (History)"
>>> To:
>>> Sent: Monday, October 01, 2001 7:04 PM
>>> Subject: RE: [Ta_Seti] Ampim's "Vanished Evidence" series
>>>
>>>
>>>> Reeder is in fact one of the very few Egyptologists who have
>> acknowledged
>>>> the African identity of the Egyptians. I was first attracted to
> his
>> site
>>>> about 3 or 4 years ago and silently praised him for his
>> courage, scholarship
>>>> and truthfulness.If it can be proven that some ancient
>> Egyptians were gay
>>>> what's wrong with that, Manu?
>>>>
>>>> Gloria Emeagwali
>>>>
>>>> -----Original Message-----
>>>> From: Mikey Brass [mailto:mikearchaeology@y...]
>>>> Sent: Sunday, September 30, 2001 8:22 PM
>>>> To: Ta_Seti@y...
>>>> Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series
>>>>
>>>>
>>>> --- Manu Ampim wrote:
>>>>>
>>>>> Re: Prof. Manu Ampim, "The Vanishing Evidence of
>> Classical African
>>>>> Civilizations" (4 articles and 13 photographs uploaded to
>> the Ta_Seti
>>>>> file on 9/27/01 by moderator, Paul Manansala). Read
>> the 4
>>>>> articles in the series as background, and it is best to begin
>> with
>>>>> the "2001 Update."

>>>>
>>>>
>>>> A Brief Response to Reeder:
>>>>
>>>> It is not surprising that Reeder would quickly respond to my
>> four
>>>> "Vanishing Evidence" articles, as he often responds to
>> information
>>>> without looking at the evidence. Reeder is not concerned
>> with
>>>> accuracy because he has alot to lose. He is a
>> photographer who is
>>>> masquerading as an Egyptologist,
>>>>
>>>> Accusations without proof and foundation.
>>>>
>>>> and his racial and political agenda
>>>> has nothing to do with scholarship.
>>>>
>>>> Attempt to smear quality of writing by general accusations
>> which has
>>>> nothing to do with the content of the postings.
>>>>
>>>> I will show (in detail) in the
>>>> next communication that Reeder has not only openly lied to
>> cover his
>>>> unclean motives,
>>>>
>>>> A libellious claim.
>>>>
>>>> His own "research" on supposed gay
>>>> relations in Egypt is paper-thin and is nothing more than
>>>> speculation.
>>>>
>>>> Again this is blatantly inaccurate.
>>>>
>>>> In a separate response, I will show in detail Reeder's
>> deliberate
>>>> lies and misrepresentation, multiple errors, and paper-thin
>>>> "scholarship."
>>>>
>>>> Gee, after this I can hardly wait.
>>>>
>>>>
>
>
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>
>
>
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--
Check out <http://AsiaPacificUniverse.com/>
[614|2001-10-02 11:07:48|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series]
Mikey Brass wrote:

>
> --- omari_maulana@hotmail.com wrote:
>> Scholars also have a responsibility to correct the inaccurate image
>> of a eurasian ancient egyptian population presented by scholars of
>> past generations.
>
> Which has been done in the literature, except a few individuals either
> chose to ignore those corrections or inaccurately misportray them
>
>

No, not entirely. The Nostratic and Eurasiatic theorists tie in ancient Egypt the same way only throwing the dates back but still retaining the central "Caucasoid" base of the earlier sun theories.

There are plenty of people that still see the primary impulse in the formation of dynastic Egypt as coming from Neolithic agricultural people from the "Near East."

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalena/afro.htm>
[615]2001-10-02 11:26:26|John Wall|Re: Ampim's "Vanishing Evidence" series|
So it's OK for the "Prof.", etc to pour abuse on the likes of Greg Reeder ?

--- Paul Kekai Manansala <kekai@jps.net> wrote:

> If you have problems with "this lot," why
> are you a member of this group?
>
> This group is meant for material discussion of the
> relevant issues, both pro and con, not simply
> hurling insults at people you don't agree
> with.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabalena/afro.html>
>
> john_j_wall@bigfoot.com wrote:
>>
>> It's always the same with "belief" systems Greg. This lot are little
>> different from the raft of "alternative historians" that pollute the
>> web.
>>
>> John
>>
>> --- In Ta_Seti@y..., reeder@s... wrote:
>>>
>>> I do not understand the need for an ad hominem argument
>>> directed at me. The discussion should be on the authenticity of
>>> the statues of Rahotep and Nofret. Why the ad hominem
>>> attack?
>>>
>>> Greg Reeder
>>>
>>> --- In Ta_Seti@y..., "Manu Ampim" wrote:
>>>> Gloria,
>>>>
>>>> I will give a full response to Reeder's position very shortly.
>>> In
>>> the meantime, you should know that Reeder is not alone in
>>> acknowledging that Kemet (ancient Egypt) is an African
>>> civilization. Since the 1974 "Peopling of Ancient Egypt
>>> Symposium" in Cairo a vast number of scholars and
>>> Egyptologists have been forced to abandon their old positions
>>> and acknowledge this fact. (see: "The Vanishing Evidence...2001
>>> Update, footnotes 2-4).
>>> http://groups.yahoo.com/groups/Ta_Seti/files
>>>>
>>>>
>>>> Further, you should know that while a number of renown
>>> Egyptologists at this Cairo symposium admitted that Kemet was
>>> an African civilization in its way of writing, cultural practices,
>> and
>> way of thinking, they nevertheless argued that the people of
>>> Kemet were not "Black African." (e.g. see the responses to

>>> Cheikh Anta Diop by professors Vercoutter and Lecant). And this
>>> is the position that many Egyptologists hold today: that Kemet
>>> was an African civilization, but the people themselves were
>>> mixed and not necessarily "Black African." Their position is that
>>> the Nubians and Kushites were "Black African," not the ancient
>>> Egyptians, and that anyone who lives in Africa is an "African." I
>>> could give you more details on this position with references, but
>>> suffice it to say that this position was pioneered by such writers
>>> as Basil Davidson decades ago. A person could easily be
>>> mislead, if s(he) doesn't know the details of this position and
>> its
>>> arguments.
>>>>
>>>> Lastly, since you are in admiration of Reeder's truthfulness
>>> about the cultural question, you should ask Reeder what are his
>>> views on the racial or ethnic makeup of the people of ancient
>>> Kemet. Also, please ask Reeder if his position is consistent
>>> with the misleading and imaginary white images and drawings
>>> that he and his colleagues consistently promote through KMT
>>> magazine, of which he is the associate editor. In the 21st
>>> century, you have to ask people specifically what do they mean
>>> when they say a civilization is "African." You cannot make any
>>> assumptions, you have to ask specifically, are you referring to
>>> the racial or cultural question, or both.
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>>>>
>>>> Manu Ampim
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>>>> From: "Emeagwali, Gloria (History)"
>>>> To:
>>>> Sent: Monday, October 01, 2001 7:04 PM
>>>> Subject: RE: [Ta_Seti] Ampim's "Vanished Evidence" series
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>>>>> the African identity of the Egyptians. I was first attracted to
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>>> site
>>>>> about 3 or 4 years ago and silently praised him for his
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>>>>> and truthfulness.If it can be proven that some ancient
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>>>>>
>>>>> Gloria Emeagwali
>>>>>
>>>>> -----Original Message-----
>>>>> From: Mikey Brass [mailto:mikearchaeology@y...]
>>>>> Sent: Sunday, September 30, 2001 8:22 PM
>>>>> To: Ta_Seti@y...
>>>>> Subject: Re: [Ta_Seti] Ampim's "Vanished Evidence" series
>>>>>
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>>>>> --- Manu Ampim wrote:
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>>>>>> Re: Prof. Manu Ampim, "The Vanishing Evidence of
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>>>>> Accusations without proof and foundation.
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>>>>> and his racial and political agenda
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>>>>> nothing to do with the content of the postings.
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>>>>> next communication that Reeder has not only openly lied to
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>>>>> unclean motives,
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>>>>> His own "research" on supposed gay
>>>>> relations in Egypt is paper-thin and is nothing more than
>>>>> speculation.
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>>>>> Again this is blatantly inaccurate.
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>>>>> In a separate response, I will show in detail Reeder's
>>> deliberate
>>>>> lies and misrepresentation, multiple errors, and paper-thin
>>>>> "scholarship."
>>>>>
>>>>> Gee, after this I can hardly wait.
>>>>>
>>>>>

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

[616]2001-10-02 11:34:00|John Wall|Re: Ampim's "Vanishing Evidence" series|

Just found an interesting bit in the latest (No. 86) JEA - it's not been widely distributed yet....

There's a review of Toby Wilkinson's "Early Dynastic Egypt" by Willem M. van Haarlem in which he writes (pp 188-9):

"In the section on the origins of the Egyptian state, the far-fetched theories of Bruce Williams, postulating an early pharaonic kingship in Nubia, which are in fact only based on a single object (the famous incense burner from Qustul; see p. 194) are, in my opinion, not dismissed definitely enough on p. 39. They are still given far too much credit."

Somebody else for the "hate campaign" ?

Anybody want to talk about Mesopotamian influences in the Naqada II period.....

You still got that tin hat Mike ?

--- Paul Kekai Manansala <kekai@jps.net> wrote:

> Mikey Brass wrote:
>>
>> --- omari_maulana@hotmail.com wrote:
>>> Scholars also have a responsibility to correct the inaccurate image
>>> of a eurasian ancient egyptian population presented by scholars of
>>> past generations.
>>
>> Which has been done in the literature, except a few individuals either
>> chose to ignore those corrections or inaccurately misportray them
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>>
> No, not entirely. The Nostratic and Eurasiatic theorists tie in
> ancient Egypt the same way only throwing the dates back but still
> retaining the central "Caucasoid" base of the earlier sun theories.
>
> There are plenty of people that still see the primary impulse
> in the formation of dynastic Egypt as coming from Neolithic
> agricultural people from the "Near East."
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabalén/afro.htm>

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Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>

or your free @yahoo.ie address at <http://mail.yahoo.ie>

[617]2001-10-02 11:37:17|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|

--- In Ta_Seti@y..., John Wall wrote:

> So it's OK for the "Prof.", etc to pour abuse on the likes of Greg

Reeder ?

>

Greg Reeder has also poured abuse on Prof. Ampin and can take care of himself. Both have contributed materially to the discussion.

I was referring to yourself.

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabalén/afro.htm>

[618]2001-10-02 11:40:35|John Wall|Re: Ampim's "Vanishing Evidence" series|

Greg Reeder was totally accurate !

--- kekai@jps.net wrote:

> --- In Ta_Seti@y..., John Wall wrote:
>> So it's OK for the "Prof.", etc to pour abuse on the likes of Greg
> Reeder ?
>>
>
> Greg Reeder has also poured abuse on Prof. Ampin and can take care of
> himself. Both have contributed materially to the discussion.
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> I was referring to yourself.
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> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabalén/afro.htm>
>
>
>

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

[619]2001-10-02 11:45:32|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|

--- In Ta_Seti@y..., John Wall wrote:

> Just found an interesting bit in the latest (No. 86) JEA - it's not

been widely

> distributed yet....

>

> There's a review of Toby Wilkinson's "Early Dynastic Egypt" by

Willem M. van Haarlem in

> which he writes (pp 188-9):

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> "In the section on the origins of the Egyptian state, the far-

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> Williams, postulating an early pharaonic kingship in Nubia, which

are in fact only

> based on a single object (the famous incense burner from Qustul;

see p. 194) are, in my

> opinion, not dismissed definitely enough on p. 39. They are still

given far too much

> credit."

>

Well, these reviewers don't seem to have read much of Bruce Williams.
His theory is based on much more than just the incense burner.

Furthermore, there are a host of other "mainstream" researchers from
various fields who have supported his claims to some extent or
another including SOY Keita, Fred Wendorf, TL Prowse, NC Lovell and
others.

The data coming out from Nabta Playa and related sites all confirms
the southern connections of early Egypt as brought out by the
bioanthropological studies of Keita.

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabal/en/afro.htm>

[620]2001-10-02 12:06:15|reeder@sirius.com|Re: Ampim's "Vanishing Evidence" series|

I am not sure what John W. meant by posting that review.

Wilkinson seems to support Bruce Williams but others do not?

Anyway I am a great fan of Bruce Williams and feel that more

and more will be found to substantiate the origin of Egyptian

civilization deep in the south. Qustal?

Greg Reeder

--- In Ta_Seti@y..., kekai@j... wrote:
> --- In Ta_Seti@y..., John Wall wrote:
>> Just found an interesting bit in the latest (No. 86) JEA - it's not
> been widely
>> distributed yet....
>>
>> There's a review of Toby Wilkinson's "Early Dynastic Egypt" by
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researchers from
> various fields who have supported his claims to some extent
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> another including SOY Keita, Fred Wendorf, TL Prowse, NC
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> others.
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> The data coming out from Nabta Playa and related sites all
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> the southern connections of early Egypt as brought out by the
> bioanthropological studies of Keita.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabalen/afro.htm>

[621]2001-10-02 12:26:43|Alex van Deelen|Re: Digest Number 172|

>Message: 3
> Date: Mon, 1 Oct 2001 23:10:58 -0700
> From: "Greg Reeder" <reeder@sirius.com>
>Subject: Re: What did they look like ?
>
>Here is a photo of of a lad from El Qurna taken by me in the mid 1980's. I think he looks just like like Tutankhamun.
>
><http://www.egyptology.com/reeder/egyptart/photo5.html>

How do you think he looks just like Tutankhamon?

<http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm>

Alex

www.geocities.com/vandeelen/Afrocentric/

[622]2001-10-02 12:50:11|reeder@sirius.com|Re: Digest Number 172|

To me he does. I put a photo of Tut's mask next to his face and they
they look very much alike. Very subjective however.

What do you think? Do they look alike? Or is it just me?
Greg Reeder

Original Message:

From: Alex van Deelen avdeelen@wanadoo.nl
Date: Tue, 2 Oct 2001 21:14:00 +0200
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Digest Number 172

>Message: 3
> Date: Mon, 1 Oct 2001 23:10:58 -0700
> From: "Greg Reeder"
>Subject: Re: What did they look like ?
>
>Here is a photo of of a lad from El Qurna taken by me in the mid
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>
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w.egyptology.com/reeder/egyptart/photo5.html

How do you think he looks just like Tutankhamon?

href="http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm
">http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm
>

Alex
www.geocities.com/vandeelen/Afrocentric/

cellspacing=0>

size=-2>ADVERTISEMENT

href="http://rd.yahoo.com/M=194081.1637497.3177299.1261774/D=egroupweb/S=1705106854:HM/A=795262/R=0/*http://www.ediets.com/st
art.cfm?code=3257"target=_top>
src="http://us.a1.yimg.com/us.yimg.com/a/ed/ediets/tan_300x250_01.gif"alt="Click Here!" width="300" height="250" border="0">
src="http://us.adserver.yahoo.com/l/?M=194081.1637497.3177299.1261774/D=egroupmail/S=1705106854:HM/A=795262/rand=622333729">

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http://mail2web.com/ .
[623|2001-10-02 13:01:22|John Wall|Re: Ampim's "Vanishing Evidence" series|
--- kekai@jps.net wrote:

> --- In Ta_Seti@y..., John Wall wrote:
> > Just found an interesting bit in the latest (No. 86) JEA - it's not
> been widely
> distrbuted yet....
> >
> > There's a review of Toby Wilkinson's "Early Dynastic Egypt" by
> Willem M. van Haarlem in
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> >
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> > opinion, not dismissed definitely enough on p. 39. They are still
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>>
>
> Well, these reviewers don't seem to have read much of Bruce Williams.
> His theory is based on much more than just the incense burner.
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> Furthermore, there are a host of other "mainstream" researchers from
> various fields who have supported his claims to some extent or
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> others.
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> The data coming out from Nabta Playa and related sites all confirms
> the southern connections of early Egypt as brought out by the
> bioanthropological studies of Keita.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabalen/afro.htm>

Let's have a look at what Wilkinson says:

"One of the earliest examples of classic kingship iconography is a decorated incense burner from the Naqada III royal cemetery at Qustul in Lower Nubia (Williams 1986: pls 34 and 38). So many motifs are presented together - including the ruler wearing the white crown, the god Horns, and a niched building similar to early serekhs - that the cemetery's excavator argued in favour of a Lower Nubian origin for Egyptian kingship (Williams 1986: 163-90, 1987). Whilst earlier Egyptian examples of royal iconography (for example, the Abydos vessel and the Hierakonpolis painted tomb) make such a theory unlikely (W.Y. Adams 1985; Baines 1995: 104-5), there is no doubt that the rulers buried in Qustul Cemetery had adopted much of the symbolism of rule developed by their Upper Egyptian counterparts. Cattle burials are a feature of the Qustul royal cemetery and are also attested at Hierakonpolis Locality 6 (Hoffman 1982: 55-6; Williams 1986: 176). Together with the iconographic evidence, this seems to indicate significant cultural exchange between these two late Predynastic kingdoms on the Upper Nile."

That's pretty unambiguous - a North -> South transfer.

Of course there's a massive amount of influence in the, earlier, Naqada II period that can be unambiguously traced to Mesopotamia.....

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 624|2001-10-02 13:08:15|Neo|Re: Tut Comparison (was Digest...)|
I see similarities in the picture and Tutankhamun.

In these two pictures I took in Thebes, I thought
the Egyptian youth (with his auburn hair at that...
lets not start the hair color wars) reminded
me of busts of Ramses II. I wish I could have
gotten a side profile of him, but that would have
cost a little more baksheesh. :) LOL

<http://www.geocities.com/dathirdplanet/omarnyoungramses.jpg>

The Egyptian youth is to the right.
The person to the left is African-American, and not myself.

But this is all conjecture I suppose...

DG

> To me he does. I put a photo of Tut's mask next to his face and
> they =

> =20
> they look very much alike. Very subjective however.
> What do you think? Do they look alike? Or is it just me?
> Greg Reeder

[625]2001-10-02 13:16:23|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|
--- In Ta_Seti@y..., John Wall wrote:

> --- kekai@j... wrote:
> >
> > >
> >

> Let's have a look at what Wilkinson says:
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serekhs - that the> cemetery's excavator argued in favour of a Lower
Nubian origin for Egyptian kingship> (Williams 1986: 163-90, 1987).
Whilst earlier Egyptian examples of royal iconography

> (for example, the Abydos vessel and the Hierakonpolis painted tomb)

make such a theory

> unlikely (W.Y. Adams 1985; Baines 1995: 104-5), there is no doubt

that the rulers

> buried in Qustul Cemetery had adopted much of the symbolism of rule

developed by their

> Upper Egyptian counterparts.

Both the Upper Egyptian and Qustul symbolism have their ultimate
origins in the earlier symbols of Nubia and the Sudanese desert.

For example, the aquatic harpoon symbolism so apparent both in Qustul
and early dynastic Egypt royal markings is directly related to the
African Aqualithic harpoon artifacts and harpoon symbols of Khartoum,
Nabta Playa, Qustul and Neolithic sites in Lower Egypt.

However, the *specific* styles that suddenly begin appearing in
Upper Egyptian burials are related to the previous Qustul artifacts.

Cattle burials are a feature of the Qustul royal cemetery

> and are also attested at Hierakonpolis Locality 6 (Hoffman 1982: 55-

6; Williams 1986:>

Early cattle burial in both areas again tied into earlier Nabta Playa
burials with have been tied again to the African Aqualithic.

Exactly which Egyptologists or other present-day researchers hold
that pre-dynastic Egypt was transferred from Mesopotamia?

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalero/afro.htm>

[626]2001-10-02 13:29:56|kekai@jps.net|Browser-based message reading|

With the number of posts increasing, some of you may be interested to know that you can read all messages on the Web without having any emails sent to your address.

To change to this mode, go to the URL:

http://groups.yahoo.com/group/Ta_Seti

Sign in if you're not already. Click on "Edit my membership" on the right-hand side of your screen.

Under "Message Delivery", select "No emails".

Then press "Save changes" near the bottom of the screen.

You can then read messages at the address given above.

If you have problems, let me know and I will manually change your message options.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 627|2001-10-02 13:58:03|Philip Rychell|Re: Tut Comparison (was Digest...)|
Greetings Group,

In my not so humble opinion, Tutankhamun is the spitting image of Tiger Woods (or visa versa), slight almond eyes and all.

Regards,

Phil

I see similarities in the picture and Tutankhamun.

In these two pictures I took in Thebes, I thought the Egyptian youth (with his auburn hair at that... lets not start the hair color wars) reminded me of busts of Ramses II. I wish I could have gotten a side profile of him, but that would have cost a little more baksheesh. :) LOL

<http://www.geocities.com/dathirdplanet/omarnyoungramses.jpg>

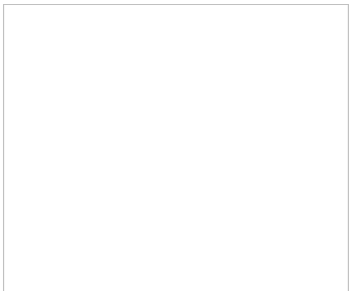
The Egyptian youth is to the right.
The person to the left is African-American, and not myself.

But this is all conjecture I suppose...

DG

> To me he does. I put a photo of Tut's mask next to his face and
> they =
> =20
> they look very much alike. Very subjective however.
> What do you think? Do they look alike? Or is it just me?
> Greg Reeder

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[628]2001-10-02 14:35:07[Mikey Brass[Re: Ampim's "Vanishing Evidence" series]

>If you have problems with "this lot," why
>are you a member of this group?
>
>This group is meant for material discussion of the
>relevant issues, both pro and con, not simply
>hurling insults at people you don't agree
>with.
>
>Regards,
>Paul Kekai Manansala

Perhaps you would care to direct your question in the direction of the dear professor.

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

[629]2001-10-02 14:35:12[Mikey Brass[Re: Ampim's "Vanishing Evidence" series]

>For example, the aquatic harpoon symbolism so apparent both in Qustul
>and early dynastic Egypt royal markings is directly related to the
>African Aqualithic harpoon artifacts

I presume you are aware that the sites of the African Aqualithic were on the southern boundaries of the Sahara?

>However, the *specific* styles that suddenly begin appearing in
>Upper Egyptian burials are related to the previous Qustul artifacts.

Suddenly? Icons of high rank date back to the Badarian in Upper Egypt. The evidence points to the Qustul culture having adopted tappings from Upper Egypt.

>Cattle burials are a feature of the Qustul royal cemetery
>> and are also attested at Hierakonpolis Locality 6 (Hoffman 1982: 55-
>6; Williams 1986:>
>
>Early cattle burial in both areas again tied into earlier Nabta Playa
>burials with have been tied again to the African Aqualithic.

You're right about the former and entirely mistaken about the latter. If you have any doubts, speak with Fred Wendorf - the excavator of Nabta Playa. Or better yet, point out to me the passage in his Journal of Anthropological Archaeology on Nabta Playa where he ties Nabta Playa & the African Aqualithic in.

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
[630]2001-10-02 14:35:18|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

>Greg Reeder has also poured abuse on Prof. Ampin and can take care of
>himself. Both have contributed materially to the discussion.

So where is the reprimand for the professor? Or do the reprimands work in one direction only?

Oh, and what exactly is he a "professor" in and where does he work... I believe it's the third time this has been asked without any reply...

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
[631]2001-10-02 14:36:00|Mikey Brass|Re: Correction: Manu Ampim's "Vanishing Evidence Series"|

>Prof. Manu Ampim

Professor of what and where? And where did you obtain your PhD from and in what area is the qualification.

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
[632]2001-10-02 14:36:03|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

>Furthermore, there are a host of other "mainstream" researchers from
>various fields who have supported his claims to some extent or
>another including SOY Keita, Fred Wendorf, TL Prowse, NC Lovell and
>others.

BTW: Fred doesn't support Williams' theory :-) You're picking and chosing without mentioning what the cited scholars actually believe.

>The data coming out from Nabta Playa and related sites all confirms
>the southern connections of early Egypt as brought out by the
>bioanthropological studies of Keita.

Oh, and you left out Fred's theory of Nabta Playa having influenced Upper Egypt, not Qustul :-)

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town

"Ancient Egypt and World Prehistory"

<http://www.users.directonline.net/~archaeology>

Indiana Jones: "Archaeology isn't an exact science"

ICQ 44563988

[633]2001-10-02 14:36:13[Mikey Brass]Re: Ampim's "Vanishing Evidence" series]

Hi Greg,

>I am not siure what John W. meant by posting that review.

>Wilkinson seems to support Bruce Williams but others do not?

Toby doesn't support Williams' theory but it is a theory which was given serious consideration within Egyptological circles are you know so he was obliged to detail it.

>Anyway I am a great fan of Bruce Williams and feel that more

>and more will be found to substantiate the origin of Egyptian

>civilization deep in the south. Qustal?

What do you think of Kathryn Bard's dismissal (see her article on my website) of Williams ?

Mikey Brass

Archaeology BSocSci(Hons), University of Cape Town

"Ancient Egypt and World Prehistory"

<http://www.users.directonline.net/~archaeology>

Indiana Jones: "Archaeology isn't an exact science"

ICQ 44563988

[634]2001-10-02 14:39:55[Mikey Brass]Re: Ampim's "Vanishing Evidence" series]

>> --- omari_maulana@hotmail.com wrote:

>>> Scholars also have a responsibility to correct the inaccurate image

>>> of a eurasian ancient egyptian population presented by scholars of

>>> past generations.

>>

>> Which has been done in the literature, except a few individuals either

>> chose to ignore those corrections or inaccurately misportray them

>>

>>

>

>No, not entirely. The Nostratic and Eurasiatic theorists tie in

>ancient Egypt the same way only throwing the dates back but still

>retaining the central "Caucasoid" base of the earlier sun theories.

What 1930s book have you been reading...

>There are plenty of people that still see the primary impulse

>in the formation of dynastic Egypt as coming from Neolithic

>agricultural people from the "Near East."

Ever heard of dual influence. Ever heard of the rock art of the Eastern Desert or the 20+ years of research by Fred Wendorf in the Western Desert.

You will excuse me if I take the word of those researchers, and others whom I personally know, over yours...

Mikey Brass

Archaeology BSocSci(Hons), University of Cape Town

"Ancient Egypt and World Prehistory"

<http://www.users.directonline.net/~archaeology>

Indiana Jones: "Archaeology isn't an exact science"

ICQ 44563988

[635]2001-10-02 14:45:31|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series|
Mikey Brass wrote:

>
>>Furthermore, there are a host of other "mainstream" researchers from
>>various fields who have supported his claims to some extent or
>>another including SOY Keita, Fred Wendorf, TL Prowse, NC Lovell and
>>others.
>
> BTW: Fred doesn't support Williams' theory :-) You're picking and chosing
> without mentioning what the cited scholars actually believe.
>

Could you cite something that says Wendorf doesn't support the theory.
From what I've read he's quite open to it:

"Also, cattle were not important among the preceding Neolithic in the Nile Valley, which suggests that the Old Kingdom belief system was imposed from the outside, perhaps in the traditional fashion, a conquest by pastoralists who periodically come in from their "lands of insolence" to conquer their farming neighbors (Coon 1958:295-323; Khazanov 1994).

It is tempting to suggest that the impressive cattle burials at the A-Group site of Qustul (Williams 1986), in Egypt south of Abu Simbel, may relate to just such an event. At the moment these interesting possibilities must be regarded as speculative; the data on the structure of the Saharan pastoralist societies remains inadequate, and the character of the early Neolithic in the Nile Valley in Nubia and Upper Egypt is poorly understood, but a study of the interaction between the Sahara and the Nile may throw significant light on the processes that led to the rise of Egyptian Civilization."

("Late Neolithic megalithic structures at Nabta Playa (Sahara), southwestern Egypt." by Fred Wendorf and Romuald Schild
<<http://209.217.18.237/WendorfSAA98.html>>)

>>The data coming out from Nabta Playa and related sites all confirms
>>the southern connections of early Egypt as brought out by the
>>bioanthropological studies of Keita.
>
> Oh, and you left out Fred's theory of Nabta Playa having influenced Upper
> Egypt, not Qustul :-)
>

Nabta Playa had an impact on both Qustul and Upper Egypt. Nabta Playa, itself, is linked with the pastoralist/aquatic cultures further south.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
[636]2001-10-02 14:50:55|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|
--- In Ta_Seti@y..., Mikey Brass wrote:

>
>>> --- omari_maulana@h... wrote:
>>>> Scholars also have a responsibility to correct the inaccurate

image

>>>> of a eurasian ancient egyptian population presented by

scholars of

>>>> past generations.
>>>>

> > > Which has been done in the literature, except a few individuals

either

> > > chose to ignore those corrections or inaccurately misportray

them

> > >

> > >

> >

> >No, not entirely. The Nostratic and Eurasiatic theorists tie in

> >ancient Egypt the same way only throwing the dates back but still

> >retaining the central "Caucasoid" base of the earlier sun theories.

>

> What 1930s book have you been reading...

>

Well, maybe you need to do more reading in a variety of fields.

I'm talking about here and now.

> >There are plenty of people that still see the primary impulse

> >in the formation of dynastic Egypt as coming from Neolithic

> >agricultural people from the "Near East."

>

> Ever heard of dual influence. Ever heard of the rock art of the

Eastern

> Desert or the 20+ years of research by Fred Wendorf in the Western

Desert.

>

Does Fred Wendorf talk about Asian influences in predynastic Egypt?

The Eastern and Western Desert are both in Africa, aren't they???

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabalenv/afro.htm>

[637|2001-10-02 14:51:47|Mikey Brass|Re: Prof. Ampim's "Vanishing Evidence Series"]

>If you and I both know that Reeder is an AMATEUR in the field of PRIMARY

>RESEARCH, then he doesn't have the experience or credibility to respond to

>the PRIMARY RESEARCH of Prof. Manu Ampim

Ok, lets sort this out. You say the professor (what's his PhD in, where does he teach?) had done primary research. Fine, please list the sites in Egypt he has excavated at.

>Just to make this clear, your comments don't change the facts of my

>history! You need to understand that Apartheid is over and so is the

>racist colonial education.

You're trying to teach liberalism to a South African whose country has the most liberal constitution in the world, who comes from a multi-racial university and who lived in a very diverse society? ROFLMAO!

> We as Black people now have the opportunity to do PRIMARY RESEARCH and

> look at the EVIDENCE ourselves. We do not need your validation!

Dearie me, I'm sure the black scholars in UCT's archaeology dept would love

to hear this

> I'm sure you will find my comments amusing

BINGO ! We have a winner !

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
[638]2001-10-02 14:55:04|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

>We may be on the same page, however your statement that present day
>archeologists don't care about the color of the ancient egyptians
>through me for a loop. Certainly scholars such as F Snowden and M
>Lefkowitz care.

They wrote in response to ridiculous claims made by others.

>Perhaps a symposim on
>the roots of western culture should have been included in the UN
>racism conference. Some SA could have broadened their perspectives.

Perhaps some non-Africans could have learned a thing or two about
eurocentrism

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
[639]2001-10-02 15:07:27|omari_maulana@hotmail.com|Re: Ampim's "Vanishing Evidence" series|
Perhaps you could be specific about which ridiculous claims they
(you?) responded to?
If you require specifics from others please be consistent with your
own posts.

--- In Ta_Seti@y..., Mikey Brass wrote:
>
> >We may be on the same page, however your statement that present day
> >archeologists don't care about the color of the ancient egyptians
> >through me for a loop. Certainly scholars such as F Snowden and M
> >Lefkowitz care.
>
> They wrote in response to ridiculous claims made by others.
>
> >Perhaps a symposim on
> >the roots of western culture should have been included in the UN
> >racism conference. Some SA could have broadened their
perspectives.
>
> Perhaps some non-Africans could have learned a thing or two about
> eurocentrism
>
> -----
> Mikey Brass
> Archaeology BSocSci(Hons), University of Cape Town
> "Ancient Egypt and World Prehistory"

> <http://www.users.directonline.net/~archaeology>
> Indiana Jones: "Archaeology isn't an exact science"
> ICQ 44563988

[640]2001-10-02 16:06:36|John Wall|Re: Ampim's "Vanishing Evidence" series|
--- kekai@jps.net wrote:

> --- In Ta_Seti@y..., John Wall wrote:
> > --- kekai@j... wrote:
>
> > Let's have a look at what Wilkinson says:
> >
> > "One of the earliest examples of classic kingship iconography is a
> decorated incense> burner from the Naqada III royal cemetery at
> Qustul in Lower Nubia (Williams 1986: pls> 34 and 38). So many motifs
> are presented together - including the ruler wearing the
> > white crown, the god Horns, and a niched building similar to early
> serekhs - that the> cemetery's excavator argued in favour of a Lower
> Nubian origin for Egyptian kingship> (Williams 1986: 163-90, 1987).
> Whilst earlier Egyptian examples of royal iconography
> > (for example, the Abydos vessel and the Hierakonpolis painted tomb)
> make such a theory
> > unlikely (W.Y. Adams 1985; Baines 1995: 104-5), there is no doubt
> that the rulers
> > buried in Qustul Cemetery had adopted much of the symbolism of rule
> developed by their
> > Upper Egyptian counterparts.
>
> Both the Upper Egyptian and Qustul symbolism have their ultimate
> origins in the earlier symbols of Nubia and the Sudanese desert.
>
> For example, the aquatic harpoon symbolism so apparent both in Qustul
> and early dynastic Egypt royal markings is directly related to the
> African Aqualithic harpoon artifacts and harpoon symbols of Khartoum,
> Nabta Playa, Qustul and Neolithic sites in Lower Egypt.
>
> However, the *specific* styles that suddenly begin appearing in
> Upper Egyptian burials are related to the previous Qustul artifacts.

Er, you do know that Naqada II precedes Naqada III ? Qustul is Naqada III.

> Cattle burials are a feature of the Qustul royal cemetery
> > and are also attested at Hierakonpolis Locality 6 (Hoffman 1982: 55-
> 6; Williams 1986:>
>
> Early cattle burial in both areas again tied into earlier Nabta Playa
> burials with have been tied again to the African Aqualithic.
>
> Exactly which Egyptologists or other present-day researchers hold
> that pre-dynastic Egypt was transferred from Mesopotamia?

Strange you should ask that !

Wilkinson, "Early Dynastic Egypt", 2001, p 32:

"The most extensive example of early royal iconography is the series of scenes painted on the internal walls of an elite tomb at Hierakonpolis, numbered by its excavators tomb 100 and dubbed 'the painted tomb' (Quibell and Green 1902: pls LXXV-LXXIX; Case and Payne 1962; Payne 1973; Kemp 1973). Situated in a Naqada II cemetery south of the prehistoric town of Hierakonpolis and close to the cultivation, the painted tomb was one of a number of high-status burials in the cemetery, but was apparently unique in having painted decoration. The scenes covered one long wall and a cross wall half the width of the tomb. The scenes have been illustrated and reproduced many times since their discovery (for example, W.S. Smith 1949: 124, fig. 43; 1981: 31, fig. 9; Spencer 1993: 36-7, fig. 20), and their importance lies not only in the royal nature of much of the iconography but also in the Mesopotamian influence apparent in some of the motifs. The Predynastic rulers of Upper Egypt, when formulating a distinctive iconography of

rule, seem to have borrowed various elements from contemporary Mesopotamian culture. Motifs such as the 'master of the beasts' - a hero figure standing between and reconciling two opposing wild animals, usually lions - are found on other royal artefacts from late Predynastic Egypt, but this particular motif makes its first appearance in Egyptian art in the Hierakonpolis painted tomb, which has been dated by its pottery to Naqada IIc (c. 3400 BC) (Case and Payne 1962)."

p 43:

"Long-distance trade in high-status goods had been practiced by Egyptians from early Predynastic times. Lapis lazuli from the mountains of Badakhshan (present-day Afghanistan) is attested in graves of the Naqada I period (Matmar 3005: Brunton 1948: pl. LXX); imported vessels from Syria-Palestine and even Mesopotamia turn up sporadically in burials from this time onwards (Kantor 1965: 6-14, figures 3-4), whilst Nubian hand-made bowls are a rare, but characteristic, type of pottery in graves of early Naqada II."

p 150:

"Over the last twenty years, the intensive investigation of Egypt's origins has enhanced our understanding of these processes immeasurably. Studies have all tended to stress, explicitly or implicitly, the indigenous genius of Egyptian civilisation, eager to claim originality and independence for the achievements of Nile valley culture (cf. Kantor 1965: 12-13):

However, discoveries made within the last few years, particularly at Buto and Abydos, provide tantalising glimpses of a rather different picture of early Egypt. There is a small, but growing body of evidence to suggest that the birth of Egyptian civilisation may, after all, have owed a significant amount to other neighbouring cultures, particulariv those of the ancient Near East."

p 224-5:

"There is little doubt about the foreign origins of the palace-façade style (already noted by Balcz 1930; argued for strongly by Frankfort 1941; for a more cautious interpretation see W.S. Smith 1981: 36; Kaiser 1985b: 32, proposes a Lower Egyptian origin). The similarity between Mesopotamian and Egyptian mudbrick architecture is so close as to make their independent development development highly unlikely (Frankfort 1941: 338; Kemp 1975a: 163). As with the adoption of Mesopotamian motifs into Egyptian royal iconography during Naqada II, the process is likely to have involved an imaginative borrowing by the Egyptians from another culture to suit their own purposes: in both cases, the formulation of a repertoire of symbols to embody the ideology of divine kingship."

p 315:

"Similar votive material was found scattered within the temple area itself (Petrie 1903: 28). Particularly important is the group of human heads, modelled in clay. One of the pottery heads looks distinctly Asiatic (Petrie pl. XI.257), whilst the appearance of another (Petrie 1903: pl. XI.260) attracted comment from several scholars (for example, Rice 1990). It is very un-Egyptian in style, and the head-dress, in the form of a turban, is reminiscent of depictions of Sumerian deities. The figure has been identified as a Mesopotamian, but whether human or divine is not known. The presence of such an object in the early temple at Abydos raises fundamental questions about Egypt's early relations with its eastern neighbours, and the extent to which early religious iconography was influenced from abroad."

Kemp, "Ancient Egypt, Anatomy of a Civilisation", 1989, p 92:

"The potential of brick for creating interesting patterns in the method of laying was realized for palaces, and for court tombs, in the palace façade style of architecture (see Figure 18, p. 56). Its most important monumental survivor, copied in stone, is the great plaza and token palace front of the Step Pyramid at Sakkara (see Figure 19, p. 58). It seems not, however, to have been used for temples. It appears suddenly, its details fully realized, at beginning of the 1st Dynasty. This has led to a theory that it derives from the architecture of Mesopotamia where the style was deeply rooted with a long history of evolution behind it. This is not so far-fetched as it might seem at first, for there is specific evidence for contacts with southern Mesopotamia during the later Nagada period, although their nature and significance are now hard to judge."

Malek, "In the Shadow of the Pyramids", 1986, p 26:

"Several inventions are thought to have been introduced to Egypt from abroad (Palestine, Syria and Mesopotamia) during the late Predynastic Period such as the cylinder seal, certain forms of pottery, and brick niche architecture ('palace façade') . Long distance trade is well documented by finds of imported materials (obsidian, lapis lazuli, turquoise, copper, possibly silver, ivory, Red Sea shells, wood, etc), but the routes along which these items arrived in Egypt at this time can only be guessed."

Trigger, Kemp, O'Connor, Lloyd, "Ancient Egypt a Social History", 1983, pp 36-7:

"In the late Gerzean period, there is evidence of a short period of either direct or indirect contact with the late Protoliterate b and early Protoliterate c cultures of Mesopotamia. A number of vessels and at least some of the Mesopotamian-style cylinder seals found in Egypt appear to be actual imports from Mesopotamia (Kantor 1952, 1965, p. 10). In addition, a selection of Mesopotamian (and in some cases more particularly Susian) artistic motifs was adopted at this period, particularly for the decoration of fancy stone palettes, ivory knife-handles, and other luxury goods. These motifs include interlacing serpents, serpent-necked panthers, a winged griffin, a carnivore attacking impassive prey, a man dominating two animals, distinctive head-dress and long robes, and possibly a high-hulled ship, although the latter seems to be represented already on a fragment of Amratian pottery (fig. 1-4) (Frankfort 1956, pp. 121-37; Kantor 1965, p. 10; Vandier 1952, pp. 280-1); however, Mesopotamian influences have been discounted by Kelley (1974). While these motifs did not outlast the early years of the First Dynasty, their influence on the elite artistic production of the transitional period appears to have been quite far-reaching and suggests intensive contact with Mesopotamia. The niched brick architecture of tombs and other buildings that appears suddenly at the beginning of the First Dynasty was also probably derived from south-western Asia. Although the Egyptian structures are not exact copies of Mesopotamian originals, the plan and exterior niches of the tombs resemble those of Mesopotamian temples of the early Protoliterate period. In Mesopotamia, however, the prototypes of these buildings are found as early as the Ubaid period and the style was an enduring component of the regional architectural tradition; by contrast, in Egypt, niche panelling ceased to be important by the Second Dynasty (Frankfort 1956, pp. 126-9). The Egyptian script can be observed developing locally from very rudimentary beginnings and bears no specific resemblance to that of Mesopotamia; however, general similarities in the two systems of writing have suggested that stimulus diffusion from Mesopotamia may have played a role in the origin of the Egyptian script (Frankfort 1956, pp. 129-32; Pope 1966). It has also been argued that some signs appear to have been invented by Semitic, rather than Egyptian, speakers. This, plus a possible influx of words of Semitic and Sumerian origin and Semitic grammatical forms at this period, suggest the possibility of yet more Near Eastern influence (Baumgartel 195 5, P. 48; Meltzer 1970). It is significant that no evidence of reciprocal Egyptian influence has been noted in Mesopotamia at this time."

You should widen your reading habits.....

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[641]2001-10-02 16:24:52[omari_maulana@hotmail.com]Re: Ampim's "Vanishing Evidence" series|
Also the earliest lithic tradition in Nabta is related to Lower
Nubia. Per Wendorff.

http://www.users.directonline.net/~archaeology/cattle_domestication.html

--- In Ta_Seti@y..., kekai@j... wrote:
> --- In Ta_Seti@y..., Mikey Brass wrote:
> >
> > > --- omari_maulana@h... wrote:
> > > > Scholars also have a responsibility to correct the

inaccurate
> image
>>>> > of a eurasian ancient egyptian population presented by
> scholars of
>>>> > past generations.
>>>>
>>>> Which has been done in the literature, except a few
individuals
> either
>>>> chose to ignore those corrections or inaccurately misportray
> them
>>>>
>>>>
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>>>>No, not entirely. The Nostratic and Eurasiatic theorists tie in
>>>>ancient Egypt the same way only throwing the dates back but still
>>>>retaining the central "Caucasoid" base of the earlier sun
theories.
>>
>> What 1930s book have you been reading...
>>
>
>
> Well, maybe you need to do more reading in a variety of fields.
> I'm talking about here and now.
>
>>>>There are plenty of people that still see the primary impulse
>>>>in the formation of dynastic Egypt as coming from Neolithic
>>>>agricultural people from the "Near East."
>>
>> Ever heard of dual influence. Ever heard of the rock art of the
> Eastern
>> Desert or the 20+ years of research by Fred Wendorf in the
Western
> Desert.
>>
>
>
> Does Fred Wendorf talk about Asian influences in predynastic Egypt?
>
> The Eastern and Western Desert are both in Africa, aren't they???
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabal/en/afro.htm>

[642]2001-10-02 16:33:51|Manu Ampim|Re: Browser-based message reading|
Paul,

I figured that my presence and comments within the group would probably liven things up a bit!

----- Original Message -----
From: <kekai@jps.net>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, October 02, 2001 1:24 PM
Subject: [Ta_Seti] Browser-based message reading

> With the number of posts increasing, some of

> you may be

interested to know that you can read

> all messages on the Web without

having any emails

> sent to your address.

>

> To change to

this mode, go to the URL:

>


```
>

href="http://groups.yahoo.com/group/Ta_Seti">http://groups.yahoo.com/group/Ta_Seti
>

> Sign in if you're not already. Click on
> "Edit my

membership" on the right-hand side

> of your screen.
>
>

Under "Message Delivery", select "No emails".

>
> Then press "Save

changes" near the bottom of

> the screen.
>
> You can then

read messages at the address given

> above.
>
> If you have

problems, let me know and I will

> manually change your message

options.

>
> Regards,
> Paul Kekai Manansala
>

http://pweb.jps.net/~kabalero/afro.htm
>

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> -----~-->

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>

[ 643]2001-10-02 16:54:47[kekai@jps.net[Re: Ampim's "Vanishing Evidence" series]
--- In Ta_Seti@y..., John Wall wrote:

> --- kekai@j... wrote:
>> --- In Ta_Seti@y..., John Wall wrote:
>>> --- kekai@j... wrote:
>>
>>> Let's have a look at what Wilkinson says:
>>>
```


> > > "One of the earliest examples of classic kingship iconography

is a

> > decorated incense> burner from the Naqada III royal cemetery at
> > Qustul in Lower Nubia (Williams 1986: pls> 34 and 38). So many

motifs

> > are presented together - including the ruler wearing the
> > > white crown, the god Horns, and a niched building similar to

early

> > serekhs - that the> cemetery's excavator argued in favour of a

Lower

> > Nubian origin for Egyptian kingship> (Williams 1986: 163-90,

1987).

> > Whilst earlier Egyptian examples of royal iconography
> > > (for example, the Abydos vessel and the Hierakonpolis painted

tomb)

> > make such a theory
> > > unlikely (W.Y. Adams 1985; Baines 1995: 104-5), there is no

doubt

> > that the rulers
> > > buried in Qustul Cemetery had adopted much of the symbolism of

rule

> > developed by their
> > > Upper Egyptian counterparts.
> >
> > Both the Upper Egyptian and Qustul symbolism have their ultimate
> > origins in the earlier symbols of Nubia and the Sudanese desert.
> >
> > For example, the aquatic harpoon symbolism so apparent both in

Qustul

> > and early dynastic Egypt royal markings is directly related to

the

> > African Aqualithic harpoon artifacts and harpoon symbols of

Khartoum,

> > Nabta Playa, Qustul and Neolithic sites in Lower Egypt.
> >
> > However, the *specific* styles that suddenly begin appearing in
> > Upper Egyptian burials are related to the previous Qustul

artifacts.

>
> Er, you do know that Naqada II precedes Naqada III ? Qustul is

Naqada III.

>

Qustul, not Naqada II, precedes dynastic Egypt.

>> Exactly which Egyptologists or other present-day researchers hold
>> that pre-dynastic Egypt was transferred from Mesopotamia?
>
> Strange you should ask that !
>
> Wilkinson, "Early Dynastic Egypt", 2001, p 32:
>

and their importance lies not only in the royal nature of much of

> the iconography but also in the Mesopotamian influence apparent in

some of the motifs.

> The Predynastic rulers of Upper Egypt, when formulating a

distinctive iconography of

> rule, seem to have borrowed various elements from contemporary

Mesopotamian culture.

> Motifs such as the 'master of the beasts'

This is pretty poor. The "master of the beasts" motif in Mesopotamia appears only during the Neo-Sumerian period and is clearly related to South Asian Harappan and proto-Harappan influences (water buffalo, tigers, elephants, rhinos, etc.)

>
> p 43:
>
> "Long-distance trade in high-status goods had been practiced by

Egyptians from early> Predynastic times. Lapis lazuli from the mountains of Badakhshan (present-day> Afghanistan) is attested in graves of the Naqada I period (Matmar 3005: Brunton 1948:

> pl. LXX); imported vessels from Syria-Palestine and even

Mesopotamia turn up> sporadically in burials from this time onwards (Kantor 1965: 6-14, figures 3-4), whilst> Nubian hand-made bowls are a rare, but characteristic, type of pottery in graves of

> early Naqada II."
>

The oldest pottery in the region is from Africa, specifically from Sudan, and there is every reason to believe that Palestinian pottery is of African origin.

Egyptian wavy-handle pottery likely is related to the earlier wavy-line pottery of Khartoum. Not only is it associated with a very similar material culture, but it was used in pretty much the same way. Mostly for cooking two species of fish in pits.

See Anselin, Alain La cruche et le Tilapia : une lecture africaine de l'Egypte nagadeene. Unirag, [Abymes, Guadeloupe], 1996.

Anyway, you look at it, there is a difference between the actual material culture of the people and simple trade items. The presence of lapis lazuli is irrelevant unless you are suggesting the people came from Afghanistan.

The material culture of the predynastic Egyptians was close to that of the Sudanese desert and Nubia.

- > However, discoveries made within the last few years, particularly at Buto and Abydos,
- > provide tantalising glimpses of a rather different picture of early Egypt. There is a
- > small, but growing body of evidence to suggest that the birth of Egyptian civilisation
- > may, after all, have owed a significant amount to other neighbouring cultures,
- > particulariv those of the ancient Near East."
- >

It seems that the authors you cite lump the entire Sumerian period together.

Practically all the non-trade items mentioned date well after the First Dynasty period.

But most importantly, there is not a speck of Egyptian or other historical or traditional evidence pointing to Mesopotamian influence in the formation of the dynastic Egypt. That is quite different than the case related to areas south of Egypt.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/enfro.htm>
[644|2001-10-02 18:15:38|kcamm23063@aol.com|Re: Browser-based message reading]
And indeed you have livened things up a bit, Professor. I belong to about 30 groups and this had been the only one that is not in digest form, I am now having second thoughts. Keep up the good work; as far as I'm concerned, your knowledge and sharing of information is vital and always welcomed.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/2/01 4:39:54 PM Pacific Daylight Time, Profmanu@acninc.net writes:

Paul,

I figured that my presence and comments within the group would probably liven things up a bit!

----- Original Message ----- From: <kekai@jps.net>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, October 02, 2001 1:24 PM
Subject: [Ta_Seti] Browser-based message reading

> With the number of posts increasing, some of
> you may be interested to know that you can read
> all messages on the Web without having any emails
> sent to your address.
>
> To change to this mode, go to the URL:
>
> http://groups.yahoo.com/group/Ta_Seti
>
> Sign in if you're not already. Click on
> "Edit my membership" on the right-hand side
> of your screen.
>
> Under "Message Delivery", select "No emails".
>

> Then press "Save changes" near the bottom of
> the screen.
>
> You can then read messages at the address given
> above.
>
> If you have problems, let me know and I will
> manually change your message options.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabalen/afro.htm>
>

[645]2001-10-02 19:08:30[alaman5375@aol.com]Re: "Liven things up a bit" - Ampim's "Vanishing Evidence"
In a message dated 10/2/01 4:39:54 PM Pacific Daylight Time,
Profmanu@acninc.net writes:
Paul,
I figured that my presence and comments within the group would probably liven
things up a bit!

In a message dated 10/2/01 6:17:15 PM, kcamm23063@aol.com writes:

And indeed you have livened things up a bit, Professor. I belong to about 30
groups and this had been the only one that is not in digest form, I am now
having second thoughts. Keep up the good work; as far as I'm concerned, your
knowledge and sharing of information is vital and always welcomed.
Forward Ever (by any means necessary); Backward Never!

Karen-Yaa

@@@

Amen Ra Hetep Auta-ik,

Salaam, Kemey Aleka,

Hawae' Professor Ampim,

I have only been on this listserver for a few months and this has been the
best debate/drama I have encountered. I have in the process learned more
than I ever have had an opportunity of receiving from reading, documentaries
or third hand conversations within my circle of known scholars and intellects
in the area of Egyptology or Kemetic study, on these particular topics.
Keep up the flow in pursuit of exposing the truth in discussion, sharing,
teaching and research despite criticisms or sarcastic negative attacks in
personal comments of belittlement.

"Be diligent as long as you live, always doing more than is commanded of you.
Do not misuse your time while following your heart, for it is offensive to
the soul to waste one's time. Do not lose the daily opportunity to increase
that which you have. Diligence produces gains and gains do not endure when
diligence is abandoned."

Husia, Book of Wise Instructions, Ptah-Hotep, pg. 42, #IV

Unyany! - "Thank you!"

Bi Sie,

Anhk Udji Seneb, - "I wish you life, Strength, and Health"

Di Anpu Er-k Hetep - "May Anpu Give You Peace"

AlAman Ren Serti

[646]2001-10-02 19:31:09[kekai@jps.net]Origin of Egyptian writing]

The following two messages from Bruce Williams

deal with the subject of Egyptian writing origins.

The Mesopotamian origin theory was always outlandish
to me, and could only be accepted by people whose
worldview required that the completely different
systems of cuneiform and Egyptian hieroglyphics must
be related.

---begin forwarded message---

From: CFRBWL@UCHIMVS1.UCHICAGO.EDU

Date: Thu, 30 May 96 21:29 CST

Subject: Early Egyptian Writing: Harpoons

Above the royal bark on the obverse of the Narmer palette
there is a label consisting of a falcon on a harpoon. It is

a written label in the same sense as the door and bird that label the rows of decapitated enemies, or the 'tjet' before the leopard-skin clad official, or, again, the 'hm' and rosette associated with Narmer's servant.

This is not the only time when the harpoon is used to label a vessel. On the Qustul Incense Burner, a large harpoon head stands vertically before the central, royal bark's stern, in a position equivalent to the rosette before the falcon in the boat itself. These two examples cover Naqada III B and A, respectively.

A painted jar of Naqada II shows a typical procession of two vessels, with water birds. Above one boat, in relief picked out with paint, is a large harpoon--neither a standard or any piece of equipment, but in the analogous position to the label for Narmer's bark (Petrie Prehist. Egypt, XXI and XXIV, 46M), a relationship made particularly evident by the illustration of the whole vessel.

From el-Amra came a casket decorated in charcoal dating to Naqada I with the trap (?) on one end and high-stern/prowed vessel on the other. Above the stern is a simple harpoon (Mackver and Mace, el-Amrah and Abydos, XII: 10-13).

Of roughly the same date is an incised jar with a normal (with pointed ends, arc-shaped) vessel. Beside one end, possibly the stern, is a vertical harpoon, too large and wrongly placed to be a piece of equipment (Kantor Festschr. fig. 41).

The closely-related placement and treatment of all these harpoons has indicated to me that they were signs--objects added to a scene to clarify the meaning of some larger element. It is clear that Narmer's imaging team required more such labels than were thought necessary earlier, but where do we draw the line to say that the one occurrence is writing and the other not?

Notice the system pursued by Narmer's team. In the procession register, every unit is labeled except the men who carry the standards which are their own labels (Narmer's label is above).

On our Naqada II pottery, the standards carried by the boats are their labels in the same sense as these men (see also Kaiser in ZAS for the standards), reinforcing the intimate interdependence of image and writing that is a hallmark of Egyptian formal culture.

Now, what of the amphibian that labels the boat opposite the vessel on the Naqada II jar mentioned above? {The One and the Many?!? ;}}

It would be interesting to work out.

The harpoon frequently occurs alone as a potmark. It clearly means something significant, for some occurrences are neither cursive nor casual. The most intriguing is a Naqada I rhomboid palette in the Cairo Museum. At one end, carefully carved in raised relief, is an elephant. Before its trunk, in the position of a label is a zig-zag of the type that occurs on Naqada II standards. At the opposite end is a harpoon. (Asselberghs, pl XLIV)

The career of the harpoon illustrates steps in the development of writing since it was not otherwise an object of particular devotion in later times. The first steps were taken well before Uruk IV, making the entire Naqada Period protoliterate, and, this limited sense, protohistoric. It was also protodynastic, even if the peoples engaged in Egypt and northern Nubia were not part of a monolithic state, and that dynastic-ness, is, I believe, the key to understanding the period.

On Wed, 5 Jun 1996 CFRBWIL@UCHIMVS1.UCHICAGO.EDU wrote:

- > The first known Egyptian inscriptions of any length are
- > the First Dynasty Labels. These identify a commodity
- > including the year, and often the quality. The inscriptions
- > are more elaborate than needed for simple identification,
- > and any 'need' for such labeling would have started long
- > before, say, when the large storage pits with pots were in

> use at Maadi (ending in mid-Naqada II).
> The labels that precede the First Dynasty are much simpler,
> and the ones added to monumental objects simply identify figures
> and objects whose meaning must have been fairly clear anyway.
> I suspect that they were intended to help 'empower' the magic
> of the representation. The same may be true of the more elaborate
> potmarks, which can identify a ruler (or indicate an unnamed ruler)
> and a commodity at the same time. For fairly elaborate examples
> in ink, see Kaiser and Dreyer, MDAIK 38, fig. 10a-d (Iry-Hor,
> Naqada IIb). From a somewhat earlier period come some storage
> jars at Qustul with rather simpler versions of label inscriptions
> (OINE III, pl. 80a-d; see pl. 76 for a post-firing royal mark).
> The simplified signs appear rather cursive and one wonders if
> they are not the rapid writing of their day, or at least close
> to it. It would be difficult to call the prefiring inscriptions
> records, for they were made long before the vessel was filled,
> and they were made with no guarantee that they would ever be
> filled with the commodity indicated. They were found full of sand
> and have astonishingly clean interiors. Back to magic.
> I have made no attempt to catalogue and analyze the pottery
> marks of Naqada II, but the painted standards and signs are rather
> simpler labeling devices that are found in the monumental traditions
> of Naqada III. Note that Maadi, which shows no incipient
developments
> of this type had trade relations with Palestine which also had no
> early signs of this kind, and, when it ceased in mid-Naqada II, the
> Naqada culture traded with Palestine directly. True, the west
> Delta seems to have managed some Syrian contacts, but the evidence
> for incipient writing is lacking in both places. The silence is
> pretty deafening. (The first writing in Palestine is Egyptian!)
> In the meantime, logical stages from ideograms of various types
> to full writing take place in Egypt and northern Nubia. There is
> some acceleration, especially in Naqada III, but the essential
> proofs of borrowing--cuneiform in Hittite, Demotic in Meroitic--
> are absolutely lacking. The Egyptians even inscribed their
> cylinder seals before some ingenious Sumerian figured out that
> being Early Dynastic, and inscribed, was the way to go.
>
> bruce williams
> bb-williams@uchicago.edu

[647]2001-10-02 22:04:57[Manu Ampim]Ampim's "Vanishing Evidence" |

Thank you AlAman and Karen-Yaa, I appreciate your encouragement as we work to protect what the ancestors have left for us. My *primary research* is inspired by the memory of the first Kemetologist, the high priest Kaemwaset.

Our work is in the tradition of Beka, the ancient African moral teacher who said, "*I have neither been evil nor approved of anything evil or offensive. I have delighted in speaking truth. For I know well the reward that comes from doing this on earth from the time of one's first act til the time one reaches the grave. Indeed, my sure defense shall be in speaking truth in the day when I reach the divine judges.*"

Reeder, please stay tuned for more on the "Vanishing Evidence of Classical African Civilizations" and the outrageous statues of Ra-Hotep and Nofret, which are among the greatest forgeries in the history of ancient African archaeology.

-- Prof. Manu Ampim

See: http://groups.yahoo.com/group/Ta_Seti/files/ for the "Vanishing Evidence" Series (4 articles, 13 photos)

My Forthcoming book: Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret.

[648]2001-10-02 22:57:22[Greg Reeder]Re: Ampim's "Vanishing Evidence" |

Dear Manu Ampim,
I too am a devotee of the great Kaemwaset.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, October 02, 2001 10:10 PM
Subject: [Ta_Seti] Ampim's "Vanishing Evidence"

Thank you AIaman and Karen-Yaa, I appreciate your encouragement as we work to protect what the ancestors have left for us. My *primary research* is inspired by the memory of the first Kemetologist, the high priest Kaemwaset.

Our work is in the tradition of Beka, the ancient African moral teacher who said, "*I have neither been evil nor approved of anything evil or offensive. I have delighted in speaking truth. For I know well the reward that comes from doing this on earth from the time of one's first act til the time one reaches the grave. Indeed, my sure defense shall be in speaking truth in the day when I reach the divine judges.*"

Reeder, please stay tuned for more on the "Vanishing Evidence of Classical African Civilizations" and the outrageous statues of Ra-Hotep and Nofret, which are among the greatest forgeries in the history of ancient African archaeology.

– Prof. Manu Ampim

See: http://groups.yahoo.com/group/Ta_Seti/files/ for the "Vanishing Evidence" Series (4 articles, 13 photos)

*My Forthcoming book: **Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret.***

To unsubscribe from this group, send an email to:
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[649]2001-10-03 00:19:00[Mikey Brass[Re: Origin of Egyptian writing]
--- kekai@jps.net wrote:

> The following two messages from Bruce Williams
> deal with the subject of Egyptian writing origins.

Thanks. I'll read them later.

> The Mesopotamian origin theory was always outlandish
> to me, and could only be accepted by people whose
> worldview required that the completely different
> systems of cuneiform and Egyptian hieroglyphics must
> be related.

Wrong - those that support an external rather than an internal origin
(ironically that includes Williams, as he posits an an external
Egyptian origin, although he is an exception not the rule) regard a
diffusion of the concept of writing.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[650]2001-10-03 00:40:11[Paul Kekai Manansala[Re: Origin of Egyptian writing]
Mikey Brass wrote:

>

> Wrong - those that support an external rather than an internal origin
> (ironically that includes Williams, as he posits an an external
> Egyptian origin, although he is an exception not the rule) regard a
> diffusion of the concept of writing.
>

Williams sees the development really taking off in Egyptian Nubia
(Ta-Seti),

the first nome, so not really external, as compared to say Lower Nubia.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
[651]2001-10-03 01:21:37[Mikey Brass]Re: Origin of Egyptian writing]

> > Wrong - those that support an external rather than an internal
> origin
> > (ironically that includes Williams, as he posits an an external
> > Egyptian origin, although he is an exception not the rule) regard a
> > diffusion of the concept of writing.
> >
>
> Williams sees the development really taking off in Egyptian Nubia
> (Ta-Seti),

That was only in the dynastic period, we're talking about the predynastic.

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[652]2001-10-03 01:25:10[Mikey Brass]Re: Browser-based message reading]

> And indeed you have livened things up a bit, Professor. I belong to
> about 30
> groups and this had been the only one that is not in digest form, I
> am now
> having second thoughts. Keep up the good work; as far as I'm
> concerned, your
> knowledge and sharing of information is vital and always welcomed.
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa

Perhaps you can answer then, seeing as no one else appears able to,
what is he a professor of, where does he teach, what is his academic
research area in the institution/organisation, and what was his PhD
thesis on?

Surely these aren't difficult questions...

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[653]2001-10-03 01:33:55[Mikey Brass]Re: Ampim's "Vanishing Evidence" series]

> > Er, you do know that Naqada II precedes Naqada III ? Qustul is
> Naqada III.
> >

- >
- > Qustul, not Naqada II, precedes dynastic Egypt.

Nagada I and Nagada II preceeded Nagada II. If you don't know this basic chronology how on earth do you expect us to take the rest of what you say seriously.

- > This is pretty poor. The "master of the beasts" motif in
- > Mesopotamia appears only during the Neo-Sumerian period and
- > is clearly related to South Asian Harappan and proto-Harappan
- > influences (water buffalo, tigers, elephants, rhinos, etc.)

Assertion without any proof. The contact between Mesopotamia and Harappa was limited - you'd know this if you've read any of the primary literature on Harappa.

- > and there is every reason to believe that Palestinian pottery
- > is of African origin.

Blatantly false.

- > Egyptian wavy-handle pottery likely is related to the earlier wavy-
- > line pottery of Khartoum.

The first true statement in your message.

- > The presence
- > of lapis lazuli is irrelevant unless you are suggesting the people
- > came from Afghanistan.

It is proof of trade relations with the Near East. It can't appear out of thin air.

- > The material culture of the predynastic Egyptians was close to that
- > of the Sudanese desert and Nubia.

And nothern Egypt and its surrounding desert... No one is disputing this, only pointing out that Ancient Egypt was a melting pot of internal and various external influences.

- > It seems that the authors you cite lump the entire Sumerian period
- > together.

No they don't. You'd know it if you were familiar with their works, which are standard reading in any university undergraduate Egyptology course.

- > Practically all the non-trade items mentioned date well after the
- > First Dynasty period.

Exactly.

- > But most importantly, there is not a speck of Egyptian or other
- > historical or traditional evidence pointing to Mesopotamian influence
- > in the formation of the dynastic Egypt.

He is referring to influences, and there is zero proof that the unification of Egypt was achieved by the rulers of Qustul

=====

Michael Brass
Archaeology BSocSc(Hons), University of Cape Town
"AE & World Prehistory" <http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[654|2001-10-03 01:38:37|Mikey Brass|Re: Ampim's "Vanishing Evidence" series]

> Also the earliest lithic tradition in Nabta is related to Lower
> Nubia.

So what, it's related to Upper Egypt and Lower Nubia And that's
c. 9500 BC, not the Terminal Predynastic period.

>>> >No, not entirely. The Nostratic and Eurasiatic theorists tie in
>>> >ancient Egypt the same way only throwing the dates back but
> still
>>> >retaining the central "Caucasoid" base of the earlier sun
> theories.
>>>
>>> >What 1930s book have you been reading...
>>>
>>
>> Well, maybe you need to do more reading in a variety of fields.
>> I'm talking about here and now.

Perhaps you should cite your so-called "source"?

>>> >There are plenty of people that still see the primary impulse
>>> >in the formation of dynastic Egypt as coming from Neolithic
>>> >agricultural people from the "Near East."
>>>
>>> Ever heard of dual influence. Ever heard of the rock art of the
>> Eastern
>>> Desert or the 20+ years of research by Fred Wendorf in the
> Western
>> Desert.
>>>
>>
>>
>> Does Fred Wendorf talk about Asian influences in predynastic Egypt?

He recognises their influence. You'd know this if you've ever
communicated with him and were familiar with his work.

>> The Eastern and Western Desert are both in Africa, aren't they???

And outside Lower Nubia:-)

=====

Michael Brass

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[655]2001-10-03 11:07:38[Paul Kekai Manansala]Re: Ampim's "Vanishing Evidence" series[
Mikey Brass wrote:

>
>>>
>>>
>>> Does Fred Wendorf talk about Asian influences in predynastic Egypt?
>
> He recognises their influence. You'd know this if you've ever
> communicated with him and were familiar with his work.
>

We all know specialists of one kind or another. I have also
"communicated" with Fred Wendorf. I'd rather see something in
print, which you seem reluctant to offer.

In terms of African influence outside Lower Nubia, who has any problem
with that?

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalero/afro.htm>
[656]2001-10-03 11:17:37[Paul Kekai Manansala]Re: Ampim's "Vanishing Evidence" series[
Mikey Brass wrote:

>
>>> Er, you do know that Naqada II precedes Naqada III ? Qustul is
>> Naqada III.
>>>
>>
>> Qustul, not Naqada II, precedes dynastic Egypt.
>
> Nagada I and Nagada II preceeded Nagada II.

You mean Nagada II preceeded Nagada III. So what, I
never said any different .

>> This is pretty poor. The "master of the beasts" motif in
>> Mesopotamia appears only during the Neo-Sumerian period and
>> is clearly related to South Asian Harappan and proto-Harappan
>> influences (water buffalo, tigers, elephants, rhinos, etc.)
>
> Assertion without any proof. The contact between Mesopotamia and
> Harappa was limited - you'd know this if you've read any of the primary
> literature on Harappa.
>

Actually I know quite a bit about this and the contact was quite
extensive as evidenced by the large number of trade seals discovered.

Besides all these theories are speculative. The "master of the beasts"
motif in Egypt may be totally independent of those outside the area.

> He is referring to influences, and there is zero proof that the
> unification of Egypt was achieved by the rulers of Qustul

>

You never deal in "proof" with these types of theories, just supporting evidence. Proof is something for a court of law.

In this sense, the lone surviving Egyptian historical work that deals with the formation of unified Egypt, the Edfu temple inscriptions, tend to support Williams!

The Edfu inscriptions speak of the King of the Mesnu from Ta-Seti, who invades Upper Egypt and then Lower Egypt to form the unified country. That is why Ta-Seti is specially connected with the royal family whose patron deity Ra-horakhti is from Lower Nubia.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
[657]2001-10-03 11:21:28|Paul Kekai Manansala|Re: Origin of Egyptian writing|
Mikey Brass wrote:

>
>>> Wrong - those that support an external rather than an internal
>> origin
>>> (ironically that includes Williams, as he posits an an external
>>> Egyptian origin, although he is an exception not the rule) regard a
>>> diffusion of the concept of writing.
>>>
>>
>> Williams sees the development really taking off in Egyptian Nubia
>> (Ta-Seti),
>
> That was only in the dynastic period, we're talking about the predynastic.
>

In the predynastic, even Upper and Lower Egypt were different kingdoms,
so I don't know what you mean by external.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
[658]2001-10-03 11:33:24|reeder@sirius.com|Re: Ampim's Vanishing Evidence series|
Dear Paul,
I agree with much of what you are saying here. Remember also that the
nome lists at Edfu and other places has the king standing in the north
facing the procession of nomes coming from the south and lead by the
"First Nome" Ta-Seti..the "beginning of the beginning" if memory
serves.

Greg Reeder

Original Message:

From: Paul Kekai Manansala kekai@jps.net
Date: Wed, 03 Oct 2001 12:02:56 -0700
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Ampim's "Vanishing Evidence" series

Mikey Brass wrote:

>
>>> Er, you do know that Naqada II precedes Naqada III ? Qustul

is

> > Naqada III.
> > >
> >
> > Qustul, not Naqada II, precedes dynastic Egypt.
>
> Nagada I and Nagada II preceeded Nagada II.

You mean Nagada II preceeded Nagada III. So what, I
never said any different .

> > This is pretty poor. The "master of the beasts" motif in
> > Mesopotamia appears only during the Neo-Sumerian period
and

> > is clearly related to South Asian Harappan and
proto-Harappan

> > influences (water buffalo, tigers, elephants, rhinos, etc.)
>
> Assertion without any proof. The contact between Mesopotamia
and

> Harappa was limited - you'd know this if you've read any of the
primary

> literature on Harappa.
>

Actually I know quite a bit about this and the contact was quite
extensive as evidenced by the large number of trade seals
discovered.

Besides all these theories are speculative. The "master of the
beasts"

motif in Egypt may be totally independent of those outside the
area.

> He is referring to influences, and there is zero proof that the
> unification of Egypt was achieved by the rulers of Qustul

>

You never deal in "proof" with these types of theories, just

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<http://mail2web.com/> .
[659]2001-10-03 11:59:24|Manu Ampim|Re: Ampim's "Vanishing Evidence"|
Greg Reeder,

Good. We do have something in common, and this provides us a place to continue our discussion.
I will comment shortly on the matter at hand.

Manu Ampim
Profmanu@acninc.net

----- Original Message -----
From: [Greg Reeder](#)
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, October 02, 2001 11:00 PM
Subject: Re: [Ta_Seti] Ampim's "Vanishing Evidence"

Dear Manu Ampim,
I too am a devotee of the great Kaemwaset.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: [Manu Ampim](#)
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, October 02, 2001 10:10 PM
Subject: [Ta_Seti] Ampim's "Vanishing Evidence"

Thank you AlAman and Karen-Yaa, I appreciate your encouragement as we work to protect what the ancestors have left for us. My *primary research* is inspired by the memory of the first Kemetologist, the high priest Kaemwaset.

Our work is in the tradition of Beka, the ancient African moral teacher who said, "*I have neither been evil nor approved of anything evil or offensive. I have delighted in speaking truth. For I know well the reward that comes from doing this on earth from the time of one's first act til the time one reaches the grave. Indeed, my sure defense shall be in speaking truth in the day when I reach the divine judges.*"

Reeder, please stay tuned for more on the "Vanishing Evidence of Classical African Civilizations" and the outrageous statues of Ra-Hotep and Nofret, which are among the greatest forgeries in the history of ancient African archaeology.

– Prof. Manu Ampim

See: http://groups.yahoo.com/group/Ta_Seti/files/ for the "Vanishing Evidence" Series (4 articles, 13 photos)

My Forthcoming book: Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret.

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[660]2001-10-03 13:49:32[Emeagwali, Gloria (History)]Re: Origin of Egyptian writing|
Please add also to the sources on early African writing:

Gunter Dreyer, "Recent Discoveries at Abydos Cemetery U' in E.C.M van den Brink ed. The Nile Delta in Transition Tel Aviv, 1992. See also Vivian Davies and Renee Friedman, Egypt, London, 1998.

Recent scholarship to date confirms the African origin of writing. Naturally, scholars of the 1980's were not aware of this latest wave of archeological finds. Africans wrote before the Mesopotamians by approximately 150 years around 3250BCE according to Dreyer and others.

'.....new information was uncovered by Gunter Dreyer of the German Archaeological Insitute at Abydos in a palace known as U-j. Dreyer and his expedition found 150 labels written in hieroglyphs and carved in ivory or bone, possibly at one time attached to bolts of linen. These ancient labels written in hieroglyphic signs are at present the world's earliest examples of phonetic writing..' K. Tuchsherer, Africana Bulletin, Boston University no.42.Dec 1998/199

Gloria Emeagwali

members.aol.com/scholars2000/afrihist.htm
members.aol.com/afsci/africana.htm
<http://www.ccsu.edu/afstudy/archive.html>

-----Original Message-----

From: kekai@jps.net [mailto:kekai@jps.net]
Sent: Tuesday, October 02, 2001 10:31 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Origin of Egyptian writing

The following two messages from Bruce Williams deal with the subject of Egyptian writing origins. The Mesopotamian origin theory was always outlandish to me, and could only be accepted by people whose worldview required that the completely different systems of cuneiform and Egyptian hieroglyphics must be related.

---begin forwarded message---

From: CFRBWL@UCHIMVS1.UCHICAGO.EDU
Date: Thu, 30 May 96 21:29 CST
Subject: Early Egyptian Writing: Harpoons

Above the royal bark on the obverse of the Narmer palette there is a label consisting of a falcon on a harpoon. It is a written label in the same sense as the door and bird that label the rows of decapitated enemies, or the 'tjet' before the leopard-skin clad official, or, again, the 'hm' and rosette associated with Narmer's servant. This is not the only time when the harpoon is used to label a vessel. On the Qustul Incense Burner, a large harpoon head stands vertically before the central, royal bark's stern, in a position equivalent to the rosette before the falcon in the boat itself. These two examples cover Naqada III B and A, respectively. A painted jar of Naqada II shows a typical procession of two vessels, with water birds. Above one boat, in relief picked out

with paint, is a large harpoon--neither a standard or any piece of equipment, but in the analogous position to the label for Narmer's bark (Petrie Prehist. Egypt, XXI and XXIV, 46M), a relationship made particularly evident by the illustration of the whole vessel.

From el-Amra came a casket decorated in charcoal dating to Naqada I with the trap (?) on one end and high-stern/prowed vessel on the other. Above the stern is a simple harpoon (MacIver and Mace, el-Amrah and Abydos, XII: 10-13). Of roughly the same date is an incised jar with a normal (with pointed ends, arc-shaped) vessel. Beside one end, possibly the stern, is a vertical harpoon, too large and wrongly placed to be a piece of equipment (Kantor Festschr. fig. 41).

The closely-related placement and treatment of all these harpoons has indicated to me that they were signs--objects added to a scene to clarify the meaning of some larger element. It is clear that Narmer's imaging team required more such labels than were thought necessary earlier, but where do we draw the line to say that the one occurrence is writing and the other not?

Notice the system pursued by Narmer's team. In the procession register, every unit is labeled except the men who carry the standards which are their own labels (Narmer's label is above). On our Naqada II pottery, the standards carried by the boats are their labels in the same sense as these men (see also Kaiser in ZAS for the standards), reinforcing the intimate interdependence of image and writing that is a hallmark of Egyptian formal culture. Now, what of the amphibian that labels the boat opposite the vessel on the Naqada II jar mentioned above? {The One and the Many?!? ;}}

It would be interesting to work out. The harpoon frequently occurs alone as a potmark. It clearly means something significant, for some occurrences are neither cursive nor casual. The most intriguing is a Naqada I rhomboid palette in the Cairo Museum. At one end, carefully carved in raised relief, is an elephant. Before its trunk, in the position of a label is a zig-zag of the type that occurs on Naqada II standards. At the opposite end is a harpoon. (Asselberghs, pl XLIV) The career of the harpoon illustrates steps in the development of writing since it was not otherwise an object of particular devotion in later times. The first steps were taken well before Uruk IV, making the entire Naqada Period protoliterate, and, this limited sense, protohistoric. It was also protodynastic, even if the peoples engaged in Egypt and northern Nubia were not part of a monolithic state, and that dynastic-ness, is, I believe, the key to understanding the period.

On Wed, 5 Jun 1996 CFRBWIL@UCHIMVS1.UCHICAGO.EDU wrote:

- > The first known Egyptian inscriptions of any length are
- > the First Dynasty Labels. These identify a commodity
- > including the year, and often the quality. The inscriptions
- > are more elaborate than needed for simple identification,
- > and any 'need' for such labeling would have started long
- > before, say, when the large storage pits with pots were in
- > use at Maadi (ending in mid-Naqada II).
- > The labels that precede the First Dynasty are much simpler,
- > and the ones added to monumental objects simply identify figures
- > and objects whose meaning must have been fairly clear anyway.
- > I suspect that they were intended to help 'empower' the magic
- > of the representation. The same may be true of the more elaborate
- > potmarks, which can identify a ruler (or indicate an unnamed ruler)
- > and a commodity at the same time. For fairly elaborate examples
- > in ink, see Kaiser and Dreyer, MDAIK 38, fig. 10a-d (Iry-Hor,
- > Naqada IIb). From a somewhat earlier period come some storage
- > jars at Qustul with rather simpler versions of label inscriptions
- > (OINE III, pl. 80a-d; see pl. 76 for a post-firing royal mark).

> The simplified signs appear rather cursive and one wonders if
> they are not the rapid writing of their day, or at least close
> to it. It would be difficult to call the prefiging inscriptions
> records, for they were made long before the vessel was filled,
> and they were made with no guarantee that they would ever be
> filled with the commodity indicated. They were found full of sand
> and have astonishingly clean interiors. Back to magic.
> I have made no attempt to catalogue and analyze the pottery
> marks of Naqada II, but the painted standards and signs are rather
> simpler labeling devices that are found in the monumental traditions
> of Naqada III. Note that Maadi, which shows no incipient
developments
> of this type had trade relations with Palestine which also had no
> early signs of this kind, and, when it ceased in mid-Naqada II, the
> Naqada culture traded with Palestine directly. True, the west
> Delta seems to have managed some Syrian contacts, but the evidence
> for incipient writing is lacking in both places. The silence is
> pretty deafening. (The first writing in Palestine is Egyptian!)
> In the meantime, logical stages from ideograms of various types
> to full writing take place in Egypt and northern Nubia. There is
> some acceleration, especially in Naqada III, but the essential
> proofs of borrowing--cuneiform in Hittite, Demotic in Meroitic--
> are absolutely lacking. The Egyptians even inscribed their
> cylinder seals before some ingenious Sumerian figured out that
> being Early Dynastic, and inscribed, was the way to go.
>
> bruce williams
> bb-williams@uchicago.edu

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[661|2001-10-03 14:14:02|kekai@jps.net|Re: Ampim's Vanishing Evidence series]
--- In Ta_Seti@y..., "reeder@s..." wrote:

> Dear Paul,
> I agree with much of what you are saying here. Remember also that

the

> nome lists at Edfu and other places has the king standing in the

north

> facing the procession of nomes coming from the south and lead by

the

> "First Nome" Ta-Seti..the "beginning of the beginning" if memory
> serves.
>
> Greg Reeder
>

Nubia was also known as Khenti "the first (land)," which further
supports the idea.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalenvafro.htm>

[662]2001-10-03 14:32:57[John Wall|Re: Ampim's "Vanishing Evidence" series|
--- kekai@jps.net wrote:

> --- In Ta_Seti@y..., John Wall wrote:
>
>> Er, you do know that Naqada II precedes Naqada III ? Qustul is
> Naqada III.
>
> Qustul, not Naqada II, precedes dynastic Egypt.

Er, the "incense burner" is Naqada III - that comes AFTER Naqada II; read the quote I
gave you from Wilkinson.....

>>> Exactly which Egyptologists or other present-day researchers hold
>>> that pre-dynastic Egypt was transferred from Mesopotamia?
>>
>> Strange you should ask that !
>>
>> Wilkinson, "Early Dynastic Egypt", 2001, p 32:
>>
>
> and their importance lies not only in the royal nature of much of
>> the iconography but also in the Mesopotamian influence apparent in
> some of the motifs.
>> The Predynastic rulers of Upper Egypt, when formulating a
> distinctive iconography of
>> rule, seem to have borrowed various elements from contemporary
> Mesopotamian culture.
>> Motifs such as the 'master of the beasts'
>
> This is pretty poor. The "master of the beasts" motif in
> Mesopotamia appears only during the Neo-Sumerian period and
> is clearly related to South Asian Harappan and proto-Harappan
> influences (water buffalo, tigers, elephants, rhinos, etc.)

Try reading EVERYTHING I wrote - selective quoting does you no favours at all.

>> p 43:
>>
>> "Long-distance trade in high-status goods had been practiced by
> Egyptians from early> Predynastic times. Lapis lazuli from the
> mountains of Badakhshan (present-day> Afghanistan) is attested in
> graves of the Naqada I period (Matmar 3005: Brunton 1948:
>> pl. LXX); imported vessels from Syria-Palestine and even
> Mesopotamia turn up> sporadically in burials from this time onwards
> (Kantor 1965: 6-14, figures 3-4), whilst> Nubian hand-made bowls are
> a rare, but characteristic, type of pottery in graves of
>> early Naqada II."
>>
>
>
> The oldest pottery in the region is from Africa, specifically from
> Sudan, and there is every reason to believe that Palestinian pottery
> is of African origin.

I'll refer you to Mike's response.....

> Egyptian wavy-handle pottery likely is related to the earlier wavy-
> line pottery of Khartoum. Not only is it associated with a very
> similar material culture, but it was used in pretty much the same
> way. Mostly for cooking two species of fish in pits.
>
> See Anselin, Alain La cruche et le Tilapia : une lecture africaine de
> l'Egypte nagadeene. Unirag, [Abymes, Guadeloupe], 1996.

- >
- > Anyway, you look at it, there is a difference between the actual
- > material culture of the people and simple trade items. The presence
- > of lapis lazuli is irrelevant unless you are suggesting the people
- > came from Afghanistan.
- >
- > The material culture of the predynastic Egyptians was close to that
- > of the Sudanese desert and Nubia.

In that case - and it would help if you'd read things properly, you'll find it here:
http://groups.yahoo.com/group/Ta_Seti/message/640 - why are there all the Mesopotamian influences I identified ? And why did Wilkinson write "...whilst Nubian hand-made bowls are a rare, but characteristic, type of pottery in graves of early Naqada II." That's hardly indicative of mass-transfer from Nubia !

- >> However, discoveries made within the last few years, particularly
- > at Buto and Abydos,
- >> provide tantalising glimpses of a rather different picture of early
- > Egypt. There is a
- >> small, but growing body of evidence to suggest that the birth of
- > Egyptian civilisation
- >> may, after all, have owed a significant amount to other
- > neighbouring cultures,
- >> particulariv those of the ancient Near East."
- >>
- >
- >
- >
- > It seems that the authors you cite lump the entire Sumerian period
- > together.

I'll refer you to Mike's response....

- > Practically all the non-trade items mentioned date well after the
- > First Dynasty period.

You do know that Naqada III (i.e., the Incense Burner) predated the 1st dynasty and that Naqada II predated Naqada III ? We're talking about Naqada II here - try reading what other people write.....

- > But most importantly, there is not a speck of Egyptian or other
- > historical or traditional evidence pointing to Mesopotamian influence
- > in the formation of the dynastic Egypt. That is quite different than
- > the case related to areas south of Egypt.

Er, you're kidding me here ! What desert island are you doing your ostrich act on ? Did you - well you clearly didn't ! - read ANYTHING I wrote ? Didn't you read that Wilkinson wrote:

"There is a small, but growing body of evidence to suggest that the birth of Egyptian civilisation may, after all, have owed a significant amount to other neighbouring cultures, particularly those of the ancient Near East."

This is in a 2001 update to a 1999 book - this is as recent as it gets ! You ought to read it - it's in paperback and not at all expensive....

And in 1986 Malek wrote: "Several inventions are thought to have been introduced to Egypt from abroad (Palestine, Syria and Mesopotamia) during the late Predynastic Period such as the cylinder seal, certain forms of pottery, and brick niche architecture ('palace façade').

You can, of course, provide references to cylinder seals, 'palace facade' architecture, etc, etc in Nubia prior to Naqada II - btw, just to clarify things, that would be

Naqada I.....

All the other references I provided identify the Mesopotamian influences in the late predynastic.....

And there's even more in Wilkinson.

On page 329:

"The unification of Egypt at the end of the Predynastic period, accompanied by the imposition of a national government apparatus on the whole country, marked a decisive turning-point in the history of Elephantine. At the beginning of the First Dynasty, probably as the direct result of royal policy, a fortress was built on the island. Its strategic location was clearly designed to facilitate control of river traffic on the main river branch and the monitoring of activity in the area of cultivable land on the east bank of the Nile, the site of modern Aswan (Ziermann 1993: 32, fig. 12; Seidlmayer 1996b: 112). Moreover, the prominence of the building would have emphasised to the local inhabitants and to passing traffic the omnipotence of the central, royal government. The fortress seems to have been built as part of a change in Egyptian policy towards Nubia, a policy which now became hostile and exploitative."

and on page 346:

"Probably from Predynastic times, the island served as an entrepot for prestige goods coming from sub-Saharan Africa via Nubia (Seidlmayer 1996b:111). Because Egyptian access to these trade routes was reinforced by sporadic punitive campaigns against indigenous groups (Needler 1967; Murnane 1987), Elephantine acquired a strategic importance as well (Seidlmayer 1996b: 111)."

You're having us "believe" - and that's what it is, a "belief" - that Egyptian "civilisation" was "imported" (in spite of the evidence I've outlined to the contrary) from Nubia and then at the very beginning of dynastic Egypt there's a "hostile and exploitative" policy towards Nubia and punitive campaigns against "indigenous groups" (i.e., Nubians !). That doesn't seem much like any sort of "acknowledgement" of a "first land"

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[663]2001-10-03 14:37:05|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|

--- In Ta_Seti@y..., Mikey Brass wrote:

> > Also the earliest lithic tradition in Nabta is related to Lower
> > Nubia.
>
> So what, it's related to Upper Egypt and Lower Nubia And

that's

> c. 9500 BC, not the Terminal Predynastic period.
>

The prevailing opinion is that Nabta Playa relates to the culture present during the Khartoum Mesolithic which has been called Saharo-Sudanese, African Aqualithic, etc.

Many folk, including myself, think this tradition can be traced all the way back to the early Ishango period. Scott MacEarchern, an archaeologist specializing in the African region, thinks the tradition may have arisen further north but still in the Great Lakes region.

The tradition itself extended all along the Sahel and southern Sahara although some doubt whether this represented a single "culture."

The Aqualithic was noted for floodplain fishing and

aquatic mammal hunting with similar types of harpoons. Later, they became the first African people apparently to practice forms of agriculture with sorghum and barley in the area around Khartoum.

Examination of feces from Aqualithic sites confirms that their diet consisted largely of fish.

At pre-dynastic Egyptians sites large quantities of pottery filled with fish and other bones were found in basin hearths surrounded by fuel. This is a common feature of Aqualithic sites. The two also shared the same tool kit.

The Aqualithic folk were the first African pottery makers. The most widespread form was the wavy line tradition.

"Our first sight of North African pottery makers is therefore always of recent immigrants; this is certainly so in the desert and apparently so in the central Nile Valley. Their geographical distribution and their association with a northward shift of the monsoon belt suggest that they came from the south and that pottery might have even greater antiquity in what is now the Sahelian zone; this is, of course, pure speculation."

The emergence of pottery by William K. Barnett and John W. Hoopes (Washington: Smithsonian Institution Press, 1995)

The earliest Levantine pottery showed much similarity to the wavy-handle pottery of Egypt.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalenv/afro.htm>
[664|2001-10-03 14:53:10|John Wall|Re: Ampim's "Vanishing Evidence" series|
--- Paul Kekai Manansala <kekai@jps.net> wrote: >

- > In this sense, the lone surviving Egyptian historical work that
- > deals with the formation of unified Egypt, the Edfu temple
- > inscriptions, tend to support Williams!
- >
- > The Edfu inscriptions speak of the King of the Mesniu from Ta-Seti,
- > who invades Upper Egypt and then Lower Egypt to form the unified
- > country. That is why Ta-Seti is specially connected with the royal
- > family whose patron deity Ra-horakhuti is from Lower Nubia.

You do know the DATE of the surviving Edfu Temple ? It's PTOLEMAIC ! You're supporting all of this with inscriptions that date from the best part of THREE millennia after the "unification" ? I'm reminded of the words of John McEnroe here..... This is like the pyramidiots who "use" the anacronism-loaded "Inventory Stela" in support of their ideas ! By the time of Edfu Temple Egypt had been conquered/ruled by various groups - including the Nubians in the 8th Century BC ! - for more than half a millennium. As to how much credence such an inscription can be given.....

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Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
[665|2001-10-03 15:02:23|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|
--- In Ta_Seti@y..., John Wall wrote:

- > --- kekai@j... wrote:
- > > --- In Ta_Seti@y..., John Wall wrote:
- > >
- > > > Er, you do know that Naqada II precedes Naqada III ? Qustul is
- > > Naqada III.
- > >
- > > Qustul, not Naqada II, precedes dynastic Egypt.

>
> Er, the "incense burner" is Naqada III - that comes AFTER Naqada

II; read the quote I

> gave you from Wilkinson.....
>

Yes, but regardless of whether Naqada II preceded Qustul, the rise of predynastic Egypt is related to events emanating from Qustul!

Naqada II is itself derived from earlier cultures to the south like Nabta Playa and Khartoum.

Also, the rise of elites in Naqada II is also related at least at the osteological level with apparent movement from south to north.

From:

Tracy L. Prowse and Nancy C. Lovell (1996) "Concordance of Cranial and Dental Morphological Traits and Evidence for Endogamy in Ancient Egypt," _Am. J. Phys. Anthropol._ 101:237-24

"To investigate the biological associations of Egyptian state formation we have examined the population affinities of the earliest socially stratified groups, which appear unarguably during the predynastic period at the site of Naqada."

"A comparison with neighbouring Nile Valley skeletal samples suggests that the high status cemetery represents an endogamous ruling or elite segment of the local population at Naqada, which is more closely related to population in northern Nubia than to neighbouring populations in southern Egypt."

> > This is pretty poor. The "master of the beasts" motif in
> > Mesopotamia appears only during the Neo-Sumerian period and
> > is clearly related to South Asian Harappan and proto-Harappan
> > influences (water buffalo, tigers, elephants, rhinos, etc.)
>

> influences I identified ? And why did Wilkinson write "...whilst

Nubian hand-made bowls

> are a rare, but characteristic, type of pottery in graves of early

Naqada II." That's

> hardly indicative of mass-transfer from Nubia !
>

It says rare but *characteristic*. Either way it is only talking about bowls made in Nubia. Indigenous Egyptian pottery as a whole is of southern influence. Do you want me to quote Mikey?

>
> "There is a small, but growing body of evidence to suggest that the

birth of Egyptian> civilisation may, after all, have owed a significant amount to other neighbouring

> cultures, particularly those of the ancient Near East."
>
> This is in a 2001 update to a 1999 book - this is as recent as it

gets ! You ought to> read it - it's in paperback and not at all expensive....

>

Only Wilkinson is recent. All the other citations were at least 12 years old. For example, I would be interested to see if Trigger still has the same views on the subject.

>

> You're having us "believe" - and that's what it is, a "belief" -

that Egyptian> "civilisation" was "imported" (in spite of the evidence I've outlined to the contrary)

> from Nubia and then at the very beginning of dynastic Egypt there's

a "hostile and> exploitative" policy towards Nubia and punitive campaigns against "indigenous groups"> (i.e., Nubians !). That doesn't seem much like any sort of "acknowledgement" of a

> "first land"

>

Not really.

Ta-Seti, or rather the northern part, refers also to the first nome of Egypt. According to the Egyptians themselves, it formed part of the first state. Indeed, it was the king of Ta-Seti who formed the unified kingdom. The expeditions you talk about were against more southern parts of Ta-Seti that were not involved in the formation of the state.

Once the unified kingdom was formed Egypt went on "punitive campaigns" in all directions. Which has absolutely nothing to do with the formation of dynastic Egypt.

However, at all times, the Egyptians knew Nubia as Khenti "the first land." This may hearken back to earlier memories of Nabta Playa and even Khartoum.

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabal/en/afro.htm>

[666]2001-10-03 15:07:23|omari_maulana@hotmail.com|Re: Ampim's "Vanishing Evidence" series|

Ancient Kemet was to a great extent a theocracy. Had Mesopotamian conquerors (?) imposed their culture on the inhabitants of the Nile valley we would expect to see this most vividly demonstrated in the religious order of the state. Instead we see a continuity in religious and political culture evolving from Nabta and Kadero to the Greek period of rule. Examples include the cult of Apis (a development from the cattle burials at Nabta) to the divine Kingship evolved between Kadero and the Badarian culture. Biological information on the remains from predynastic and early dynastic Egypt indicates an origin to the south and southwest.

--- In Ta_Seti@y..., John Wall wrote:

> --- kekai@j... wrote:

> > --- In Ta_Seti@y..., John Wall wrote:

> >

> > > Er, you do know that Naqada II precedes Naqada III ? Qustul is

> > Naqada III.

> >

> > Qustul, not Naqada II, precedes dynastic Egypt.

>
> Er, the "incense burner" is Naqada III - that comes AFTER Naqada II; read the quote I
> gave you from Wilkinson.....
>
>>> Exactly which Egyptologists or other present-day researchers hold
>>> that pre-dynastic Egypt was transferred from Mesopotamia?
>>>
>>> Strange you should ask that !
>>>
>>> Wilkinson, "Early Dynastic Egypt", 2001, p 32:
>>>
>>>
>> and their importance lies not only in the royal nature of much of
>>> the iconography but also in the Mesopotamian influence apparent in
>> some of the motifs.
>>> The Predynastic rulers of Upper Egypt, when formulating a
>> distinctive iconography of
>>> rule, seem to have borrowed various elements from contemporary
>> Mesopotamian culture.
>>> Motifs such as the 'master of the beasts'
>>
>> This is pretty poor. The "master of the beasts" motif in
>> Mesopotamia appears only during the Neo-Sumerian period and
>> is clearly related to South Asian Harappan and proto-Harappan
>> influences (water buffalo, tigers, elephants, rhinos, etc.)
>
> Try reading EVERYTHING I wrote - selective quoting does you no favours at all.
>
>>> p 43:
>>>
>>> "Long-distance trade in high-status goods had been practiced by
>> Egyptians from early> Predynastic times. Lapis lazuli from the
>> mountains of Badakhshan (present-day> Afghanistan) is attested in
>> graves of the Naqada I period (Matmar 3005: Brunton 1948:
>>> pl. LXX); imported vessels from Syria-Palestine and even
>> Mesopotamia turn up> sporadically in burials from this time onwards
>> (Kantor 1965: 6-14, figures 3-4), whilst> Nubian hand-made bowls are
>> a rare, but characteristic, type of pottery in graves of
>>> early Naqada II."
>>>
>>
>>
>> The oldest pottery in the region is from Africa, specifically from
>> Sudan, and there is every reason to believe that Palestinian pottery
>> is of African origin.
>
> I'll refer you to Mike's response.....
>
>> Egyptian wavy-handle pottery likely is related to the earlier wavy-
>> line pottery of Khartoum. Not only is it associated with a very
>> similar material culture, but it was used in pretty much the same
>> way. Mostly for cooking two species of fish in pits.
>>
>> See Anselin, Alain La cruche et le Tilapia : une lecture africaine de
>> l'Egypte nagadeene. Unirag, [Abymes, Guadeloupe], 1996.
>>
>> Anyway, you look at it, there is a difference between the actual
>> material culture of the people and simple trade items. The presence

> > of lapis lazuli is irrelevant unless you are suggesting the people
> > came from Afghanistan.
> >
> > The material culture of the predynastic Egyptians was close to that
> > of the Sudanese desert and Nubia.
>
> In that case - and it would help if you'd read things properly, you'll find it here:
> http://groups.yahoo.com/group/Ta_Seti/message/640 - why are there all the Mesopotamian
> influences I identified ? And why did Wilkinson write "...whilst Nubian hand-made bowls
> are a rare, but characteristic, type of pottery in graves of early Naqada II." That's
> hardly indicative of mass-transfer from Nubia !
>
> > > However, discoveries made within the last few years, particularly
> > at Buto and Abydos,
> > > provide tantalising glimpses of a rather different picture of early
> > Egypt. There is a
> > > small, but growing body of evidence to suggest that the birth of
> > Egyptian civilisation
> > > may, after all, have owed a significant amount to other
> > neighbouring cultures,
> > > particulariv those of the ancient Near East."
> > >
> >
> >
> >
> > It seems that the authors you cite lump the entire Sumerian period
> > together.
>
> I'll refer you to Mike's response....
>
> > Practically all the non-trade items mentioned date well after the
> > First Dynasty period.
>
> You do know that Naqada III (i.e., the Incense Burner) predated the 1st dynasty and
> that Naqada II predated Naqada III ? We're talking about Naqada II here - try reading
> what other people write.....
>
> > But most importantly, there is not a speck of Egyptian or other
> > historical or traditional evidence pointing to Mesopotamian influence
> > in the formation of the dynastic Egypt. That is quite different than
> > the case related to areas south of Egypt.
>
> Er, you're kidding me here ! What desert island are you doing your ostrich act on ? Did
> you - well you clearly didn't ! - read ANYTHING I wrote ? Didn't you read that
> Wilkinson wrote:
>
> "There is a small, but growing body of evidence to suggest that the birth of Egyptian
> civilisation may, after all, have owed a significant amount to other neighbouring
> cultures, particularly those of the ancient Near East."
>
> This is in a 2001 update to a 1999 book - this is as recent as it

gets ! You ought to
> read it - it's in paperback and not at all expensive....
>
> And in 1986 Malek wrote: "Several inventions are thought to have
been introduced to
> Egypt from abroad (Palestine, Syria and Mesopotamia) during the
late Predynastic Period
> such as the cylinder seal, certain forms of pottery, and brick
niche architecture
> ('palace façade').
>
> You can, of course, provide references to cylinder seals, 'palace
facade' architecture,
> etc, etc in Nubia prior to Naqada II - btw, just to clarify things,
that would be
> Naqada I.....
>
> All the other references I provided identify the Mesopotamian
influences in the late
> predynastic.....
>
> And there's even more in Wilkinson.
>
> On page 329:
>
> "The unification of Egypt at the end of the Predynastic period,
accompanied by the
> imposition of a national government apparatus on the whole country,
marked a decisive
> turning-point in the history of Elephantine. At the beginning of
the First Dynasty,
> probably as the direct result of royal policy, a fortress was built
on the island. Its
> strategic location was clearly designed to facilitate control of
river traffic on the
> main river branch and the monitoring of activity in the area of
cultivable land on the
> east bank of the Nile, the site of modern Aswan (Ziermann 1993: 32,
fig. 12; Seidlmayer
> 1996b: 112). Moreover, the prominence of the building would have
emphasised to the
> local inhabitants and to passing traffic the omnipotence of the
central, royal
> government. The fortress seems to have been built as part of a
change in Egyptian
> policy towards Nubia, a policy which now became hostile and
exploitative."
>
> and on page 346:
>
> "Probably from Predynastic times, the island served as an entrepot
for prestige goods
> coming from sub-Saharan Africa via Nubia (Seidlmayer 1996b:111).
Because Egyptian
> access to these trade routes was reinforced by sporadic punitive
campaigns against
> indigenous groups (Needler 1967; Murnane 1987), Elephantine
acquired a strategic
> importance as well (Seidlmayer 1996b: 111)."
>
> You're having us "believe" - and that's what it is, a "belief" -
that Egyptian
> "civilisation" was "imported" (in spite of the evidence I've
outlined to the contrary)
> from Nubia and then at the very beginning of dynastic Egypt there's
a "hostile and
> exploitative" policy towards Nubia and punitive campaigns
against "indigenous groups"
> (i.e., Nubians !). That doesn't seem much like any sort

of "acknowledgement" of a

> "first land".....

>

>

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> or your free @yahoo.ie address at <http://mail.yahoo.ie>

[667|2001-10-03 15:09:51|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|

--- In Ta_Seti@y..., John Wall wrote:

> --- Paul Kekai Manansala wrote: >

>

>> In this sense, the lone surviving Egyptian historical work that

>> deals with the formation of unified Egypt, the Edfu temple

>> inscriptions, tend to support Williams!

>>

>> The Edfu inscriptions speak of the King of the Mesniu from Ta-

Seti,

>> who invades Upper Egypt and then Lower Egypt to form the unified

>> country. That is why Ta-Seti is specially connected with the

royal

>> family whose patron deity Ra-horakhuti is from Lower Nubia.

>

> You do know the DATE of the surviving Edfu Temple ? It's

PTOLEMAIC ! You're supporting

> all of this with inscriptions that date from the best part of THREE

millennia after the

> "unification" ? I'm reminded of the words of John McEnroe here.....

This is like the

> pyramidiots who "use" the anacronism-loaded "Inventory Stela" in

support of their ideas

> ! By the time of Edfu Temple Egypt had been conquered/ruled by

various groups -

> including the Nubians in the 8th Century BC ! - for more than half

a millennium. As to

> how much credence such an inscription can be given.....

>

Still its older than Wilkinson and his 'small but growing body of evidence.'

You're accusing the priests of Edfu of propaganda? Why didn't they just give the glory to the second nome where Edfu is located rather than Ta-Seti?

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabal/en/afro.htm>

[668|2001-10-03 15:36:10|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

>Ancient Kemet was to a great extent a theocracy. Had Mesopotamian

>conquers (?) imposed their culture on the inhabitants of the Nile

>valley we would expect to see this most vividly demonstrated in the

>religious order of the state.

Diffusion and absorbtion of cultural elements, clearly demonstrated.
Neither John or Toby Wilkinson has said ANYTHING about invaders. Try and read what was said.

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directionline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
[669]2001-10-03 15:37:47[reeder@sirius.com]Re: Late Temples and History
Dear John,
Yes it is very late. But it can be mentioned as a (Late Period) tradition of where the Egyptians thought they came from. The Late Period temples are wonderful repositories of ancient knowledge , the last records of the beliefs and traditions of a dying civilization. Though they cannot be used as supreme proof I see nothing wrong with considering them as records of what the Egyptians believed about their own history. And the records point to the south from whence they believed they came.

Greg Reeder

Original Message:

From: John Wall john_j_wall@bigfoot.com
Date: Wed, 3 Oct 2001 22:53:08 +0100 (BST)
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Ampim's "Vanishing Evidence" series

--- Paul Kekai Manansala wrote: >

> In this sense, the lone surviving Egyptian historical work that
> deals with the formation of unified Egypt, the Edfu temple
> inscriptions, tend to support Williams!
>
> The Edfu inscriptions speak of the King of the Mesniu from Ta-Seti,

> who invades Upper Egypt and then Lower Egypt to form the unified

> country. That is why Ta-Seti is specially connected with the royal

> family whose patron deity Ra-horakhuti is from Lower Nubia.

You do know the DATE of the surviving Edfu Temple ? It's PTOLEMAIC !
You're supporting
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pyramidiots who "use" the anacronism-loaded "Inventory Stela" in support of their ideas

! By the time of Edfu Temple Egypt had been conquered/ruled by various groups -

including the Nubians in the 8th Century BC ! - for more than half a millennium. As to

how much credence such an inscription can be given.....

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[670]2001-10-03 15:39:01|omari_maulana@hotmail.com|Re: Ampim's "Vanishing Evidence" series|

--- In Ta_Seti@y..., Mikey Brass wrote:

>
> >Ancient Kemet was to a great extent a theocracy. Had Mesopotamian
> >conquers (?) imposed their culture on the inhabitants of the Nile
> >valley we would expect to see this most vividly demonstrated in the
> >religious order of the state.
>
> Diffusion and absorption of cultural elements, clearly

demonstrated.

> Neither John or Toby Wilkinson has said ANYTHING about invaders.

Try and

> read what was said.
>
> -----
> Mikey Brass
> Archaeology BSocSci(Hons), University of Cape Town
> "Ancient Egypt and World Prehistory"
> <http://www.users.directonline.net/~archaeology>
> Indiana Jones: "Archaeology isn't an exact science"
> ICQ 44563988

[671]2001-10-03 15:45:44|omari_maulana@hotmail.com|Re: Ampim's "Vanishing Evidence" series|

Often what is being stated is rather vague. However, there seems to be a call for diffusion into Egypt from Mesopotamia and the near east. The diffusion of language and the technologies associated with pottery technology from the Afroasiatic speaking peoples into Asia is much more likely. Also, please be specific about what YOU support in John and Toby Wilkinson's assertions. Or does John speak for you?

--- In Ta_Seti@y..., Mikey Brass wrote:

>
> >Ancient Kemet was to a great extent a theocracy. Had Mesopotamian
> >conquers (?) imposed their culture on the inhabitants of the Nile
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> Indiana Jones: "Archaeology isn't an exact science"
> ICQ 44563988

[672]2001-10-03 16:00:23|kekai@jps.net|Re: Origin of Egyptian writing|

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)"

wrote:

>

- >
- >
- > Please add also to the sources on early African writing:
- >
- > Gunter Dreyer,"Recent Discoveries at Abydos Cemetery U' in E.C.M

van den

- > Brink ed. The Nile Delta in Transition Tel Aviv, 1992. See also

Vivian

- > Davies and Renee Friedman, Egypt, London, 1998.
- >
- > Recent scholarship to date confirms the African origin of writing.
- > Naturally, scholars of the 1980's were not aware of this latest

wave of

- > archeological finds. Africans wrote before the Mesopotamians by
- > approximately 150 years around 3250BCE according to Dreyer and

others.

- >

Thanks Gloria, I meant to search for these new discoveries.

I finally found the article that Alex Van Deelen emailed me once it was published.

WERE THE EGYPTIANS THE FIRST SCRIBES?

"Mountain of Light": the earliest writing yet found?

The earliest writing ever seen may have been discovered in southern Egypt. The hieroglyphics record linen and oil deliveries made over 5,000 years ago. The find challenges the widely-held belief that the first people to write were the Sumerians of Mesopotamia (modern-day Iraq) sometime before 3000 BC.

The exact date of Sumerian writing remains in doubt but the new Egyptian discoveries have been confidently dated to between 3300 BC and 3200 BC using carbon isotopes.

Ancient Egyptians developed writing to develop trade "It was thought that Sumerians were earlier in writing than Egypt," said Gunter Dreyer, director of the German Archaeological Institute in Egypt. "With our findings, we now see it's on the same level and this is an open question: was writing invented here or there?"

It was possible that Sumerians who traded with Egypt copied their inscriptions Dr Dreyer said.

"But we have to wait for further evidence," he warned, saying publication of his results would appear in early 1999.

MOMENTOUS FIND

Archaeological expert hailed the find as momentous. "This would be one of the greatest discoveries in the history of writing and ancient Egyptian culture," said Kent Weeks, professor of Egyptology at the American University in Cairo.

Describing Mr Dreyer as a "very meticulous scholar," Mr Weeks said the German archaeologist would not have disclosed his findings without being "absolutely certain."

The writings are line drawings of animals, plants and mountains and came mainly from the tomb of a king called Scorpion in a cemetery at Abydos, about 250 miles (400 km) south of Cairo.

"Mountain of Darkness": King Scorpion's plantation

Since 1985, Mr Dreyer and his team have unearthed about 300 pieces of written material on clay tablets barely bigger than postage stamps.

Clay jars and vases also display the documentary records of linen and oil delivered to King Scorpion I as taxes. Two-thirds of the hieroglyphics have been deciphered including short notes, numbers, lists of kings' names and names of institutions.

The newly discovered Egyptian writings also show that the society then was far more developed than previously thought, Dreyer said. He said man's first writings were not a creative outpouring but the result of economics: when chieftains expanded their areas of control they needed to keep a record of taxes. Although the Egyptian writings are made up of symbols, they can be called true writing because each symbol stands for a consonant and makes up syllables. [673]2001-10-03 20:30:18|Alex van Deelen|Re: Digest Number 173|

```
>Message: 18
> Date: Tue, 2 Oct 2001 21:14:00 +0200
> From: "Alex van Deelen" <avdeelen@wanadoo.nl>
> Subject: Re: Digest Number 172
>
>
>>Message: 3
>> Date: Mon, 1 Oct 2001 23:10:58 -0700
>> From: "Greg Reeder" <reeder@sirius.com>
>> Subject: Re: What did they look like ?
>>
>>Here is a photo of of a lad from El Qurna taken by me in the mid 1980's. I think he looks just like like Tutankhamun.
>>
>>http://www.egyptology.com/reeder/egyptart/photo5.html
>
>
>How do you think he looks just like Tutankhamon?
>http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm
>
>Alex
>www.geocities.com/vandeelen/Afrocentric/
>
```


>

Message: 19
Date: Tue, 2 Oct 2001 15:51:13 -0400
From: "reeder@sirius.com" <reeder@sirius.com>
Subject: RE: Re: Digest Number 172

>To me he does. I put a photo of Tut's mask next to his face and they
>they look very much alike. Very subjective however.
>What do you think? Do they look alike? Or is it just me?

Well, I think that the kid in the picture doesn't look much like today's
Hollywood depiction of the Ancient Egyptians.

However, I think that Tutankhamon looks much more West/Central African,
certainly in his golden mask. As do many modern day East-Africans.

For instance, the shape of Tut's face and head look much more like for instance
Tuthmosis III or Sesostris I.

Alex
[674]2001-10-03 20:30:19|Alex van Deelen|Re: Digest Number 175|
Nubian or Egyptian

Why is it that when an Ancient Egyptian is clearly African in
looks and features, he is immediately bombarded to "Nubian",
whether there is evidence of actual origin in Nubia itself or not?

Alex
[675]2001-10-04 01:49:15|gorkeh nkrumah|Re: Digest Number 175|

Interesting point. Since time immemorial individuals
who had clearly classical "West African" features
existed in KMT. There is no such thing as "African"
features as Africans display a very wide range of
physical types.

But yes, not all those who looked "West African" were
automatically Nubian. Even today in contemporary
Egypt, and after centuries of mixing with lighter
skinned "Asiatics", Arabs and Europeans many modern
Egyptians have classical "West African" features
including hair type, even though they are lighter on
average than West Africans.

Similarly, as Ancient Egyptian depictions clearly
show, not all Nubians looked alike. Note the
variations in skin tones and facial features of the
Nubians who pay tribute to Egyptian viceroys and
pharaohs of the New Kingdom period.

Note that Ta-Seti actually referred to Lower Nubia, or
Wawat (present day southern Egypt south of Aswan and
the northernmost part of the Sudanese Nile Valley) as
it was sometimes called and that Ta-Seti or the Wawat
area was distinguished from Upper Nubia, which refers
to the area of Nubia which lies entirely in Sudan and
extends to just north of the Sudanese capital
Khartoum, which assumed different names at different
historical times. This latter region (Upper Nubia) was
the home base of Meroe at the time of the decline of
KMT and invasions from lighter-skinned people and
Europeans (Greeks and Romans).

FORWARD EVER,
Gamal.

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

> Nubian or Egyptian
>
> Why is it that when an Ancient Egyptian is clearly
> African in
> looks and features, he is immediately bombarded to

> "Nubian",
> whether there is evidence of actual origin in Nubia
> itself or not?
>
> Alex
>
>
>

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[676]2001-10-04 04:53:32[Manu Ampim]What Did They Look Like?
Gorkeh, you are correct that Nubians are shown with "variations in skin tones and facial features."

In fact, the people of Kemet (ancient Egypt) are also shown with variations of dark skin tones in tomb reliefs. Most people refer to the "usual reddish-brown color depiction of the ancient Egyptian men," but there is rarely any discussion of the BLACK and BROWN depictions of ancient Egyptian men in tomb reliefs. There is clear evidence of a BLACK and BROWN color scheme for Egyptian men in the Old, Middle, and New Kingdom reliefs in both upper and lower Kemet.

For example,

1. In the Tomb of Kagemni there is a series of indigenous ancient Egyptian black and brown skin men in offering scenes (Old Kingdom);
2. In the Beni Hassan tombs there are the famous wrestling or martial arts scenes where the men are clearly depicted as black and brown, however, modern drawings now erroneously show the men as black and white! (Middle Kingdom); and
3. In the Tomb of Huy there is the famous scene of Nubians paying tribute to King Tutankhamun (New Kingdom), in which both the Nubians and the Egyptian are depicted with the identical black and brown color scheme.

The bottom line is that the ancient Egyptians and Nubians were close relatives and they were depicted with a range of black and brown colors, which is consistent with modern day Africans.

Prof. Manu Ampim
Profmanu@acninc.net

http://groups.yahoo.com/group/Ta_Seti/files/

----- Original Message -----
From: "gorkeh nkrumah" <gorkehnrumah@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Thursday, October 04, 2001 1:49 AM
Subject: Re: [Ta_Seti] Digest Number 175

> Interesting point. Since time immemorial individuals
> who

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> existed in KMT. There is

no such thing as "African"

> features as Africans display a very wide

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> But yes, not all those who looked "West

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classical "West African" features

> including hair type, even though they

are lighter on

- > average than West Africans.
- > Similarly, as

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- > show, not all Nubians looked alike.

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- > variations in skin tones and facial features of the
- >

Nubians who pay tribute to Egyptian viceroys and

- > pharaohs of the New

Kingdom period.

- > Note that Ta-Seti actually referred to Lower Nubia,

or

- > Wawat (present day southern Egypt south of Aswan and
- > the

northernmost part of the Sudanese Nile Valley) as

- > it was sometimes

called and that Ta-Seti or the Wawat

- > area was distinguished from Upper

Nubia, which refers

- > to the area of Nubia which lies entirely in Sudan

and

- > extends to just north of the Sudanese capital
- > Khartoum,

which assumed different names at different

- > historical times. This latter

region (Upper Nubia) was

- > the home base of Meroe at the time of the

decline of

- > KMT and invasions from lighter-skinned people and
- >

Europeans (Greeks and Romans).

- > FORWARD EVER,
- > Gamal.
- > ---

Alex van Deelen <avdeelen@wanadoo.nl> wrote:

- > > Nubian or Egyptian
- > >
- > > Why is it that when an

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- > > African in
- > > looks and

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- > >

whether there is evidence of actual origin in Nubia

- > > itself or

not?

- > >
- > > Alex
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[677]2001-10-04 10:24:14|Djehuti Sundaka|Hathor, Lady of Beauty|
Hathor, Lady of Beauty
<http://www.touregypt.net/featurestories/hathorbeauty.htm>
[678]2001-10-04 12:02:34|Paul Kekai Manansala|Fwd: 4 000-year-old tomb found|
4 000-year-old tomb found

Cairo (DPA) - Egyptian archeologists have unearthed the 4 000- year-old tomb of a 6th Dynasty ancient Egyptian royal court physician at the necropolis of Sakkara, it was reported on Monday.

Inside the entrance to the subterranean chamber the team of excavators was stunned to discover an intact circular alabaster table - said to be unique in Egyptian mortuary furniture art.

The exquisite table is inscribed with a list of offerings and blessings for the tomb owner - whose name was Qar, according to Zahi Hawas, director of the Giza plateau antiquities.

Hawas said an alabaster oil lamp, pottery and 22 bronze statues representing various deities were also found, along with the physician's surgical equipment.

Excavators also found clay potsherds emblazoned with colourful scenes representing offerings and every day life during the waning days of the Old Kingdom of the great pyramid builders.

On the western wall of the tomb, the direction into which the sun god Re descends to traverse the underworld and to arise renewed in the east at dawn, the wall features a false door carved into the limestone through which the deceased's soul can join Re on his heavenly barque.

The false door's lintels are incised with hieroglyphic inscriptions

detailing the various titles of the tomb's owner, including chief physician and entertainer of the royal court, and ensuring him life, health and strength in all eternity.

A burial shaft 20 metres deep completes the tomb. - DPA
[679]2001-10-04 14:27:01[g]Any thoughts on a god called Kaus/Kus/Kush?
I'm not getting very far with google.com searches on the likely "deity" behind the name Kush.

Any ideas? Input? Thoughts?

George
[680]2001-10-04 15:36:43[Thomas Mountain]Dangerous White liberals at California Newsreel|
The continued attempts to control what people in this country see in regards to the African centered movement is best exemplified by the dangerous white liberals who run California Newsreel.
They distribute a nasty attack on the african centered movement entitled "Black Athena" produced by Ch 4 in UK. By attacking one of the few white friends Africans in the movement have in Martin Bernal (a conservative perspective but invaluable in helping through the "white out") this video is an attempt to discredit the valuable historical contributions of african centered scholars.
PS; any updates on the DNA tests supposedly being conducted on King Tut?
[681]2001-10-04 15:46:21[Mikey Brass]Re: Dangerous White liberals at California Newsreel|

>The continued attempts to control what people in this country see in regards
>to the African centered movement is best exemplified by the dangerous white
>liberals who run California Newsreel.
>They distribute a nasty attack on the african centered movement entitled
>"Black Athena"

The dispute is over the inaccuracies contained within the book. It is NOT an attack on Africa, and frankly only a racist would interpret it as such. Yes, there are both black and white racists. Good grief.
[682]2001-10-04 15:49:17[jomari_maulana@hotmail.com]Re: Dangerous White liberals at California Newsreel|
Once again you are ambiguous regarding what you consider to be inaccurate. What is your point? Use detail when you take positions.

--- In Ta_Seti@y..., Mikey Brass wrote:
>
>>The continued attempts to control what people in this country see in regards
>to the African centered movement is best exemplified by the dangerous white
>liberals who run California Newsreel.
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>an attack on Africa, and frankly only a racist would interpret it as such.
> Yes, there are both black and white racists. Good grief.

[683]2001-10-04 16:02:09[Mikey Brass]Re: Dangerous White liberals at California Newsreel|
Try researching the dispute - some critiques are on the Net and others published in "Black Athena Revisited". Use a defensible position when you try and take a stance.

>Once again you are ambiguous regarding what you consider to be
>inaccurate. What is your point? Use detail when you take positions.
>
>--- In Ta_Seti@y..., Mikey Brass wrote:
>>
>>>The continued attempts to control what people in this country see

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>
>
>
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[684]2001-10-04 16:21:21|omari_maulana@hotmail.com|Re: Dangerous White liberals at California Newsreel|
Actually I believe my position is very defendable. As with any
ideology most people don't accept a given philosophy of another in
total. Are there parts that you agree with and parts you disagree
with? Or are you a committed party member? Where do you stand
specifically? Black Athena addressed many issues. Due you disagree
with everything in the book?

--- In Ta_Seti@y..., Mikey Brass wrote:
> Try researching the dispute - some critiques are on the Net and
others
> published in "Black Athena Revisited". Use a defensible position
when you
> try and take a stance.
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[685]2001-10-04 16:23:19[Tamara L. Siuda]Re: Digest Number 176]

> --- Alex van Deelen <avdeelen@wanadoo.nl> wrote:
> > Why is it that when an Ancient Egyptian is clearly African in
> > looks and features, he is immediately bombarded to "Nubian",
> > whether there is evidence of actual origin in Nubia
> > itself or not?

Alex makes a very interesting point here, and my answer would be, because it's human nature to oversimplify, and there are some misguided or otherwise just plain ignorant people who believe "Egyptians" are always fairer of skin than their southern and eastern neighbors, a statement which wasn't true of the ancients and isn't true even today.

Equally mystifying to me is the number of African-descended people in the United States and Europe who refer to _themselves_ as "Nubians," as if agreeing that the term should be synonymous with "black" and passively embracing the same ignorance that causes Alex's question even to be considered. This is ironic to me for two reasons:

1. Little to none of the African ethnicities present in slave descendants in the Western Hemisphere arise from the areas now known as Egypt *or* Sudan, let alone northeastern Africa;

2. The word "Nubian" originally refers to gold (Nub=Kemetic word for "gold"), not to black.

I think unfortunately "Nubian" has become about as useless a descriptor as "black," "caucasian" or "negro" has (remembering an earlier conversation had on this discussion list some time ago about general nomenclature). We have to separate the original meaning of Nubian (a cultural and geographical signficator) from the uses often given to it now, making it synonymous with "people of dark skin."

-Tamara

=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

[686]2001-10-04 23:31:58[kcamm23063@aol.com]Re: Dangerous White liberals at California Newsreel|
I am a bit confused by this post. Are you referencing California Newsreel located in San Francisco? If this is so, as far as I know, it is run by one person, an African-American named Cornelius Moore. I have never heard of anyone else running this business. California Newsreel houses African films or films about Africa for distribution. Who is the "they" you are talking about? I am really curious because this may be something that I am unaware of.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/4/01 3:39:21 PM Pacific Daylight Time, brotom@lava.net writes:

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PS; any updates on the DNA tests supposedly being conducted on King Tut?

[687]2001-10-05 10:45:57[Paul Kekai Manansala]Toby Wilkinson's views?|
Desert reveals rich culture before the age of pharaohs

By Tim Radford, in London

Discoveries that open a new window on the prehistory of ancient Egypt have been made by British archaeologists who have found 30 sites rich in art chiselled into rocks up to 6,000 years ago in the desert east of the Nile.

The rock drawings show cattle, boats, ostriches, giraffes, hippos and the men and women who lived in the area in 4,000BC, long before the first pharaohs or the first pyramids.

"It's the Sistine Chapel of predynastic Egypt. It's amazing," said Dr Toby Wilkinson, of Christ's College, Cambridge, who led the Eastern Desert Survey this month. "What this does is open up a completely new chapter in the study of Egyptian civilisation and its origins."

Ancient Egypt was always a puzzle. The civilisation appeared to archaeologists to have sprung up as a succession of dynasties of master builders along a ribbon of fertile land on either side of the Nile.

Even to the ancient Greeks, the Sphinx and the pyramids seemed to have always been there. The challenge has been to identify the origins of settlement on the Nile.

Egyptologists now think the forefathers of the pyramid builders could be the same people who left their signatures on stones in the desert 6,000 years ago.

"Some of it is quite breathtaking," Dr Wilkinson said. "It is very difficult to date precisely, but looking at the stylistic parallels, a lot of this art has got to be from around 4,000BC. That is pretty old - and some of it is even older.

"Looking at the striking similarities between the rock art pictures and the painted pottery from the same period in the Nile valley, it is pretty clear that the same people were producing both."

The origins of Egyptian civilisation emerged as a hot academic topic in the 1970s. More recently, British teams began to look systematically at the eastern desert. "Until the last two or three years, people had been looking entirely in the Nile valley, and people had never really considered that there might be a vast treasure-house of information out there in what is now desert, because it is so inhospitable and inaccessible today," Dr Wilkinson said.

Egypt began to turn to desert in about 3,500BC. Until then, the landscape would have been much like the present east African savannah, with waterholes and seasonal rivers, and with much the same fauna.

Dr Wilkinson and his colleagues began exploring a section of desert between two major roads, the Wadi Hammamat and the Wadi Barramiya.

"Pretty much everywhere we have looked we found a plethora of rock art sites," he said. "A couple of weeks ago, we found more than 30 new sites that had never been recorded or mentioned before."

Wadis are ancient riverbeds that now serve as channels for periodic flash floods, and ancient travellers would have stayed close to them. About 20 of the new rock sites are at a wadi called Umm Salam. Some bear the graffiti of generations.

The team found evidence of Bedouin, Roman and Greek markings, and of travellers who went that way in the pharaohs era. But the most dramatic were pictures that told a story of an unknown pastoral people, driving their cattle from one watering place to another, between the Nile valley and the Red Sea.

Some boats chiselled into the rocks are fairly simple. Some seem to have

religious significance. They show figures with large plumes in their hair, like the later gods of Egypt. Some of the boats are being dragged - an image that recurs in the tombs in the Valley of the Kings.

"There is a lovely little scene of seven women dancing, holding hands," Dr Wilkinson said.

In general, the figures are rudimentary.

"We think of Egypt today as just a narrow strip on either side of the Nile valley. We are going to have to rethink our idea of the extent of Egypt, 7,000 or 6,000 years ago," Dr Wilkinson said.

"It wasn't just the Nile valley, it was this vast area on either side which was able to support life.

"These people moved out of the savannahs into the Nile valley and settled there, and this is what kick-started Egyptian civilisation."

The Guardian
[688]2001-10-05 10:50:14jahuguley@ix.netcom.com[Re: Digest Number 176]
--- In Ta_Seti@y..., "Tamara L. Siuda" wrote:

>
> > --- Alex van Deelen wrote:
> > > Why is it that when an Ancient Egyptian is clearly African in
> > > looks and features, he is immediately bombarded to "Nubian",
> > > whether there is evidence of actual origin in Nubia
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true of

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passively

> embracing the same ignorance that causes Alex's question even to be
> considered. This is ironic to me for two reasons:
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> 1. Little to none of the African ethnicities present in slave

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> the Western Hemisphere arise from the areas now known as Egypt *or*

Sudan,

> let alone northeastern Africa;

>
> 2. The word "Nubian" originally refers to gold (Nub=Kemet word for
> "gold"), not to black.
>
> I think unfortunately "Nubian" has become about as useless a

descriptor as

> "black," "caucasian" or "negro" has (remembering an earlier

conversation had

> on this discussion list some time ago about general nomenclature).

We have

> to separate the original meaning of Nubian (a cultural and

geographical

> signficator) from the uses often given to it now, making it

synonymous with

> "people of dark skin."
>
> -Tamara
>
> =====
> Tamara L. Siuda
> t-siuda-10@a...
> =====

"2. The word "Nubian" originally refers to gold (Nub=Kemet word for
"gold"), not to black."

To my knowledge, the term "Nubian" is a Latinized derivation of the
name of the "Nobatai" people (Noba, Nuba, Nubians) and not from the
ancient word "nabw" (i.e. "gold").

Djehuti Sundaka
[689]2001-10-05 13:40:53[g]Re: Digest Number 176]
Djehuti,

In response to this comment....

> "2. The word "Nubian" originally refers to gold (Nub=Kemet word
for "gold"), not to black."

....Djehuti writes....

>
> To my knowledge, the term "Nubian" is a Latinized derivation of the
> name of the "Nobatai" people (Noba, Nuba, Nubians) and not from the
> ancient word "nabw" (i.e. "gold").

My response:
This is getting a tad circular. What does the word
Noba or Nuba mean? I always thought Nuba referred to
gold?

George
[690]2001-10-05 14:54:07[Thomas Mountain]Re: Dangerous White liberals at California Newsreel]
yes, the california company, if you know them then ask why the black athena garbage.

From: kcammm23063@aol.com
Reply-To: Ta_Seti@yahoogroups.com
Date: Fri, 5 Oct 2001 02:31:52 EDT
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Dangerous White liberals at California Newsreel

I am a bit confused by this post. Are you referencing California Newsreel located in San Francisco? If this is so, as far as I know, it is run by one person, an African-American named Cornelius Moore. I have never heard of anyone else running this business. California Newsreel houses African films or films about Africa for distribution. Who is the "they" you are talking about? I am really curious because this may be something that I am unaware of.

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Karen-Yaa

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PS; any updates on the DNA tests supposedly being conducted on King Tut?

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[691]2001-10-05 15:08:04|John Wall|Re: Ampim's "Vanishing Evidence" series|
--- kekai@jps.net wrote:

> --- In Ta_Seti@y..., John Wall wrote:
> > --- kekai@j... wrote:
> > > --- In Ta_Seti@y..., John Wall wrote:
> > >
> > > > Er, you do know that Naqada II precedes Naqada III ? Qustul is
> > > Naqada III.
> > >
> > > Qustul, not Naqada II, precedes dynastic Egypt.
> > >
> > Er, the "incense burner" is Naqada III - that comes AFTER Naqada

> > II; read the quote I gave you from Wilkinson.....
> >
>
> Yes, but regardless of whether Naqada II preceded Qustul, the rise of
> predynastic Egypt is related to events emanating from Qustul!

That's not what the archaeology says.

> Naqada II is itself derived from earlier cultures to the south like
> Nabta Playa and Khartoum.

In that case provide the references - as I previously requested - to where the things that differentiate Nagada II can be found further south ? Much of what appears in Nagada II can be readily traced to Mesopotamia - as I've previously identified.

> Also, the rise of elites in Naqada II is also related at least at the
> osteological level with apparent movement from south to north.

Of course the populations are related - we ALL share much that is common and it's clear that AEs were thoroughbred mongrels like the rest of us. However, the archaeological evidence - which you seem determined to either ignore or misrepresent - shows a primary "transfer" in other direction. Have you read Morkot's "The Black Pharaohs" (2000) ? This is, yet another, up-to-date reference and on pp 43-4 he writes of Qustul:

"Bruce Williams, who published the excavations, argued that these graves were "royal", on the basis of their size and construction, and the abundance and variety of the objects associated with them. Williams is undoubtedly right that the graves represent an important centre of power in the Qustul region. Williams, however, went further than suggesting that this was a powerful Nubian monarchy which had strong contacts with Egypt. He proposed firstly that this was the first "pharaonic" royal cemetery, predating those of Upper Egypt, and secondly that these Nubian kings actually conquered Upper Egypt. Williams argued that the Upper Egyptian monarchy was, in fact, of Nubian origin.

William's theory was immediately refuted by another Nubian archaeologist, W.Y.Adams, who insisted that there was no evidence that the Qustul Cemetery represented the nascent pharaonic state.

The arguments focussed on a number of objects which were argued to be local products and which displayed "pharaonic" motifs. It is certain that these objects are actually imported from Egypt. One of the most significant was a limestone incense burner, with sunk relief decorations showing a seated royal figure wearing the white crown of Upper Egypt.

Since Bruce Williams published his ideas, excavations at Abydos have found "royal" Egyptian graves which actually predate the Qustul burials. Nevertheless, the Qustul cemetery is good evidence that the rapid development of powerful states in the period around 3100BC was not confined to Egypt, and that there was a mutual influence."

>>> This is pretty poor. The "master of the beasts" motif in
>>> Mesopotamia appears only during the Neo-Sumerian period and
>>> is clearly related to South Asian Harappan and proto-Harappan
>>> influences (water buffalo, tigers, elephants, rhinos, etc.)

I'm advised that the Harrajan "version" is nothing like that from Mesopotamia.

>> influences I identified ? And why did Wilkinson write "...whilst
> Nubian hand-made bowls
>> are a rare, but characteristic, type of pottery in graves of early
> Naqada II." That's
>> hardly indicative of mass-transfer from Nubia !
>
> It says rare but *characteristic*. Either way it is only
> talking about bowls made in Nubia.

"rare" indicates something "unusual" that came in through trade.

> Indigenous Egyptian
> pottery as a whole is of southern influence. Do you want
> me to quote Mikey?

I'm advised that the "Wavy handled pottery" at Qustul is of a more recent type than that in tomb U-j. This is a fast-moving area ! Are you keeping up with the literature

or just reading what gives you the answer you want ?

> > "There is a small, but growing body of evidence to suggest that the
> birth of Egyptian> civilisation may, after all, have owed a
> significant amount to other neighbouring
> cultures, particularly those of the ancient Near East."
> >
> > This is in a 2001 update to a 1999 book - this is as recent as it
> gets ! You ought to> read it - it's in paperback and not at all
> expensive....
>
> Only Wilkinson is recent. All the other citations were at least
> 12 years old. For example, I would be interested to see if
> Trigger still has the same views on the subject.

Well I've just given you a 2000 reference from Morkot. Yes, old references are potentially dodgy but when they've not been contradicted....

> > You're having us "believe" - and that's what it is, a "belief" -
> that Egyptian> "civilisation" was "imported" (in spite of the
> evidence I've outlined to the contrary)
> > from Nubia and then at the very beginning of dynastic Egypt there's
> a "hostile and> exploitative" policy towards Nubia and punitive
> campaigns against "indigenous groups"> (i.e., Nubians !). That
> doesn't seem much like any sort of "acknowledgement" of a
> > "first land"
> >
>
> Not really.
>
> Ta-Seti, or rather the northern part, refers also to the first nome
> of Egypt. According to the Egyptians themselves, it formed part of
> the first state. Indeed, it was the king of Ta-Seti who formed
> the unified kingdom. The expeditions you talk about were against
> more southern parts of Ta-Seti that were not involved in the
> formation of the state.

So why do all this at Aswan and not further south ? Doesn't add up ! Well, none of this adds up !

> Once the unified kingdom was formed Egypt went on "punitive
> campaigns" in all directions. Which has absolutely nothing to
> do with the formation of dynastic Egypt.

But within Lower Nubia ?

> However, at all times, the Egyptians knew Nubia as Khenti "the
> first land." This may hearken back to earlier memories of Nabta
> Playa and even Khartoum.

I'm advised that the element "khenti" (xnty) occurs in MANY geographical names, and does NOT mean "first land" (in the sense of "ancestral land" or "first state") but means "the one in front" (as Egyptians faced upstream when telling directions), i.e. "the southern one"! See ANY recent Ancient Egyptian dictionary for this very common term (e.g., Faulkner p.194 or Hannig HWB p607).

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

[692|2001-10-05 15:11:38|John Wall|Re: Ampim's "Vanishing Evidence" series|

--- kekai@jps.net wrote:

> --- In Ta_Seti@y..., John Wall wrote:
>> --- Paul Kekai Manansala wrote: >
>>
>>> In this sense, the lone surviving Egyptian historical work that
>>> deals with the formation of unified Egypt, the Edfu temple
>>> inscriptions, tend to support Williams!
>>>
>>> The Edfu inscriptions speak of the King of the Mesnu from Ta- Seti,
>>> who invades Upper Egypt and then Lower Egypt to form the unified
>>> country. That is why Ta-Seti is specially connected with the royal
>>> family whose patron deity Ra-horakhuti is from Lower Nubia.
>>
>> You do know the DATE of the surviving Edfu Temple ? It's
> PTOLEMAIC ! You're supporting
> all of this with inscriptions that date from the best part of THREE
> millennia after the
>> "unification" ? I'm reminded of the words of John McEnroe here.....
> This is like the
>> pyramidiots who "use" the anacronism-loaded "Inventory Stela" in
> support of their ideas
>> ! By the time of Edfu Temple Egypt had been conquered/ruled by
> various groups -
>> including the Nubians in the 8th Century BC ! - for more than half
> a millennium. As to
>> how much credence such an inscription can be given.....
>>
>
> Still its older than Wilkinson and his 'small but growing body of
> evidence.'

Er, 5000 year old artifacts in dateable contexts win every time !

> You're accusing the priests of Edfu of propaganda? Why didn't they
> just give the glory to the second nome where Edfu is located rather
> than Ta-Seti?

Considering that they're three millennia, three intermediate periods and quite a few
invasions/occupations after the events I give the contemporary archaeology preference.

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

[693|2001-10-05 15:14:27|John Wall|Re: Late Temples and History]

Well Edfu isn't "Late Period" it's Ptolemaic and, imho, the contemporary artifacts
found in dateable locations "win" every time.

--- "reeder@sirius.com" <reeder@sirius.com> wrote:

> Dear John,
> Yes it is very late. But it can be mentioned as a (Late Period) tradition
> of where the Egyptians thought they came from. The Late Period
> temples are wonderful repositories of ancient knowledge , the last
> records of the beliefs and traditions of a dying civilization. Though they
> cannot be used as supreme proof I see nothing wrong with
> considering them as records of what the Egyptians believed about their
> own history. And the records point to the south from whence they
> believed they came.
>
> Greg Reeder
>
>
>
> Original Message:
> -----
> From: John Wall john_j_wall@bigfoot.com

> Date: Wed, 3 Oct 2001 22:53:08 +0100 (BST)
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: Ampim's "Vanishing Evidence" series
>
>
>
>
> --- Paul Kekai Manansala <kekai@ips.net> wrote: >
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or your free @yahoo.ie address at <http://mail.yahoo.ie>

| 694|2001-10-05 15:23:11|kcamm23063@aol.com|Re: Dangerous White liberals at California Newsreel|

I don't know Cornelius personally, about five years ago he sent me a brochure on the African films he has in stock. However he is a well-know figure in the San Francisco/Oakland Bay Area. Feel free to ask him the question yourself. The following is his website, and below that is information concerning California Newsreel. Hope this helps: [California Newsreel: Video on Africa, African American life, race, diversity, media, labor](#)

California Newsreel Contact Information

Please email us with your questions about our video and film library collection. California Newsreel
149 Ninth St.

San Francisco, CA 94103

Phone: 415.621.6196

Fax: 415.621.6522

contact@newsreel.org

<http://www.newsreel.org>

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa

In a message dated 10/5/01 2:56:32 PM Pacific Daylight Time, brotom@lava.net writes:

| yes, the california company, if you know them then ask why the black athena garbage.

| From: kcamm23063@aol.com

| Reply-To: Ta_Seti@yahoogroups.com

Date: Fri, 5 Oct 2001 02:31:52 EDT
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Dangerous White liberals at California Newsreel

I am a bit confused by this post. Are you referencing California Newsreel located in San Francisco? If this is so, as far as I know, it is run by one person, an African-American named Cornelius Moore. I have never heard of anyone else running this business. California Newsreel houses African films or films about Africa for distribution. Who is the "they" you are talking about? I am really curious because this may be something that I am unaware of.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/4/01 3:39:21 PM Pacific Daylight Time, brotom@java.net writes:

The continued attempts to control what people in this country see in regards to the African centered movement is best exemplified by the dangerous white liberals who run California Newsreel. They distribute a nasty attack on the african centered movement entitled "Black Athena" produced by Ch 4 in UK. By attacking one of the few white friends Africans in the movement have in Martin Bernal (a conservative perspective but invaluable in helping through the "white out") this video is an attempt to discredit the valuable historical contributions of african centered scholars.
PS; any updates on the DNA tests supposedly being conducted on King Tut?

| 695|2001-10-05 15:27:13|John Wall|Re: What Did They Look Like?|
--- Manu Ampim <Profmanu@acninc.net> wrote:

>
> The bottom line is that the ancient Egyptians and Nubians were close relatives and
> they were depicted with a range of black and brown colors, which is consistent with
> modern day Africans.

In that case why does the DNA analysis of the remains from the 4th dynasty "pyramid builders" tombs at Giza show that the "population" then was the same as now ?

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 696|2001-10-05 15:41:43|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

> > Yes, but regardless of whether Naqada II preceded Qustul, the rise of
> > predynastic Egypt is related to events emanating from Qustul!
>
>That's not what the archaeology says.

John is right. The predynastic was in full flow before Qustul - hence we find the Badarian, Nagada I and Nagada II periods preceeding it.

> > Naqada II is itself derived from earlier cultures to the south like
> > Nabta Playa and Khartoum.

It's derived from Nagada I and the Badarian. Of course there are contacts with the south, the west, the north and the east, but it was an in situ indigenous development.

>In that case provide the references - as I previously requested - to where
>the things
>that differentiate Nagada II can be found further south ? Much of what
>appears in
>Nagada II can be readily traced to Mesopotamia - as I've previously
>identified.

Mesopotamian influence, but Mesopotamia didn't establish the predynastic or dynastic periods in Egypt. John is rightly drawing attention to the extensive trade networks which existed between predynastic societies in Egypt and the Near East.

> > Also, the rise of elites in Naqada II is also related at least at the
> > osteological level with apparent movement from south to north.
>
>Of course the populations are related

It's related throughout Egypt

```
>Have you read Morkot's "The Black Pharaohs" (2000) ?
>This is, yet another, up-to-date reference and on pp 43-4 he writes of Qustul:
>
>"Bruce Williams, who published the excavations, argued that these graves
>were "royal",
>on the basis of their size and construction, and the abundance and variety
>of the
>objects associated with them. Williams is undoubtedly right that the
>graves represent
>an important centre of power in the Qustul region. Williams, however, went
>further than
>suggesting that this was a powerful Nubian monarchy which had strong
>contacts with
>Egypt. He proposed firstly that this was the first "pharaonic" royal cemetery,
>predating those of Upper Egypt, and secondly that these Nubian kings
>actually conquered
>Upper Egypt. Williams argued that the Upper Egyptian monarchy was, in
>fact, of Nubian
>origin.
>
>William's theory was immediately refuted by another Nubian archaeologist,
>W.Y.Adams,
>who insisted that there was no evidence that the Qustul Cemetery
>represented the
>nascent pharaonic state.
>
>The arguments focussed on a number of objects which were argued to be
>local products and
>which displayed "pharaonic" motifs. It is certain that these objects are
>actually
>imported from Egypt. One of the most significant was a limestone incense
>burner, with
>sunk relief decorations showing a seated royal figure wearing the white
>crown of
>Upper Egypt.
>
>Since Bruce Williams published his ideas, excavations at Abydos have found
>"royal"
>Egyptian graves which actually predate the Qustul burials. Nevertheless,
>the Qustul
>cemetery is good evidence that the rapid development of powerful states in
>the period
>around 3100BC was not confined to Egypt, and that there was a mutual
>influence."
```

John, may I add the following by Kathryn Bard, which is reproduced on my site:

"A-group burials are very similar to graves of the Nagada culture, but inspite of similar burials and grave goods Trigger (1976: 33) thinks that the A-Group developed from an indigenous population that was in contact with Upper Egypt and much influenced by Nagada culture. A-Group wares are distinctive, and few A-Group artifacts have been found in Upper Egyptian graves, suggesting that the A-Group acted as middlemen in a trading network with Upper Egypt (Trigger 1976: 39). Luxury materials, such as ivory, ebony, incense, and exotic animal skins, all greatly desired in Dynastic times as well, came from father south and passed through Nubia. Kaiser (1957: 74, fig. 26), however, interprets the A-Group evidence as a "colonial" penetration into Lower Nubia to exploit trade and raw materials (Needler 1984: 29). In his analysis of the Classic A-Group (contemporaneous with Nagada III) "royal" Cemetery L at Qustal, Williams (1986: 177) proposes another theory: that this cemetery represents Nubian rulers who were responsible for unifying Egypt and founding the early Egyptian state. The A-Group n Nubia, though, appears to have been a separate culture from that of Predynastic Upper Egypt, and the model that may best explain the archaeological evidence is one of accelerated contact between the two regions in later Predynastic times. That the material culture of the Nagada culture was later found in northern Egypt (with no Nubian elements) would seem to argue against William's theory of a Nubian origin for the Early Dynastic state in Egypt. The unification of Egypt took place in late Predynastic times, but the processes involved in this major transition to the Dynastic state are poorly understood. What is truly unique about this state is the integration of rule over an extensive geographic region, in contrast to the other contemporaneous Near Eastern polities in Nubia, Mesopotamia, Palestine and the Levant. Present evidence suggests that the state which emerged by the First Dynasty had its roots in the Nagada culture of Upper Egypt, where grave types, pottery, and artifacts demonstrate an evolution of form from the Predynastic to the First Dynasty. This cannot be demonstrated in Upper Egypt. Hierarchical society with much social and economic differentiation, as symbolized in the Nagada II cemeteries of Upper Egypt, does not seem to have been present, then, in Lower Egypt, a fact which also supports an Upper Egyptian origin for the unified state. thus archaeological evidence cannot support the earlier theories that the founders of Egyptian

civilization were an invading Dynastic race, from the East (Petrie 1920: 49, 1939: 77; Emery 1967: 38), or from the south, in Nubia (Williams 1986: 177)."

> > Indigneous Egyptian
> > pottery as a whole is of southern influence. Do you want
> > me to quote Mikey?

If you'd like to misrepresent me and the chronological archaeological evidence, go ahead.

>I'm advised that the "Wavy handled pottery" at Qustul is of a more recent
>type than
>that in tomb U-j.

It is.

And the pottery from Nabta Playa that he likes linking to Nubia is, well a few thousand years earlier than the Nagada periods and Qustul !

> > > This is in a 2001 update to a 1999 book - this is as recent as it
> > gets ! You ought to> read it - it's in paperback and not at all
> > expensive....
> >
> > Only Wilkinson is recent. All the other citations were at least
> > 12 years old. For example, I would be interested to see if
> > Trigger still has the same views on the subject.

He does

> > Once the unified kingdom was formed Egypt went on "punitive
> > campaigns" in all directions. Which has absolutely nothing to
> > do with the formation of dynastic Egypt.
>
>But within Lower Nubia ?

To destroy it's originator of course! To destroy the very unifying nome of Egypt. Narmer, the unifier of Egypt, and Aha, his son, destroying their own nome and A-group culture ! It all makes sense now !

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"
<http://www.users.directonline.net/~archaeology>
Indiana Jones: "Archaeology isn't an exact science"
ICQ 44563988
| 697|2001-10-05 15:41:47|Mikey Brass|Inaccuracies in recent posts|

>=====
>Ampim said:
> >>We do not need your validation! I'm sure you will find my comments
> amusing and try to
>come up with more unrelated, meaningless, sarcastic remarks. Throughout
>your response try
>to gain some humility! <<
>
>=====
>
>The article of Mr Ampim posted earlier contains just empty insinuations,
>even throws in natural detoriation (Romer) and baseless
>rumors without source. He only gives one concrete example,
>so it is good to give that a closer look:
>
>Ampim writes:
> >The most recent revelation of the racist fabrications by this group of
> >handlers, or more specifically museum directors, is reported in the current
> >issue of Archaeology (September-October 2001, p. 27) by Peter Lacovara et
> >al. Lacovara is the curator of Ancient Egyptian, Nubian and Near Eastern
> >art at the Michael C. Carlos Museum at Emory University in Atlanta.
> >Lacovara et al.
>
>An abstract of the Lacovara article can be found at:
><http://www.archaeology.org/cgi-bin/site.pl?page=0109/abstracts/newlife>
>Note that they state that "no Egyptologist had ever studied them [the mummies]
>comprehensively and they were never published"! Also note that they
>of course do NOT "report a revelation of racist farbrications" - that's
>Ampim's interpretation.
>
>Fact (1)

>The Niagara Falls "Museum" was, at the time of its deaccessioning of its
>mummy collection, NEVER more than a "Ripley's 'Believe it or Not' " kind
>of place. Read their story at: <http://www.niagaramuseum.com/>
>It's been in private hands, without a professional staff, since its inception.
>Most of the mummies were privately purchased and from all sorts of sources.
>As a result, it was more like a freak show exhibition, and since when
>were _they_ accurate as to what and who?!

>Ergo: no _Egyptological_ conspiracy here...not even a museum in the
>normal sense. So to take that as example of what must be going on in
>the BM and other Egyptological museums worldwide is totally ridiculous.
>

>Ampim writes:
>>Further it is incredible that the directors of a public
>>museum would take an unidentified Roman period mummy, with a European facial
>>appearance, put him in a woman's coffin from 700 years earlier, and then
>>create a bogus identity for him as a famous general during a period which
>>was another 700 years earlier than the coffin he was buried in!
>

>Fact (2)
>After checks by another with the Emory scholars, they state with emphasis that
>research showed that the mummy in question is a Roman Period
>*Egyptian* (i.e. a native), NOT a Roman!
>Ergo: there goes the _racist_ conspiracy behind putting the wrong
>guy in the wrong box.
>

>In short:
>The incredible Niagara mess was no conspiracy, and did not involve racism
>nor did it involve Egyptologists or museum directors; it were a couple of
>total amateurs that wanted to have filled coffins and fancy labels for their
>freak show. So that Mr Ampim uses this case as a proof or example of
>_racist_ frauds by _museum directors_ everywhere, is simply dead wrong.
>

>If his interpretation and representation of the Niagara case is an example
>of his
>

>>My observations of the evidence are careful, my photographic and video
>>documentation is undeniable, and my comments are very precise, because this
>>is obviously a very serious matter"
>

>then that is not encouraging....
>

>Btw could Mr Ampim tell us where he is "Prof" and on which university
>staff? On the Net he is only listed as an "independent researcher",
>occasionally lecturing about Afrocentricism. Cf. e.g.
><http://www.ahram.org.eg/weekly/2000/475/spec2.htm>
>As he is calling everybody who does not agree with him "an amateur",
>I would like to see his Egyptological credentials.
>

>He also says:
>>Overall, I painstakingly studied well over a
>>million images and artifacts before writing the "The Vanishing Evidence"
>>series.
>

>Now I think most here would agree that a "paintstaking study" of an
>artifact or image would AT THE VERY LEAST cost 15 minutes per
>image/artefacts, so with 1 million objects that are 15 million minutes,
>which in days of 10 daylight hours is....68 years?
>

>In the article he claims this was done in 7 years, which is
>1,533,000 minutes, if we presume that he studied continuously
>for 10 hours per day, and used the other 14 to sleep, eat, wash,
>travel and what more...Less than 10 hours per day is clearly more
>realistic, and as he says it are "WELL OVER a million" artefacts, his
>statement would translate into a "paintstakingly studying" of less
>than 1 minute per image and artifact..... Flipping photo books takes
>even longer.

| 698|2001-10-05 17:16:00|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series|
Mikey Brass wrote:

>

> It's derived from Nagada I and the Badarian. Of course there are contacts
> with the south, the west, the north and the east, but it was an in situ
> indigenous development.
>

That's your opinion. There are many who see the rise of predynastic
Egypt as part of a south to north flow that included the Afro-Asiatic
languages and the African Aqualithic culture.

In fact, most specialists seem to hold this view including it seems
Wilkinson who has been cited often by Wall and yourself.


```
> > > Also, the rise of elites in Naqada II is also related at least at the
> > > osteological level with apparent movement from south to north.
> >
> >Of course the populations are related
>
> It's related throughout Egypt
>
```

Well, that's all I 'ms saying. That a south to north movement was responsible for Egyptian state formation leading to the dynastic period.

```
> >
> >Since Bruce Williams published his ideas, excavations at Abydos have found
> >"royal"> >Egyptian graves which actually predate the Qustul burials. Nevertheless,> >the Qustul
> >cemetery is good evidence that the rapid development of powerful states in
> >the period> >around 3100BC was not confined to Egypt, and that there was a mutual> >influence."
>
```

Well, this seems to be an actual admission of Williams theory. Even if some ideas of statecraft arose in Naqada II before Qustul, it really has no bearing on the theory that these ideas came into fruition during the Qustul period and that the rise of these ideas resulted in a powerful monarchy from Ta-Seti uniting Egypt. Exactly as stated in the Edfu inscriptions.

Also as the Prowse and Lovell article showed the rise of elite groups in Naqada II itself appears related to the movement of people from Nubia into Upper Egypt, which again agrees with the ancient Egyptians own perceptions of the South.

That the material culture of the Nagada culture was

```
> later found in northern Egypt (with no Nubian elements) would seem to argue
> against William's theory of a Nubian origin for the Early Dynastic state in
> Egypt.
```

Well, the idea that there were no Nubian elements in northern Egypt is just wrong. All predynastic sites in northern Egypt like Naqada II have strong Nubian elements. There does not need to be a replacement of cultural elements to prove that Ta-Seti was indeed responsible for unification.

```
> And the pottery from Nabta Playa that he likes linking to Nubia is, well a
> few thousand years earlier than the Nagada periods and Qustul !
>
```

One of John's points, outside of Williams theory, is that there was no south to north "transfer" or movement involved in the formation of unified Egyptian.

Even Naqada II has strong links with the south including Nabta Playa and Khartoum. To claim that it grew up a vacuum to neighboring areas along the Nile and the nearby deserts where similar cultures flourished earlier is fantastic!

Here are some pottery dates from an earlier posting of mine. They can be supplemented with some newer material from Nabta Playa and other African sites.

```
>
>
> Pottery dates as of 1995 (from _The emergence of pottery : technology
> and innovation in ancient societies_ / edited by William K. Barnett
> and John W. Hoopes)
>
> Site Country Age (b.p.)
>
> Sarurab Sudan 10060
> Kiseiba Egypt 9820
> " " 9610
> Temet Niger 9550
> Kiseiba Egypt 9440
> Sarurab Sudan 9370
> Tagalagal Niger 9370
```



```
> Kiseiba Egypt 9350
> Tamaya Mellet Niger 9350
> Sarurab Sudan 9340
>
>
> Kiseiba is near Nabta in southern Egypt near the Sudan border.
>
```

Btw, where do you believe the Afro-Asiatic languages come from, and when did they land in Egypt?

```
> > > Once the unified kingdom was formed Egypt went on "punitive
> > > campaigns" in all directions. Which has absolutely nothing to
> > > do with the formation of dynastic Egypt.
> >
> >But within Lower Nubia ?
>
> To destroy it's originator of course! To destroy the very unifying nome of
> Egypt. Narmer, the unifier of Egypt, and Aha, his son, destroying their own
> nome and A-group culture ! It all makes sense now !
```

Lower Egypt was also "destroyed" by Upper Egypt during unification.

Ancient Egypt continued to have a reverence for Ta-Seti throughout their history.

The patron deity of the royal family, Ra-horakhuti was associated with this region.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 699|2001-10-05 17:23:37|Paul Kekai Manansala|Re: What Did They Look Like?|
John Wall wrote:

```
>
> --- Manu Ampim <Profmanu@acninc.net> wrote:
>
> > The bottom line is that the ancient Egyptians and Nubians were close relatives and
> > they were depicted with a range of black and brown colors, which is consistent with
> > modern day Africans.
>
> In that case why does the DNA analysis of the remains from the 4th dynasty "pyramid
> builders" tombs at Giza show that the "population" then was the same as now ?
>
```

I don't see why such analysis would discount what Manu said above.
However,
what DNA analysis are your referring to?

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 700|2001-10-05 17:28:19|Manu Ampim|What Did They Look Like?|
John Wall, you should deal with facts rather than general claims with no information. Your response does not change the facts of what I wrote. Deal with the evidence that the Black people of ancient Kemet presented. They often depicted themselves as a BLACK and BROWN color in various tomb images. This fact is obvious to anyone who bothers to look at the evidence. Are you denying the obvious?

Here is what I wrote, deal with the evidence!!

Gorkeh, you are correct that Nubians are shown with "variations in skin tones and facial features."

In fact, the people of Kemet (ancient Egypt) are also shown with variations of dark skin tones in tomb reliefs. Most people refer to the "usual reddish-brown color depiction of the ancient Egyptian men," but there is rarely any discussion of the BLACK and BROWN depictions of ancient Egyptian men in tomb reliefs. There is clear evidence of a BLACK and BROWN color scheme for Egyptian men in the Old, Middle, and New Kingdom reliefs in both upper and lower Kemet.

For example,

1. In the Tomb of Kagemni there is a series of indigenous ancient Egyptian black and brown skin men in offering scenes (Old Kingdom);
2. In the Beni Hassan tombs there are the famous wrestling or martial arts scenes where the men are clearly depicted as black and brown, however, modern drawings now erroneously show the men as black and white!! (Middle Kingdom); and
3. In the Tomb of Huy there is the famous scene of Nubians paying tribute to King Tutankhamun (New Kingdom), in which both the Nubians and the Egyptian are depicted with the identical black and brown color scheme.

The bottom line is that the ancient Egyptians and Nubians were close relatives and they were depicted with a range of black and brown colors, which is consistent with modern day Africans.

Prof. Manu Ampim
Profmanu@acninc.net

http://groups.yahoo.com/group/Ta_Seti/files/

----- Original Message -----
From: "gorkeh nkrumah" <gorkehrnkumah@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Thursday, October 04, 2001 1:49 AM
Subject: Re: [Ta_Seti] Digest Number 175

> Interesting point. Since time immemorial individuals

> who

had clearly classical "West African" features

> existed in KMT. There is

no such thing as "African"

> features as Africans display a very wide

range of

> physical types.

> But yes, not all those who looked "West

African" were

> automatically Nubian. Even today in

contemporary

> Egypt, and after centuries of mixing with lighter

>

skinned "Asiatics", Arabs and Europeans many modern

> Egyptians have

classical "West African" features

> including hair type, even though they

are lighter on

> average than West Africans.

> Similarly, as

Ancient Egyptian depictions clearly

> show, not all Nubians looked alike.

Note the

> variations in skin tones and facial features of the

>

Nubians who pay tribute to Egyptian viceroys and

> pharaohs of the New

Kingdom period.

> Note that Ta-Seti actually referred to Lower Nubia,

or

> Wawat (present day southern Egypt south of Aswan and

> the

northernmost part of the Sudanese Nile Valley) as

> it was sometimes

called and that Ta-Seti or the Wawat

> area was distinguished from Upper

Nubia, which refers

> to the area of Nubia which lies entirely in Sudan

and

> extends to just north of the Sudanese capital

> Khartoum,

which assumed different names at different

> historical times. This latter
region (Upper Nubia) was
> the home base of Meroe at the time of the
decline of
> KMT and invasions from lighter-skinned people and
>
Europeans (Greeks and Romans).
> FORWARD EVER,
> Gamal.
> --

Alex van Deelen <avdeelen@wanadoo.nl> wrote:
> > Nubian or Egyptian
> >
> > Why is it that when an

Ancient Egyptian is clearly
> > African in
> > looks and

features, he is immediately bombarded to
> > "Nubian",
> >

whether there is evidence of actual origin in Nubia
> > itself or

not?
> >
> > Alex
> >
> >
> >
> >
> >
> >
> >

> Do You

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> ----->

>
> To unsubscribe from this group, send an email to:
>

href="mailto:Ta_Seti-unsubscribe@yahoogroups.com">Ta_Seti-unsubscribe@yahoogroups.com
>

>
>
> Your use of Yahoo! Groups is

subject to <http://docs.yahoo.com/info/terms/>
>

>
>
| 701|2001-10-05 17:29:39|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series|
John Wall wrote:

> > Still its older than Wilkinson and his 'small but growing body of
> > evidence.'
>
> Er, 5000 year old artifacts in dateable contexts win every time !
>

Strange that the ancient Egyptians even in the Ptolemaic period
preserved traditions of their origins in Ta-Seti but knew
absolutely nothing of coming from Mesopotamia!

For regardless of what invasions had occurred, the ancient
Egyptian tradition had been kept intact all that time.

One can hardly find anything at all that shows the
ancient Egyptians of any period had any special feeling or
nostalgia in their hearts for the regions to the northwest.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 702|2001-10-05 17:33:22|Thomas Mountain|Re: Dangerous White liberals at California Newsreel|
I have sent numerous questions to them and spoken to a number of different white people who work there as well as some black folk. If he is black folks should get on his case because he completely neglects the african centered field
as well as any of the revolutionary african leaders.

From: kcammm23063@aol.com
Reply-To: Ta_Seti@yahooogroups.com
Date: Fri, 5 Oct 2001 18:23:05 EDT
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] Dangerous White liberals at California Newsreel

I don't know Cornelius personally, about five years ago he sent me a brochure on the African films he has in stock. However he is a well-know figure in the San Francisco/Oakland Bay Area. Feel free can ask him the question yourself. The following is his website, and below that is
information concerning California Newsreel. Hope this helps: California Newsreel: Video on Africa, African American life, race, diversity, media, labor

California Newsreel Contact Information
Please email us with your questions about our video and film library collection. California Newsreel
149 Ninth St.
San Francisco, CA 94103
Phone: 415.621.6196
Fax: 415.621.6522
contact@newsreel.org
<http://www.newsreel.org>

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Karen-Yaa

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yes, the california company, if you know them then ask why the black athena garbage.

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To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] Dangerous White liberals at California Newsreel

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Newsreel houses African films or films about Africa for distribution. Who is the "they" you are talking about? I am really curious because this may be something that I am unaware of.

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The continued attempts to control what people in this country see in regards
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They distribute a nasty attack on the african centered movement entitled
"Black Athena" produced by Ch 4 in UK. By attacking one of the few white
friends Africans in the movement have in Martin Bernal (a conservative

perspective but invaluable in helping through the "white out") this video is an attempt to discredit the valuable historical contributions of african centered scholars.
PS; any updates on the DNA tests supposedly being conducted on King Tut?

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finalURL = "http://rd.yahoo.com/M=168643.1620686.3168692.1261774/D=egroupweb/S=1705106854:HM/A=799560/R=0/*http://shop.store.yahoo.com/cgi-bin/clink?overstock3+shopping:dmad/M=168643.1620686.3168692.1261774/D=egroupweb/S=1705106854:HM/A=799560/R=1/1002320591+http://us.rmi.yahoo.com/rmi/http://www.overstock.com/rmi-framed-url/http://www.overstock.com/cgi-bin/d2.cgi%3Fcid=12715"; var flashFileURL = "http://java.yahoo.com/a/1-/flash/misc/osyahooswf_0925.swf"; var noFlashImg = "http://java.yahoo.com/a/1-/flash/misc/osyahoalt_0925.gif"; function makeNewWindow(url) { var newWindow = window.open(url); } To unsubscribe from this group, send an email to: Ta_Seti-unsubscribe@yahoogroups.com
```

Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service .

| 703|2001-10-05 17:40:10|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

```
> > It's derived from Nagada I and the Badarian. Of course there are contacts
> > with the south, the west, the north and the east, but it was an in situ
> > indigenious development.
> >
> >
> >That's your opinion.
```

No, it's archaeological reality not fantasy about links to a "Aqualithic" age which existed thousands of years beforehand and primarily on the southern edge of the Sahara thousands of kilometers away.

```
> There are many who see the rise of predynastic
>Egypt as part of a south to north flow that included the Afro-Asiatic
>languages and the African Aqualithic culture.
>
>In fact, most specialists seem to hold this view including it seems
>Wilkinson who has been cited often by Wall and yourself.
```

The language has been known for a long time, sorry And if you are saying Toby agrees with your view on the Aqualithic-Egypt connection, you are very sadly mistaken not to mention misrepresenting him.

```
> > > Also, the rise of elites in Naqada II is also related at least at the
> > > osteological level with apparent movement from south to north.
> > >
> > >Of course the populations are related
> > >
> > It's related throughout Egypt
> > >
> >Well, that's all I 'ms saying. That a south to north movement was
> >responsible for Egyptian state formation leading to the dynastic period.
```

Related throughout Egypt, no sign in the anatomy of a Nubian takeover, sorry.

```
> > >Since Bruce Williams published his ideas, excavations at Abydos have found
> > >"royal"> >Egyptian graves which actually predate the Qustul burials.
> > >Nevertheless,> >the Qustul
> > >cemetery is good evidence that the rapid development of powerful states in
> > >the period> >around 3100BC was not confined to Egypt, and that there
> > >was a mutual> >influence."
> > >
> > >
> >Well, this seems to be an actual admission of Williams theory.
```

Predating of Qustul is good support for it? Ok, whatever.

```
> Even if
>some
>ideas of statecraft arose in Naqada II before Qustul, it really has no
>bearing on the theory that these ideas came into fruition during the
>Qustul
```


Sorry, it shows they were in full use before Nagada III and Qustul.

>period and that the rise of these ideas resulted in a powerful monarchy
>from Ta-Seti uniting Egypt. Exactly as stated in the Edfu inscriptions.

From three thousand years after the event. That's like using a modern mythical story to interpret Mycenae Greece.

> That the material culture of the Nagada culture was
> > later found in northern Egypt (with no Nubian elements) would seem to argue
> > against William's theory of a Nubian origin for the Early Dynastic state in
> > Egypt.
>
>Well, the idea that there were no Nubian elements in northern Egypt is
>just wrong. All predynastic sites in northern Egypt like Naqada II
>have strong Nubian elements.

Again, false.

>There does not need to be a replacement
>of cultural elements to prove that Ta-Seti was indeed responsible
>for unification.

Yes there does. Thanks for demonstrating your lack of knowledge and critical analytical ability.

>One of John's points, outside of Williams theory, is that there was no
>south to north "transfer" or movement involved in the formation of
>unified Egyptian.

No, he is arguing against Nubia-north transfer. John agrees that Upper Egypt was responsible for unification and that there were Mesopotamian iconography and trade items in Egypt.

>Even Naqada II has strong links with the south including Nabta Playa
>and Khartoum. To claim that it grew up a vacuum to neighboring areas
>along the Nile and the nearby deserts where similar cultures flourished
>earlier is fantastic!

Gee, thanks for manipulating my words. You should take it up as a profession, you'd earn a fortune. No one claims they evolved in a vacuum - didn't I mention "Of course there are contacts with the south, the west, the north and the east", but you conveniently pretend to ignore that here...

> > Kiseiba Egypt 9350
> > Tamaya Mellet Niger 9350
> > Sarurab Sudan 9340
> >
> >
> > Kiseiba is near Nabta in southern Egypt near the Sudan border.

So what. After taking calibration into account (you haven't mentioned whether it was or whether those were raw carbon dates), they are still 5000 years before the unification of Egypt and frankly irrelevant to the conversation of whether the unification was achieved by the A-group of Qustul or not, as is the languages

> > To destroy it's originator of course! To destroy the very unifying nome of
> > Egypt. Narmer, the unifier of Egypt, and Aha, his son, destroying their
> own
> > nome and A-group culture ! It all makes sense now !
>
>Lower Egypt was also "destroyed" by Upper Egypt during unification.

ROFLMAO !!!!! You really don't know your history. Goodness gracious, I can't believe you said this with a straight face, like the Lower Egyptian culture was completely destroyed. Besides which, this idiotic statement has got nothing whatsoever to do with my original point - nice two-step.

Sheesh, no wonder no academic takes you seriously.

Mikey Brass
Archaeology BSocSci(Hons), University of Cape Town
"Ancient Egypt and World Prehistory"

<http://www.users.directonline.net/~archaeology>

Indiana Jones: "Archaeology isn't an exact science"

ICQ 44563988

| 704|2001-10-05 17:40:37|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series|

John Wall wrote:

>

> > However, at all times, the Egyptians knew Nubia as Khenti "the
> > first land." This may hearken back to earlier memories of Nabta
> > Playa and even Khartoum.

>

> I'm advised that the element "khenti" (xnty) occurs in MANY geographical names, and> does NOT mean "first land" (in the sense of "ancestral land" or "first state") but> means "the one in front" (as Egyptians faced upstream
when telling directions), i.e.> "the southern one"! See ANY recent Ancient Egyptian dictionary for this very common> term (e.g., Faulkner p.194 or Hannig HWB p607).

>

This is a common Eurocentric interpretation that agrees with their
world view.

The term Khenti means literally "first." This should be easy
enough to understand as Ta-Seti was the first nome. And indeed
the Edfu inscriptions state that this is where Egypt started.

In the same way, Ta-aakhu has been given the contrived meaning
"land of the horizon-dwellers" when literally it means
"land of the ancestral spirits."

For those who don't know Ta-aakhu is an African land to the
south of Egypt.

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabalen/afro.htm>

| 705|2001-10-05 17:46:06|Mikey Brass|Re: Ampim's "Vanishing Evidence" series|

>Strange that the ancient Egyptians even in the Ptolemaic period
>preserved traditions of their origins in Ta-Seti but knew
>absolutely nothing of coming from Mesopotamia!

Strange that throughout their history they kept up trade contacts
Mesopotamia and at different times even had colonies in the Levant.

>For regardless of what invasions had occurred, the ancient
>Egyptian tradition had been kept intact all that time.

Unaltered? Now you're entering into belief system with no basis whatsoever
in written and oral tradition making - nothing remains unchanged.

If you want to believe your fantasy, that's your problem.

Mikey Brass

Archaeology BSocSci(Hons), University of Cape Town

"Ancient Egypt and World Prehistory"

<http://www.users.directonline.net/~archaeology>

Indiana Jones: "Archaeology isn't an exact science"

ICQ 44563988

| 706|2001-10-05 17:54:03|Mikey Brass|Re: What Did They Look Like?|

So what. Modern archaeologists can't give a **** whether the ancient
Egyptians were black, blue or purple; they are interested in cultures. Skin
colour as a race determinative is irrelevant in modern scholarship. Please
try and keep at least 20 years behind the times.

Guess I never will here what your PhD is in, what you are a professor of,
what institution you teach in, whether you've ever done any archaeological
excavations, et al. Oh well, whatever

I'm really amused by the way you guys claim Ancient Egypt is part of Africa
(which it is, no one denies it, despite misrepresentations to the contrary)
and yet you want to rely on an outside invasion of Egypt to bring into
being the dynastic period. You're denying the people of Egypt itself of
fundamental dignity and of being culturally, technologically and socially
inferior to allow themselves to be conquered by Nubians.

I'm reminded by a quote by my favourite president of all time, Nelson
Mandela: "I have fought against white domination, and I will fight against
black domination."

Bruce Williams' theory was proposed on the basis of archaeological evidence
alone without any ulterior motive, and was rightly rejected on the same
basis. I very much doubt Williams would like to see what use his theory is
being put to on this list.

| 707|2001-10-05 18:16:57|kekai@jps.net|Re: Ampim's "Vanishing Evidence" series|

--- In Ta_Seti@y..., Mikey Brass wrote:

>

> No, it's archaeological reality not fantasy about links to

a "Aqualithic"

> age which existed thousands of years beforehand and primarily on

the

> southern edge of the Sahara thousands of kilometers away.

>

The African Aqualithic in full form existed in Khartoum and Kom Ombo and some would even say Nabta Playa.

Also, the predynastic sites in Lower Egypt showed very strong influences from the Aqualithic including pretty much the same tool kit and material culture.

> > There are many who see the rise of predynastic

> >Egypt as part of a south to north flow that included the Afro-

Asiatic

> >languages and the African Aqualithic culture.

> >

> >In fact, most specialists seem to hold this view including it seems

> >Wilkinson who has been cited often by Wall and yourself.

> >

> > The language has been known for a long time, sorry And if

you are

> saying Toby agrees with your view on the Aqualithic-Egypt

connection, you

> are very sadly mistaken not to mention misrepresenting him.

>

Wilkinson agrees that the sparks that formed Egyptian civilization came from the formerly Savannah areas around the border with Sudan.

> Related throughout Egypt, no sign in the anatomy of a Nubian

takeover, sorry.

>

The Prowse and Lovell article and also SOY Keita's studies do indeed show Nubian or other southern intrusion during the formation of pre-dynastic and dynastic societies.

"The strong Sudanese affinity noted in unknown analyses may reflect the Nubian interactions with upper Egypt in predynastic times prior to Egyptian unification (Williams, 1980, 1986).

Ta-Seti, the A-Group state based in Qustul (Fig. 1), perhaps the earliest known kingdom in the Nile Valley (Williams, 1986) apparently conquered portions of upper Egypt. A-Group type royal tombs have been found in Upper Egypt (Williams, 1986).

(Keita, S.O.Y., "Further Studies of Crania from Ancient Northern Africa: An Analysis of Crania from First Dynasty Egyptian Tombs, Using Multiple Discriminant Functions" _American Journal of Physical Anthropology_ 87:245-254, 1992)

Prowse and Lovell appear to agree:

"Overall, our results suggest that there was a significant degree of biological heterogeneity among Nile Valley populations during the early periods of Upper Egyptian and Lower Nubian cultural history, as has been demonstrated previously by craniometric analyses (Keita, 1992) and which fits with a variety of historical, cultural, and linguistic data (reviewed by Keita, 1993)"

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabalen/afro.htm>

| 708|2001-10-05 18:41:25|Manu Ampim|Re: Habitual Lies In A Recent Posting|
Mickey Brass, if you believe that you have a solid position why do you systematically lie to make your point. You only expose yourself and your motives. You foolishly assume that people in this discussion group can't examine information for themselves.

Brass - Lie #1:

Ampim said:
We do not need your validation! I'm sure you will find my comments amusing and try to come up with more unrelated, meaningless, sarcastic remarks. Throughout your response try to gain some humility!
Fact #1:
I have never responded to any of your nonsense because you have nothing to say. This above response that you quoted came from Shanika Stevenson (message #609). This is the first time that I have taken out my valuable time to respond to your nonsense.

Brass - Lie #2

The article of Mr Ampim posted earlier contains just empty insinuations, even throws in natural deterioration (Romer) and baseless rumors without source. He only gives one concrete example, so it is good to give that a closer look:

Fact #2:
A. You must be referring to "The Vanishing Evidence...2001 Update." Again, you systemically lie to make a ridiculous point. With this article I have listed FIVE NOTES WITH MULTIPLE REFERENCES!
http://groups.yahoo.com/group/Ta_Seti/files/

B. Romer's work covers both natural deterioration and the destruction caused by modern Egyptologists /archaeologists. <http://www.geocities.com/athens/7171/romer.html>
I quote from an article on Romer's own website which summarizes his work in the Valley of the Kings: "Egypt's famed Valley of the Kings...is in danger itself of the death it silently encloses. In less than 25 years--unless something is done urgently--the valley of priceless ancient tombs could become the valley of ochre mud. And RESPONSIBLE IS THE PLANET'S PRIME AGENT OF DESTRUCTION--MAN HIMSELF."

C. The Tetisheri forgery is a "concrete example" of fraud (The British Museum exhibit and book "The Art of Deception" is concrete information).

Brass - Lie #3

Ampim writes:
The most recent revelation of the racist fabrications by this group of handlers, or more specifically museum directors, is reported in the current issue of Archaeology (September-October 2001, p. 27) by Peter Lacovara et al.

An abstract of the Lacovara article can be found at:
<http://www.archaeology.org/cgi-bin/site.pl?page=0109/abstracts/newlife>
Note that they state that "no Egyptologist had ever studied them [the mummies] comprehensively and they were never published"! Also note that they of course do NOT "report a revelation of racist fabrications" - that's Ampim's interpretation.

In short:
the incredible Niagara mess was no conspiracy, and did not involve racism nor did it involve Egyptologists or museum directors; it were a couple of total amateurs...
Fact #3;
Peter Lacovara, et al. write that "As a substitute for scholarship, the early DIRECTORS of the Niagara Falls Museum fabricated pedigrees for many of their Egyptian mummies."

Your comment:
"Btw could Mr Ampim tell us where he is "Prof" and on which university"

Response: The university I am at focuses on truth and accuracy. Liars like you are not allowed near our campus. You admit on your website that all that is know is from materials written by other people and from Egyptologists that you supposedly talk to. You have no concept of PRIMARY RESEARCH and this is one of the reasons that all you can do is quote others to make a point and lie about everything else.

You quote from Nelson Mandela yet you fail to learn from him that white racism and Apartheid are over and your lies and rhetoric don't change any facts about African history. Anyone who looks at what I wrote can see that you have no credibility and I am going to bill you for my time!

Prof. Manu Ampim
Profmanu@acninc.net
"The Vanishing Evidence of Classical African Civilizations" (4 articles; 13 photos) http://groups.yahoo.com/group/Ta_Seti/files/

| 709|2001-10-05 21:38:54|kcam23063@aol.com|Re: Digest Number 176|
I was puzzled by the statement regarding the origin of the Nubia and Nubian, so I contacted Dr. Abubakr Sidahmed, a Sudanese Nubian, and he replied with the following. Also, I am looking forward to Abubakr joining Ta_Seti:

Hi Karen
Maskagme
It is sweet and nice to read your personal msgs again...Several archaeologists, writers, historian and also Nubian agreed that Nub is Gold ..Nubia was the land of the Gold..There was plenty of Gold..Offerings and Gifts were all Gold..Women used Gold (and still) extensively.. The land become vulnerable to attacks and invasion due to gold (and some other precious items but mainly Gold)
Old Egyptian invaded the land mainly because of Gold (Nub)
People in th area and all Africa were of the same color "black" so no sense of calling only our people the Blacks (Gold) as some try to realtate Gold to Black..Unless we accept the theory that all Africa was Nubia (Chencelor William's),
one of my web pages I referred to this :
http://i-cias.com/private/abubakr/nubia/nub_gold.htm

gold

However Nubia of today is devastated, robbed of it's history, archaeology, depopulated and we Nubians are dispersed all over Sudan and Egypt andw orldwide..Some of us are trying hard to find finance for small sustainable projects so some of our families stay in the land of Gold and Nubian continues occupying the same land ...

I shall be more the happy to join the list.

regards
abubakr

Kcamm23063@aol.com wrote:

>
> Greetings Sidahmed:
>
> Hope all is well with you and yours. I know we have not communicated
> in a long time; however, I am in receipt of you mail and I appreciate
> it very much. Please read below and give me your definition. There
> is a yahoogroup called < Ta_Seti > in which we discuss ancient Egypt
> or KMT, and someone brought the following to our attention. Speaking
> for myself, all I have ever read was that Nub meant gold, and Nubian
> meant the people of the gold. Would you please add to this so that I
> can share it with the group. By the way, you are welcome to join the
> group if you wish, the instructions should be at the bottom.
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa
>
> -----
>
>
> Subject: [Ta_Seti] Re: Digest Number 176
> Date: Fri, 05 Oct 2001 20:40:49 -0000
> From: "g"
> Reply-To: Ta_Seti@yahoogroups.com
> To: Ta_Seti@yahoogroups.com
>
> Djehuti,
>
> In response to this comment....
>
> > "2. The word "Nubian" originally refers to gold (Nub=Kemetic word
> for "gold"), not to black."
>
>Djehuti writes....
>
> > To my knowledge, the term "Nubian" is a Latinized derivation of the
> > name of the "Nobatai" people (Noba, Nuba, Nubians) and not from the
> > ancient word "nabw" (i.e. "gold").
>
> My response:
> This is getting a tad circular. What does the word
> Noba or Nuba mean? I always thought Nuba referred to
> gold?
>
> George

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa
| 710|2001-10-05 21:59:34|fakoyade@yahoo.com|resignation|
When I first heard about this list, I was intrigued,
even perhaps a bit excited that there was a gathering
of Africanist scholars, students & Khemetic
enthusiasts who were discussing and sharing
information regarding the Nile Valley civilizations.
After a few short weeks on this list, I see it being
largely dominated by a few strutting & arrogant white
boys pretending at science & research,with their own
warped agendas, and actually furthering the primacy of
white western dogma. While this is their doing, I do
infact hold the moderator to some extent responsible
for allowing this bogus & disruptive participation,
whatever the motivation may be. I am now glad that I
have not posted any of my work here, and despite
blocking mail from that knucklehead Mickey Brass, it is
turning out to be more trouble than it's worth
filtering out the bullshit to get to the nuggets of
information, such as the posts of Ampim & Gloria. For
those who would seek to contact me on Khemetic issues,
you now have my email address no matter what I do. As
far as the crackers perpetrating on the list, don't
waste your time or bandwidth responding -- I'll never
read the email anyway.

Those of you committed to truth in your investigations, don't let anything deter you. If I have a lecture or publication in the field coming up, I will make sure Ampim posts it to the list.

Hetepu

Jamal Ali

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

Do You Yahoo!?
NEW from Yahoo! GeoCities - quick and easy web site hosting, just \$8.95/month.
<http://geocities.yahoo.com/ps/info1>
| 711|2001-10-05 22:16:58|kcaamm23063@aol.com|WAIT!!! Re: [Ta_Seti] resignation|
Jamal, why don't you give it just a couple of more weeks? In all honesty, I hate to see you leave - and I am sure there are others who may feel the same way.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/5/01 10:00:39 PM Pacific Daylight Time, fakoyade@yahoo.com writes:

When I first heard about this list, I was intrigued, even perhaps a bit excited that there was a gathering of Africanist scholars, students & Khemetic enthusiasts who were discussing and sharing information regarding the Nile Valley civilizations. After a few short weeks on this list, I see it being largely dominated by a few strutting & arrogant white boys pretending at science & research, with their own warped agendas, and actually furthering the primacy of white western dogma. While this is their doing, I do in fact hold the moderator to some extent responsible for allowing this bogus & disruptive participation, whatever the motivation may be. I am now glad that I have not posted any of my work here, and despite blocking mail from that knucklehead Mickey Brass, it is turning out to be more trouble than it's worth filtering out the bullshit to get to the nuggets of information, such as the posts of Ampim & Gloria. For those who would seek to contact me on Khemetic issues, you now have my email address no matter what I do. As far as the crackers perpetrating on the list, don't waste your time or bandwidth responding -- I'll never read the email anyway.

Those of you committed to truth in your investigations, don't let anything deter you. If I have a lecture or publication in the field coming up, I will make sure Ampim posts it to the list.

Hetepu

Jamal Ali

=====
"Truth is self-evident when vision is uncompromised."
Jamal Ali

| 712|2001-10-06 00:46:11|sidahmed|Re: Welcome to the Ta_Seti group|
Dear Sisters and Brothers

Thanx to the Moderator and my sister karen who directed me to this list so I become a member of your family...
Hope we all benefit from our online gathering, discussions, exchange of info in a manner that we contribute in shedding light on our African Cultures/Civilizations and History...Africa is the "Cradle of old Civilization" and all the elements to revitalize the spirit of making africa the "cradle of modern civilization" are available still but we all are distracted intentionally through disputes, disastors, ethnical differences..etc..Let's try to mend the gap and join hands so Africa prospers again..

Ta_Seti Moderator wrote:

>
> Hello,
>
> I've added you to my Ta_Seti group at Yahoo! Groups, a free,


```

> easy-to-use email group service. As a member of this group, you
> may send messages to the entire group using just one email address:
> Ta\_Seti@yahoogroups.com. Yahoo! Groups also makes it easy to
> store photos and files, coordinate events, and more.
>
> Here's a description of the group:
> -----
>
> Discussion focused on Ta-Seti (Ancient Nubia), Kmt (Ancient Egypt) and the civilization of Africa with special attention to the 'Africentric/Afrocentric' or African-centered viewpoint. The original literature in this field
of study was mostly from Africans and members of the African Diaspora including African Americans. Increasingly others have become involved in this area as evidenced by the "Black Athena" debate.
>
>
> Main homepage: http://pweb.ips.net/~kabalen/afro.htm>
> http://pweb.ips.net/~kabalen/afro.htm>
> -----
>
> Here's my introductory message for you:
> -----
>
> Hello,
>
> Welcome to the Ta_Seti group at Yahoo! Groups, a
> free, easy-to-use email group service. Please
> take a moment to review this message.
>
> To start sending messages to members of this group,
> simply send email to
>
> Ta\_Seti@yahoogroups.com
>
> If you do not wish to belong to Ta_Seti, you may
> unsubscribe by sending an email to
>
> Ta\_Seti-unsubscribe@yahoogroups.com
>
> You may also visit the Yahoo! Groups web site to modify your
> subscriptions:
>
> http://groups.yahoo.com/mygroups
>
> Regards,
>
> Moderator, Ta_Seti
>
>
> -----
>
> TO START SENDING messages to members of this group, simply send email
> to Ta\_Seti@yahoogroups.com
>
> If you do not wish to belong to the Ta_Seti group, you
> can unsubscribe by replying to this message, or by sending an email to
> Ta\_Seti-unsubscribe@yahoogroups.com
>
> Regards,
>
> Moderator, Ta_Seti
>
> SPECIAL NOTE FROM Yahoo! Groups: Because Yahoo! Groups values your privacy,
> it is a violation of our service rules for moderators to add subscribers
> to a group against their wishes. If you feel this has happened, please
> notify us at abuse@yahoogroups.com
>
> P.S. If you would like to learn more about the Ta_Seti group,
> please visit http://groups.yahoo.com/group/Ta\_Seti
>
> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/
>

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--
+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA***NO to 'Kajbar Dam' to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
+ (architect AAIA/ACI/SARS/ASQ) +
+ Web Author: Awsome Library Editor Choice Web Site
+ The Nubian Homepage:http://thenubian.net/ +
+ Nubian editor: http://lexicorient.com/abubakr.htm +
+ Web Author of Link2Go Award Winner Sudan Resource site at:
+ Nubia:http://lexicorient.com/private/abubakr/nubia/index.htm
+ POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++

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| 713|2001-10-06 03:04:17|kcam23063@aol.com|Re: Welcome to the Ta_Seti group|
Welcome Abubakr,

I am looking forward to your input. I must warn you though, it is not always a big happy family (LOL), as you will see some of the discussions can become quite heated. If you have the time, you may like to review the archives from the past couple of weeks so that you can familiarize yourself with the current discussion. I just visited your new website: [Nubia Home Page](#) , the photos are nice.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/6/01 12:47:34 AM Pacific Daylight Time, sidahmed@emirates.net.ae writes:

Dear Sisters and Brothers

Thanx to the Moderator and my sister karen who directed me to this list so I become a member of your family...
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Ta_Seti Moderator wrote:

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>
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> easy-to-use email group service. As a member of this group, you
> may send messages to the entire group using just one email address:
> Ta_Seti@yahoogroups.com. Yahoo! Groups also makes it easy to
> store photos and files, coordinate events, and more.
>
> Here's a description of the group:
> -----
>
> Discussion focused on Ta-Seti (Ancient Nubia), Kmt (Ancient Egypt) and the civilization of Africa with special attention to the 'Africentric/Afrocentric' or African-centered viewpoint. The original literature in this field of study was mostly from Africans and members of the African Diaspora including African Americans. Increasingly others have become involved in this area as evidenced by the "Black Athena" debate.
>
> Main homepage:
> <http://pweb.jps.net/~kabalen/afro.htm>
>

| 714|2001-10-06 03:26:09|John Wall|Re: What Did They Look Like?|
I deal with the EVIDENCE - the EVIDENCE from the AEs themselves; their mortal remains !
The recent DNA testing on those physical remains shows that the pyramid builders: (a) came from all over Egypt and: (b) were the ancestors of those currently living in Egypt. Now who was this DNA testing done by ? Cairo University ! It's something we should be celebrating; Egypt is a country with massive problems but in the field of extracting ancient DNA they are amongst, if not, the BEST. Most institutions struggle to achieve a 40% success rate, for the Egyptians it's nearer 80% !

Now what "are" the modern Egyptians ? I can do no better than refer to the words of Dr Ann Macy Roth - whose academic credentials are well established:

"Like most of us, it had never occurred to me that the ancient Egyptians were any color in particular. Neither black nor white seemed an appropriate category- -they were simply Egyptian. This view, in fact, is probably the one held by most Egyptians themselves, both ancient and modern. As we know from their observant depictions of foreigners, the ancient Egyptians saw themselves as darker than Asiatics and Libyans, and lighter than the Nubians, and with different facial features and body types than any of these groups. They considered themselves, to quote Goldilocks, "just right." These indigenous categories are the only ones that can be used to talk about race in ancient Egypt without anachronism. Even these distinctions may have represented ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or she was generally represented as Egyptian in color and features. Although there are occasional indications of unusually curly hair, I know of no examples of people with exaggeratedly un-Egyptian facial features, such as those represented in battle and tribute scenes, who are represented wearing Egyptian dress, though such people must have existed. As for indigenous categories in modern Egypt, I have been told by most of the modern Egyptians with whom I've discussed the question that, if they had to use the categories of the modern Western world, they would describe themselves as white. (There are some exceptions, but few would describe themselves as black.) As evidence of this, one can point to the consternation that was produced in Egypt when it was announced that the black actor Lou Gosset would portray President Anwar Sadat in a biographical film. There exist terms in modern colloquial Egyptian Arabic to describe skin color, most commonly "white," "wheat-colored," "brown," and "black." In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term "black" is viewed almost as a pejorative, and is rarely used. This categorization of the modern population is only partly relevant to the question, although it contributes to the reluctance of

Egyptologists working in Egypt to describe the ancient Egyptians as "black." I have encountered arguments that the ancient Egyptians were much "blacker" than their modern counterparts, owing to the influx of Arabs at the time of the conquest, Caucasian slaves under the Mamlukes, or Turks and French soldiers during the Ottoman period. However, given the size of the Egyptian population against these comparatively minor waves of northern immigrants, as well as the fact that there was continuous immigration and occasional forced deportation of both northern and southern populations into Egypt throughout the pharaonic period, I doubt that the modern population is significantly darker or lighter, or more or less "African" than their ancient counterparts. It should be noted, however, that we really do not know the answer to this question. More research on human remains needs to be, and is being, done."

The above was written before the DNA testing was undertaken but it is confirmed by it.

Personally, having visited Egypt on multiple occasions, I'm DELIGHTED that such a WONDERFUL people have been able to reclaim THEIR heritage from those who seek to appropriate it to aliens from outer space, lost civilisations, etc.....

Time to open the champagne methinks:-)!

--- Manu Ampim <Profmanu@acninc.net> wrote:

```
> John Wall, you should deal with facts rather than general claims with no information.
> Your response does not change the facts of what I wrote. Deal with the evidence
> that the Black people of ancient Kemet presented. They often depicted themselves as
> a BLACK and BROWN color in various tomb images. This fact is obvious to anyone who
> bothers to look at the evidence. Are you denying the obvious?
```

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

| 715|2001-10-06 03:36:18|John Wall|Re: Ampim's "Vanishing Evidence" series|

--- kekai@ips.net wrote:

```
> Wilkinson agrees that the sparks that formed Egyptian civilization
> came from the formerly Savannah areas around the border with
> Sudan.
```

No, I've been to several recent (2001) lectures by him on the subject. Apart from anything the area that has been surveyed is considerably further NORTH than the Sudan - that's why it's called the EASTERN desert.....

In the 4th millenium BC - before the climate changed - the population were nomadic, shifting between the Nile Valley and the "savannah" depending upon the time of year. As the "savannah" turned to the "desert" it is now, they had to stay (settle ?) in the Nile Valley....

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or your free @yahoo.ie address at <http://mail.yahoo.ie>

| 716|2001-10-06 03:38:09|John Wall|Re: Ampim's "Vanishing Evidence" series|

Use as many antiquated/superseded references as you like and see where it gets you in the REAL world.....

--- Paul Kekai Manansala <kekai@ips.net> wrote:

```
> John Wall wrote:
> >
> >
> > > However, at all times, the Egyptians knew Nubia as Khenti "the
> > > first land." This may hearken back to earlier memories of Nabta
> > > Playa and even Khartoum.
> >
> > I'm advised that the element "khenti" (xnty) occurs in MANY geographical names,
> and> does NOT mean "first land" (in the sense of "ancestral land" or "first state")
> but> means "the one in front" (as Egyptians faced upstream when telling directions),
> i.e.> "the southern one"! See ANY recent Ancient Egyptian dictionary for this very
> common> term (e.g., Faulkner p.194 or Hannig HWB p607).
> >
> >
> This is a common Eurocentric interpretation that agrees with their
> world view.
>
> The term Khenti means literally "first." This should be easy
> enough to understand as Ta-Seti was the first nome. And indeed
> the Edfu inscriptions state that this is where Egypt started.
>
> In the same way, Ta-aakhu has been given the contrived meaning
> "land of the horizon-dwellers" when literally it means
> "land of the ancestral spirits."
```


>
> For those who don't know Ta-aakhu is an African land to the
> south of Egypt.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabal/en/afro.htm>

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Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 717|2001-10-06 04:44:45|gorkeh nkrumah|Re: WAIT!!! Re: [Ta_Seti] resignation|
Hold on Bro. Jamal. Surely we can't be chased out of
our own Ta-Seti?
FORWARD EVER,
Gamal.
--- kcamm23063@aol.com wrote:

> Jamal, why don't you give it just a couple of more
> weeks? In all honesty, I
> hate to see you leave - and I am sure there are
> others who may feel the same
> way.
>
> Forward Ever (by any means necessary); Backward
> Never!
> Karen-Yaa
>
> In a message dated 10/5/01 10:00:39 PM Pacific
> Daylight Time,
> fakovade@yahoo.com writes:
>
>
> > When I first heard about this list, I was
> intrigued,
> > even perhaps a bit excited that there was a
> gathering
> > of Africanist scholars, students & Khemetic
> > enthusiasts who were discussing and sharing
> > information regarding the Nile Valley
> > civilizations.
> > After a few short weeks on this list, I see it
> > being
> > largely dominated by a few strutting & arrogant
> > white
> > boys pretending at science & research, with their
> > own
> > warped agendas, and actually furthering the
> > primacy of
> > white western dogma. While this is their doing, I
> > do
> > infact hold the moderator to some extent
> > responsible
> > for allowing this bogus & disruptive
> > participation,
> > whatever the motivation may be. I am now glad
> > that I
> > have not posted any of my work here, and despite
> > blocking mail from that knucklehead Mickey Brass,
> > it is
> > turning out to be more trouble than it's worth
> > filtering out the bullshit to get to the nuggets
> > of
> > information, such as the posts of Ampim & Gloria.
> > For
> > those who would seek to contact me on Khemetic
> > issues,
> > you now have my email address no matter what I do.
> > As
> > far as the crackers perpetrating on the list,
> > don't
> > waste your time or bandwidth responding -- I'll
> > never
> > read the email anyway.
> >
> > Those of you committed to truth in your
> > investigations, don't let anything deter you. If
> > I
> > have a lecture or publication in the field coming
> > up,
> > I will make sure Ampim posts it to the list.
> >
> > Hetepu
> >
> > Jamal Ali
> >


```
> > =====
> > "Truth is self-evident when vision is
> uncompromised."
> > Jamal Ali
> >
>
>
>
```

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NEW from Yahoo! GeoCities - quick and easy web site hosting, just \$8.95/month.
<http://geocities.yahoo.com/ps/info1>
| 718|2001-10-06 04:50:52|sidahmed|Re: What Did They Look Like?|
Hi all

"Barbarie" reference in arabic to "Savage" , also used to muck the "Black" as "savage" (The British who ruled Sudan and Egypt used the term in their documents to classify!!)though people of Sudan were and still all Blacks (regardless of shade!!! a Grey shade is also black!!" !!) this is how the most current Egyptian (all descendents of several stock of migrants from Mediterranean,central Asian and some arab-down at the south-eastern part of Egypt as described by one very famous writer/script writer of most of the very successful Egyptain TV series) try to distiguish themsl;eves when it comes to color issue!! An Egyptain hardly accept to be adescendent of black stock!! but ready to wage a war if you say those Monuments were built by people from or with genetics of Black Stock!!!!..The chronology of Egypt starting after the 25th Dynasty shows that Greek, Byzantine, Hyksos and alter one central asian and arabs invaded and ruled Egypt..When the Hyksos left Egypt there were very few people left ..!!!

Nowadays "Barbarie" is softened and they call us "Asmareeko" from Asmar "brown or light black!"...personally I don;t care much about how they call usin Nubia or Sudan!! It is their won problem and misunderstanding...They can never claim to descendents of the buidlers of the great Monuments (Egpt's famous for) and forget the paintiangs on the walls of those monuments (showing people as shades of black!!!! White is White and there is no shades in White...a drop of black inck in a bucket of white ink changes the white color !!

I'm not much into classifying poeple according to colours but according to their performance and contributions to the prosperity of human nature now and in the past...AND how all benefit from diversity!! withoput being racists...!! African always have been accomodating and tolerant and this explains how they remained filling the African continent ands preading outside regardless of invasions, oppression, genocides ,enslavment and of course attributing their history to others to show that they had no history (uprooted)!!!!

abubakr

John Wall wrote:

```
>
> I deal with the EVIDENCE - the EVIDENCE from the AEs themselves; their mortal remains !
> The recent DNA testing on those physical remains shows that the pyramid builders: (a)
> came from all over Egypt and: (b) were the ancestors of those currently living in
> Egypt. Now who was this DNA testing done by ? Cairo University ! It's something we
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> "Like most of us, it had never occurred to me that the ancient Egyptians were any
> color in particular. Neither black nor white seemed an appropriate category- -they were
> simply Egyptian. This view, in fact, is probably the one held by most Egyptians
> themselves, both ancient and modern. As we know from their observant depictions of
> foreigners, the ancient Egyptians saw themselves as darker than Asiatics and Libyans,
> and lighter than the Nubians, and with different facial features and body types than
> any of these groups. They considered themselves, to quote Goldilocks, "just right."
> These indigenous categories are the only ones that can be used to talk about race in
> ancient Egypt without anachronism. Even these distinctions may have represented
> ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or she
> was generally represented as Egyptian in color and features. Although there are
> occasional indications of unusually curly hair, I know of no examples of people with
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> have existed. As for indigenous categories in modern Egypt, I have been told by most of
> the modern Egyptians with whom I've discussed the question that, if they had to use the
> categories of the modern Western world, they would describe themselves as white. (There
> are some exceptions, but few would describe themselves as black.) As evidence of this,
> one can point to the consternation that was produced in Egypt when it was announced
> that the black actor Lou Gosset would portray President Anwar Sadat in a biographical
```



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>
> Do You Yahoo!?
> Get your free @yahoo.co.uk address at http://mail.yahoo.co.uk
> or your free @yahoo.ie address at http://mail.yahoo.ie
>
>
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> Ta\_Seti-unsubscribe@yahoogroups.com
>
>
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> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/

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+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA***NO to 'Kajbar Dam' to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
+ (architect AAIA/ACI/SARS/ASQ) +
+ Web Author: Awsome Library Editor Choice Web Site
+ The Nubian Homepage:http://thenubian.net/ +
+ Nubian editor: http://lexicorient.com/abubakr.htm +
+ Web Author of Link2Go Award Winner Sudan Resource site at:
+ Nubia:http://lexicorient.com/private/abubakr/nubia/index.htm
+ POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++
| 719|2001-10-06 07:32:53|sidahmed|REPOSTING : Re: [Ta_Seti] What Did They Look Like?]|
Apologies for reposting..There were several Typo (mistakes in my
posting) which I tried to correct and rephrase here again..apologies
again

```

Hi all

"Barbarie" reference in arabic to "Savage" , also used to muck the "Black" as "savage" (The British who ruled Sudan and Egypt used the term in their documents to classify Sudanese people !! though people of Sudan were and still all Blacks regardless of shade!!! - a Grey shade is also black shade of clor!!)"
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but ready to wage a
war if you say those Monuments were built by people from /with genetics
of Black Stock!!!!..
The chronology of Egypt starting after the 25th Dynasty-The Nubian reign
of Egypt- shows that Greek, Byzantine, Hyksos and alter one central
asian and arabs invaded and ruled Egypt for several hundred years
totalling to several thousands of years till now..When the Hyksos left
EGyopt
there were very few people left (some historian exaggerated the figure
to 4 million!!!)..!!!

Nowadays "Barbarie" is softened and they call us "Asmareeko" from Asmar
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abubakr

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>
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> Get your free @yahoo.co.uk address at http://mail.yahoo.co.uk
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+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA****NO to 'Kajbar Dam' to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
+ (architect AAIA/ACI/SARS/ASQ) +
+Web Author: Awsome Library Editor Choice Web Site
+The Nubian Homepage:http://thenubian.net/ +
+ Nubian editor: http://lexicorient.com/abubakr.htm +
+Web Author of Link2Go Award Winner Sudan Resource site at:
+ Nubia:http://lexicorient.com/private/abubakr/nubia/index.htm
+POB 0970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++
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<http://docs.yahoo.com/info/terms/>
| 720|2001-10-06 07:45:55|ahuguley@ix.netcom.com|Re: Digest Number 176|
--- In Ta_Seti@y..., "g" wrote:

```
> Djehuti,
>
> In response to this comment....
>
> > "2. The word "Nubian" originally refers to gold (Nub=Kemetic word
> for "gold"), not to black."
>
>
> ....Djehuti writes....
>
>
> > To my knowledge, the term "Nubian" is a Latinized derivation of
```

the

```
> > name of the "Nobatai" people (Noba, Nuba, Nubians) and not from
```

the

```
> > ancient word "nabw" (i.e. "gold").
>
>
> My response:
> This is getting a tad circular. What does the word
> Noba or Nuba mean? I always thought Nuba referred to
> gold?
>
> George
```

Again, to my knowledge (I'm always open to correction), "Noba" is just a shortened form of "Nobatai", so finding the meaning of the shortened form would be no different than finding the meaning of the complete form, whatever that meaning is. In any case "nbw" not "nwb" is the

ancient word for "gold".

Djehuti Sundaka
| 721|2001-10-06 08:18:54|Manu Ampim|Re: Habitual Lies In A Recent Posting|
Brass:

Get going because your name brings forth a foul odour!! Your lies, rhetoric, and false notions of white supremacy don't change the fact that you have not done any primary research on Kemet, and you know it. All of what you write is distorted second hand ramblings that come from other people's books, articles, and research. You are ignorant liar and I don't waste my time with fools like you. Get out!!
| 722|2001-10-06 09:40:06|Paul Kekai Manansala|Re: Welcome to the Ta_Seti group|
sidahmed wrote:

>
> Dear Sisters and Brothers
>
> Thanx to the Moderator and my sister karen who directed me to this list
> so I become a member of your family...

Welcome Abubakr! The automatic message is somewhat inaccurate. This group is open and unmoderated. I'm the owner and had to make this decision at the start. I regret the recent resignation by Jamal Ali, but will stick with my original decision.

If I get the perception that any members are clearly posting simply to disrupt the discussion or to intimidate others from posting, I will take action against them. But that's another issue.

I really look forward to your contributions to this group.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 723|2001-10-06 09:43:46|Paul Kekai Manansala|Re: What Did They Look Like?|
John Wall wrote:

>
> I deal with the EVIDENCE - the EVIDENCE from the AEs themselves; their mortal remains !
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> came from all over Egypt and: (b) were the ancestors of those currently living in
> Egypt. Now who was this DNA testing done by ? Cairo University !

I regularly discuss DNA evidence regarding ancient Egypt on other forums and read most prominent genetics journals, but am unaware of this study. What is the reference for this study?

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 724|2001-10-06 10:43:37|Manu Ampim|What Did They Look Like?|

Wall wrote:

"I deal with the EVIDENCE - the EVIDENCE from the AEs themselves; their mortal remains !
The recent DNA testing on those physical remains shows that the pyramid builders: (a)
came from all over Egypt and: (b) were the ancestors of those currently living in
Egypt. Now who was this DNA testing done by ? Cairo University !"

Again, Wall deal with concrete information. I gave 3 specific references of how the ancient Egyptians depicted themselves as both BLACK and BROWN in tomb reliefs. Your response to what I wrote has been to ignore the evidence and instead refer to unrelated general DNA research which avoids the question. Your approach to the evidence I present is flawed. You shift categories in order to avoid the obvious fact that the ancient Egyptians depicted themselves in various tomb reliefs as both BLACK and BROWN in all major periods, in both upper and lower Egypt.

Not only do you avoid the objective evidence that I cite, but you then make vague comments about DNA studies in Cairo. You have given no details of this DNA study in Cairo. It is a different category of information altogether but you still have not cited a reference.

Lastly, I am well familiar with Roth and her work, including her internet posting that you cited. Her opinion about what MODERN Egyptians consider themselves has nothing to do with the ancient tomb evidence that I cite. You should understand that there is a fundamental methodological difference between the first-hand evidence that I am citing which is produced by the people of ancient Egypt themselves, and your approach which is to simply quote other people's opinions and refer to vague research.

The ancient Egyptian BLACK and BROWN color scheme in depicting themselves in tomb reliefs is a fact to anyone who has made observations in the tombs that I have cited. Are you denying the obvious? Let me again remind you of what I wrote because the tomb evidence speaks for itself, and there is no reason to waste any more time in dealing with this matter.

Ampim wrote (message #676):

Gorkeh, you are correct that Nubians are shown with "variations in skin tones and facial features."

In fact, the people of Kemet (ancient Egypt) are also shown with variations of dark skin tones in tomb reliefs. Most people refer to the "usual reddish-brown color depiction of the ancient Egyptian men," but there is rarely any discussion of the BLACK and BROWN depictions of ancient Egyptian men in tomb reliefs. There is clear evidence of a BLACK and BROWN color scheme for Egyptian men in the Old, Middle, and New Kingdom reliefs in both upper and lower Kemet.

For example,

1. In the Tomb of Kagemni there is a series of indigenous ancient Egyptian black and brown skin men in offering scenes (Old Kingdom);

2. In the Beni Hassan tombs there are the famous wrestling or martial arts scenes where the men are clearly depicted as black and brown, however, modern drawings now erroneously show the men as black and white!! (Middle Kingdom); and
3. In the Tomb of Huy there is the famous scene of Nubians paying tribute to King Tutankhamun (New Kingdom), in which both the Nubians and the Egyptian are depicted with the identical black and brown color scheme.

The bottom line is that the ancient Egyptians and Nubians were close relatives and they were depicted with a range of black and brown colors, which is consistent with modern day Africans.

Prof. Manu Ampim
Profmanu@acninc.net

http://groups.yahoo.com/group/Ta_Seti/files/

```
| 725|2001-10-06 10:46:55|Cami McCraw|Re: Welcome to the Ta_Seti group|
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

    > Welcome Abubakr! The automatic message is somewhat inaccurate. This
    > group is open and unmoderated. I'm the owner and had to make this
    > decision at the start. I regret the recent resignation by Jamal
    > Ali, but will stick with my original decision.
```

Dear Paul,
You can change it though. (...the 'welcome' message...) True, its automated, but you control whatever it sends out.
Go to -
<http://groups.yahoo.com/group/NewChronology/settings>
(replace "NewChronology" with your own group name)
Click "Edit" at the top & you can change it. Be sure & click "save changes" which will be at the very bottom of the page that you are typing on. (You'll have to scroll awhile to find it.)
Cami
| 726|2001-10-06 11:36:38|Paul Kekai Manansala|Re: Ampim's "Vanishing Evidence" series|
John Wall wrote:

```
>
> --- kekai@ips.net wrote:
>
> > Wilkinson agrees that the sparks that formed Egyptian civilization
> > came from the formerly Savannah areas around the border with
> > Sudan.
>
> No, I've been to several recent (2001) lectures by him on the subject. Apart from
> anything the area that has been surveyed is considerably further NORTH than the Sudan -
> that's why it's called the EASTERN desert.....
>
> In the 4th millenium BC - before the climate changed - the population were nomadic,
> shifting between the Nile Valley and the "savannah" depending upon the time of year. As
> the "savannah" turned to the "desert" it is now, they had to stay (settle ?) in the
> Nile Valley....
>
> _____
```

In Toby Wilkinson's "Rock Drawings of the Eastern Desert", he connects the Eastern Desert drawings with those further south.

Indeed, the earliest Eastern Desert drawings of men harpooning hippos strongly points to the Aqualithic culture, where aquatic hunting was important thousands of years before Nagada I. The harpoon heads in predynastic Egypt were of the Aqualithic type.

The prehistoric cattle drawings in Nubia are also very similar to those he found in the desert, and cattle appears to have been sacred in both areas.

It is also interesting to note that ancient rock drawings in the Nile Valley were associated in the historic period (~2000 BCE) with the Beja (Medja) people, an Afro-Asiatic people whose current distribution ranges from southern Egypt to Ethiopia.

I highly doubt that Wilkinson would see no link between the earlier desert populations of Nabta Playa and those in the Eastern Desert.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 727|2001-10-06 13:03:58|Alex van Deelen|Re: Digest Number 178|
Message: 17

> Date: Sat, 06 Oct 2001 01:38:36 +0100
> From: Mikey Brass <mikearchaeology@yahoo.co.uk>
>Subject: Re: Re: Ampim's "Vanishing Evidence" series

Paul wrote:

>>There are many who see the rise of predynastic
>>Egypt as part of a south to north flow that included the Afro-Asiatic
>>languages and the African Aqualithic culture.
>>
>>In fact, most specialists seem to hold this view including it seems
>>Wilkinson who has been cited often by Wall and yourself.

Upon which you wrote:

>The language has been known for a long time, sorry

Huh? Considering that Afro-Asiatic spread from what are now Somalia/Ethiopia, and that families of it are spoken throughout the Nile Valley... And that the only Afro-Asiatic spoken east of the Red Sea is Semitic (including in Mesopotamia)... And that Ancient Egyptian is usually classified as an independent within the AA language super family, like Omotic, Beja, what kind of answer is "The language has been known for a long time"?

Saying Ancient Egyptian is part of the Afro-Asiatic language family means admitting that it is part of a super family of languages of which only one (Semitic) is spoken outside of Africa, and only 3 (Semitic, Chadic, Berber) are spoken outside of East Africa and the Nile Valley.

Alex
| 728[2001-10-06 14:28:48|Emeagwali, Gloria (History)|Re: Digest Number 178|
How is the language spoken by Beta Israel, the African Jews(of Ethiopia) classified. I thought it was semitic. The real expert on this is Dr. Bekerie. I hope he can come in here to help us out.
Emeagwali

-----Original Message-----

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
Sent: Saturday, October 06, 2001 3:59 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Digest Number 178

Message: 17

> Date: Sat, 06 Oct 2001 01:38:36 +0100
> From: Mikey Brass <mikearchaeology@yahoo.co.uk>
>Subject: Re: Re: Ampim's "Vanishing Evidence" series

Paul wrote:

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>>Egypt as part of a south to north flow that included the Afro-Asiatic
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Alex

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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| 729|2001-10-06 14:50:38|Emeagwali, Gloria (History)|Re: What Did They Look Like?|

"I deal with the EVIDENCE - the EVIDENCE from the AEs themselves; their mortal remains !
The recent DNA testing on those physical remains shows that the pyramid builders: (a)
came from all over Egypt and: (b) were the ancestors of those currently living in
Egypt. "

No mystery here. Indeed, some of the descendants of the ancient Egyptians live all over Egypt. The Pharaonic Egyptians were their ancestors. This does not negate the fact that some of those living in Egypt at the present time are the descendants of migrants moving into Egypt between the 7th century and the 20th century..... including 2 million Arab migrants, and numerous Turks who moved in with the incorporation of Egypt into the Ottoman Empire. The DNA results may not necessarily apply to them.

Emeagwali



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Ta_Seti-unsubscribe@yahoogroups.com

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| 730|2001-10-06 15:01:08|kekai@jps.net|Re: Digest Number 178|
--- In Ta_Seti@y..., "Emeagwali, Gloria (History)"
wrote:

> How is the language spoken by Beta Israel, the African Jews(of
Ethiopia)
> classified. I thought it was semitic. The real expert on this is Dr.
> Bekerie. I hope he can come in here to help us out.
> Emeagwali
>

I've tried to contact Dr. Ayele Bekerie, but his old email doesn't
seem to work. Anyone have a new address?

Alex wrote:

> Saying Ancient Egyptian is part of the Afro-Asiatic language
> family means admitting that it is part of a super family of
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and only> 3 (Semitic, Chadic, Berber) are spoken outside of East
>Africa> and the Nile Valley.

Angel and Keita linked Afro-Asiatic in West Asia with the

appearance of tropical African types in the region during the Neolithic.

From the archaeological standpoint, this south to north movement might be traceable via similar harpoon heads, pottery types, etc.

It seems there must have been different "waves" of AA emanating from the South. If Proto-Semitic reached Asia via the Sinai, which is debatable, it eventually got replaced in Egypt by Egyptian. Following Bekerie, Proto-Semitic may have drifted across from Ethiopia to Arabia with parallel evolution on both sides of the Red Sea.

From my own study, Egyptian appears much closer to Beja and Cushitic than to Semitic. That makes sense using Bekerie's theory.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalén/afro.htm>
| 731|2001-10-06 15:29:56|kcamm23063@aol.com|Re: Digest Number 178|
Although I do not know Dr. Ayele Bekerie, I do have a copy of "Ethiopic An African Writing System." I went to his website and the address listed is < ab67cornell.edu (Ayele Bekerie) >. I do not know if this is the same address you are using. I have written to this address to see the the Mailer-Daemon would send it back.
So far, it seems to have gone through.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/6/01 3:02:34 PM Pacific Daylight Time, kekai@jps.net writes:

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)" wrote:
> How is the language spoken by Beta Israel, the African Jews (of Ethiopia)
> classified. I thought it was semitic. The real expert on this is Dr.
> Bekerie. I hope he can come in here to help us out.
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From my own study, Egyptian appears much closer to Beja and Cushitic than to Semitic. That makes sense using Bekerie's theory.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalén/afro.htm>

| 732|2001-10-06 15:40:18|Emeagwali, Gloria (History)|Re: What Did They Look Like?|
'So what. Modern archaeologists can't give a **** whether the ancient Egyptians were black, blue or purple; they are interested in cultures. Skin colour as a race determinative is irrelevant in modern scholarship. Please try and keep at least 20 years behind the times.'(Brass)

Translation: The Game is over. We've lost the argument.
| 735|2001-10-06 16:05:00|John Wall|The Qustul Incense Burner - a "post unification" artefact.....|
With a little help from a friend [thanks:-) to KGG] it's clear that Williams' theory is

built on a house of cards. Samuel Mark had this to say about the Qustul dating:

Samuel Mark, "From Egypt to Mesopotamia: A Study of Predynastic Trade Routes" (Studies in Nautical Archaeology 4 (Chatham/Univ. of Texas A & M: London, 1997), pp. 112 - 155, points out some of the problems with Williams' theory. Note his reasoning for the dating method he uses to pinpoint the artefact, understanding that Egyptian predynastic Naqada III and First Dynasty dating is a separation of only about 150 years. He pointed out the following problems with Williams' chronology of the Qustul burner as preceding development of the Egyptian culture in Egypt:

(a) The L 24 tomb [in Nubia] in which the Qustul burner was found was dated by Williams to Naqada IIIa is based upon fragments of pots, which is assigned that date by Williams due to a questionable dating of a find of a knife in a tomb at Azor in Palestine. When based upon the styling of the jugs and pots alone, the date of the burner is set to 3100 BCE (First Dynasty).

(b) Within the L 24 tomb, 3 types of pot stands were found. Williams proposes a Naqada IIIa dating, although the archaeological review on the items shows these to be of Dynasty I design.

(c) A shallow bowl fragment and a portion of a cylinder jar with wavy lines were also found in L 24. Williams argues again for a Naqada IIIa dating for these items, but the shallow stone bowl design was produced ONLY in the First Dynasty, as well as the cylinder jar (although a possible earlier development of the cylinder jar is noted).

(d) The "linchpin" to Williams' argument for an earlier dating, however, for the burner and all L 24 items requires acceptance of a theory for an earlier dating of a mummified arm recovered from the tomb of Djer (third pharaoh of the First Dynasty), proposing that this arm was stolen from a Naqada IIIa tomb and moved to Djer's tomb in Abydos. He bases this conjecture on one bracelet found on the arm, decorated with serekhs and a falcon perched on top (which is suggested as a part of the possible reconstruction of the Qustul burner). Based upon his review of the style, he proposes that this motif was no longer used by Djer's time and must have come from an earlier tomb. (Petrie, contra, dates the same bracelet to early in the reign of Djer, based upon evidence discussed below).

However, Williams does not take into account that "other items found in Djer's tomb" also contained plaques of similar design made of lapis lazuli and ivory which parallel the gold and turquoise plaques found on the bracelet, and are, again, datable to the First Dynasty.

This is also compounded by the fact that the arm was found wrapped in linen, which was part of the mummification process of the First Dynasty, but was not part of the Naqada IIIa period.

Finally, there exists iconography in Egypt for the serekh, falcon, and other images found on the Qustul burner, which predate the Naqada IIIa period. Mark sums up these points by saying:

"According to the archaeological evidence from L 24, then, it seems that the tomb should be dated to the early First Dynasty, as should the Qustul burner. Therefore, based upon the evidence, the Nubian incense burners, the Scorpion macehead, and the Metropolitan Museum (Gebel el Arak) knife handle all date to the unification of Egypt or later." [pp. 112-115].

Similarly styled arguments, though using different artefact evidence for the same periods, were used in arguing against Williams' Qustul theory in:

"Ancient Nubia: Egypt's Rival in Africa", David O'Connor (University Museum, Univ. of Pennsylvania, Philadelphia, 1993) pp. 20-22.

Joseph. W. Wegner, "Interaction Between the Nubian A-Group and Predynastic Egypt: The Significance of the Qustul Incense Burner," "Egypt in Africa", Theodore Celenko (ed.), (Indianapolis Museum of Art: Indianapolis, 1996) pp. 98-99

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 736|2001-10-06 16:05:22|John Wall|Re: What Did They Look Like?|
--- Paul Kekai Manansala <kekai@jps.net> wrote:

```
> John Wall wrote:
>
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> What is the reference for this study?
```


Don't you get PBS on your side of the pond ? It was featured on there a while back
<http://www.pbs.org/wnet/pharaohs/about.html> I'd lend you the tape but a US VCR almost
certainly wouldn't play a British tape...

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 738|2001-10-06 16:06:10|John Wall|Re: What Did They Look Like?|
Y-a-w-n - you're starting to sound like a stuck gramophone record.....

Do you know ANYTHING about the conventions of AE art ? The quote from Dr Roth - whose
academic credentials are well established, unlike yours - gave a good summary....

Aren't you interested in CELEBRATING the ACHIEVEMENTS of AFRICANS ? Isn't the ability
to get close to an 80% success rate in extracting ancient DNA when the rest of the
"also-rans" have trouble with getting 40% something extraordinary ?

Isn't the scientific confirmation that the fabulous monuments of Ancient Egypt were
built by the direct ancestors of the modern (African) Egyptians worth celebrating ?
Isn't it good to give the modern, indigenous population "ownership" of THEIR heritage ?
Isn't it good to have one-in-the-eye for those who seek to attribute these monuments to
extraterrestrials or some Edgar Cayce-inspired (he was definitely WHITE !) "Lost
Civilisation" ?

Oh, but I forgot ! The modern Egyptians are the WRONG kind of Africans ! They, like
their Pharaonic predecessors, aren't DARK enough.....

--- Manu Ampim <Profmanu@acninc.net> wrote:

```
>
> Wall wrote:
>
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```

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Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 739|2001-10-06 16:06:26|John Wall|Re: Ampim's "Vanishing Evidence" series|
Desperation.....

--- Paul Kekai Manansala <kekai@jps.net> wrote:

```
> John Wall wrote:
>
> --- kekai@jps.net wrote:
>
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> >
```



```

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> I highly doubt that Wilkinson would see no link between the
> earlier desert populations of Nabta Playa and those in the Eastern
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```

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 Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
 or your free @yahoo.ie address at <http://mail.yahoo.ie>
 | 740|2001-10-06 16:06:46|John Wall|Re: What Did They Look Like?|
 --- "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote: >

```

>
>
>
> 'So what. Modern archaeologists can't give a **** whether the ancient
> Egyptians were black, blue or purple; they are interested in cultures. Skin
> colour as a race determinative is irrelevant in modern scholarship. Please
> try and keep at least 20 years behind the times.'(Brass)
> >
> >
> Translation: The Game is over. We've lost the argument.

```

Good to see that you accept it.

Do You Yahoo!?
 Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
 or your free @yahoo.ie address at <http://mail.yahoo.ie>
 | 741|2001-10-06 16:06:56|John Wall|Re: What Did They Look Like?|
 --- "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu> wrote: >

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>
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> and the 20th century..... including 2 million Arab migrants, and
> numerousTurks who moved in with the incorporation of Egypt into the Ottoman
> Empire.The DNA results may not necessarily apply to them.

```


Thanks for a great non-sequitur....

Do You Yahoo!?
Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
or your free @yahoo.ie address at <http://mail.yahoo.ie>
| 742|2001-10-06 16:13:39|kcamm23063@aol.com|Re: What Did They Look Like?|
LOL - Oh, Gloria, thank you for providing a much needed laugh to this group (at least to me). In just eight (8) little words, you have summed up two weeks of unnecessary posted messages!

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/6/01 3:43:01 PM Pacific Daylight Time, emeagwali@mail.ccsu.edu writes:

'So what. Modern archaeologists can't give a **** whether the ancient Egyptians were black, blue or purple; they are interested in cultures. Skin colour as a race determinative is irrelevant in modern scholarship. Please try and keep at least 20 years behind the times.'(Brass)

Translation: The Game is over. We've lost the argument.

| 743|2001-10-06 16:40:40|kekai@jps.net|Re: What Did They Look Like?|
--- In Ta_Seti@y..., John Wall wrote:

> --- Paul Kekai Manansala wrote:
> > John Wall wrote:

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>

> Don't you get PBS on your side of the pond ? It was featured on

there a while back> <http://www.pbs.org/wnet/pharaohs/about.html> I'd lend you the tape but a US VCR almost > certainly wouldn't play a British tape...

>

There is only a mention of DNA tests on Tutankhamen and related mummies. I can't find any mention of DNA tests on pyramid builders at the URL mentioned above.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/kabalen/afro.htm>
| 744|2001-10-06 16:51:39|g|Doesn't anyone know about a god named Kush?|
I just thought I'd throw this out again.... hoping to get a revelation or two!

George

--- In Ta_Seti@y..., "g" wrote:
> I'm not getting very far with google.com searches on
> the likely "deity" behind the name Kush.
>
> Any ideas? Input? Thoughts?
>
> George

| 745|2001-10-06 17:56:18|kcamm23063@aol.com|Re: Doesn't anyone know about a god named Kush?|
As far as I know, there is no god named, Kush. May I ask where you heard or read that there may be a god named Kush?

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

In a message dated 10/6/01 4:52:25 PM Pacific Daylight Time, george.x.brooks@juno.com writes:

I just thought I'd throw this out again.... hoping to get a revelation or two!

George

— In Ta_Seti@y..., "g" wrote:
> I'm not getting very far with google.com searches on
> the likely "deity" behind the name Kush.
>
> Any ideas? Input? Thoughts?
>
> George

| 746|2001-10-06 18:45:48|sidahmed|Re: REPOSTING : Re: [Ta_Seti] What Did They Look Like?|
"n u know...??? Is this how you demonstrate ur knowledge...??? When
Hyksos left Egypt there were far fewer people than when they occupied
Egypt .?? Does this statement show whether those people left could
make a Kingdom or not...???!!! It shows in my opinion the oppressive
nature of Hyksos towards the people of Egypt which u can read in books
if u like...!!!

John Wall wrote:

>
> Even without the typos you've clearly demonstrated that you have NO idea of what you're
> talking about.
>
> Simple statements like "When the Hyksos left Egypt there were very few people left."
> clearly demonstrate that. The New Kingdom - which followed the expulsion of the Hyksos
> - was the period of Egypt's greatest wealth and prosperity. Tuthmosis III carved out an
> empire that encompassed much of the Levant; a bit difficult for a depopulated
> country.....
>
> --- sidahmed <sidahmed@emirates.net.ae> wrote:
> > Apologies for reposting..There were several Typo (mistakes in my
> > posting) which I tried to correct and rephrase here again..apologies
> > again
> >
> >
> > -----
> > Hi all
> >
> > "Barbarie" reference in arabic to "Savage" , also used to muck the
> > "Black" as "savage" (The British who ruled Sudan and Egypt used the
> > term in their documents to classify Sudanese people !! though people of
> > Sudan were and
> > still all Blacks regardless of shade!!! - a Grey shade is also black
> > shade of color!!"
> > !!) this is how the most current Egyptian try to distinguish
> > themselves when it comes
> > to color issue!! The current Egyptians mainly mostly or the majority
> > are descendants of
> > several stocks of migrants from Mediterranean, central Asian and some
> > arab - at the areas down at
> > the south-eastern part of Egypt- as described by one very famous
> > Egyptian
> > writer/script writer _Osama Akasha- of most of the very successful
> > Egyptain TV series)
> >
> > An Egyptain hardly accept(REJECTS) to be a descendent of black stock!!
> > but ready to wage a
> > war if you say those Monuments were built by people from /with genetics
> > of Black Stock!!!!..
> > The chronology of Egypt starting after the 25th Dynasty-The Nubian reign
> > of Egypt- shows that Greek, Byzantine, Hyksos and after one central
> > asian and arabs invaded and ruled Egypt for several hundred years
> > totalling to several thousands of years till now..When the Hyksos left
> > Egypt
> > there were very few people left (some historian exaggerated the figure
> > to 4 million!!!!)...!!!
> >
> > Nowadays "Barbarie" is softened and they call us "Asmareeko" from Asmar
> > "brown or light black!"...Personally I don't care much about how they
> > call us in Nubia or Sudan!! It is their own problem and
> > misunderstanding...They can never claim to be descendants of the
> > builders
> > of the great Monuments (the pearls of Egypt) and forget the paintings
> > on
> > the walls of those monuments (showing black people or in shades of
> > black!!!!
> > White is White and there is no shades in White...a drop of black ink in
> > a bucket of white ink changes the white color to a shade of black..
> >
> > I'm not much into classifying people according to colours but according
> > to their performance and contributions to the prosperity of human nature
> > now and in the past, AND how all benefit from diversity without
> > being racists..!! African always have been accommodating and tolerant


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> > and this explains how they remained filling the African continent and
> > spreading outside regardless of invasions, oppression, genocides
> > ,enslavement and of course attributing their history to others to show
> > that they had no history (uprooted)!!!!
> >
> > abubakr
> >
> > John Wall wrote:
> >
> > > I deal with the EVIDENCE - the EVIDENCE from the AEs themselves; their mortal
> > remains !
> > > The recent DNA testing on those physical remains shows that the pyramid builders:
> > (a)
> > > came from all over Egypt and: (b) were the ancestors of those currently living in
> > > Egypt. Now who was this DNA testing done by ? Cairo University ! It's something we
> > > should be celebrating; Egypt is a country with massive problems but in the field of
> > > extracting ancient DNA they are amongst, if not, the BEST. Most institutions
> > > struggle
> > > to achieve a 40% success rate, for the Egyptians it's nearer 80% !
> > >
> > > Now what "are" the modern Egyptians ? I can do no better than refer to the words of
> > > Dr
> > > Ann Macy Roth - whose academic credentials are well established:
> > >
> > > "Like most of us, it had never occurred to me that the ancient Egyptians were any
> > > color in particular. Neither black nor white seemed an appropriate category- -they
> > > were
> > > simply Egyptian. This view, in fact, is probably the one held by most Egyptians
> > > themselves, both ancient and modern. As we know from their observant depictions of
> > > foreigners, the ancient Egyptians saw themselves as darker than Asiatics and
> > > Libyans,
> > > and lighter than the Nubians, and with different facial features and body types
> > > than
> > > any of these groups. They considered themselves, to quote Goldilocks, "just right."
> > > These indigenous categories are the only ones that can be used to talk about race
> > > in
> > > ancient Egypt without anachronism. Even these distinctions may have represented
> > > ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or
> > > she
> > > was generally represented as Egyptian in color and features. Although there are
> > > occasional indications of unusually curly hair, I know of no examples of people
> > > with
> > > exaggeratedly un-Egyptian facial features, such as those represented in battle and
> > > tribute scenes, who are represented wearing Egyptian dress, though such people must
> > > have existed. As for indigenous categories in modern Egypt, I have been told by
> > > most of
> > > the modern Egyptians with whom I've discussed the question that, if they had to use
> > > the
> > > categories of the modern Western world, they would describe themselves as white.
> > > (There
> > > are some exceptions, but few would describe themselves as black.) As evidence of
> > > this,
> > > one can point to the consternation that was produced in Egypt when it was announced
> > > that the black actor Lou Gosset would portray President Anwar Sadat in a
> > > biographical
> > > film. There exist terms in modern colloquial Egyptian Arabic to describe skin
> > > color,
> > > most commonly "white," "wheat-colored," "brown," and "black." In practice, however,
> > > these terms are frequently applied inaccurately, so that people are (flatteringly)
> > > described as lighter in color than they actually are. The term "black" is viewed
> > > almost
> > > as a pejorative, and is rarely used. This categorization of the modern population
> > > is
> > > only partly relevant to the question, although it contributes to the reluctance of
> > > Egyptologists working in Egypt to describe the ancient Egyptians as "black." I have
> > > encountered arguments that the ancient Egyptians were much "blacker" than their
> > > modern
> > > counterparts, owing to the influx of Arabs at the time of the conquest, Caucasian
> > > slaves under the Mamlukes, or Turks and French soldiers during the Ottoman period.
> > > However, given the size of the Egyptian population against these comparatively
> > > minor
> > > waves of northern immigrants, as well as the fact that there was continuous
> > > immigration
> > > and occasional forced deportation of both northern and southern populations into
> > > Egypt
> > > throughout the pharaonic period, I doubt that the modern population is
> > > significantly
> > > darker or lighter, or more or less "African" than their ancient counterparts. It
> > > should
> > > be noted, however, that we really do not know the answer to this question. More
> > > research on human remains needs to be, and is being, done."
> > >
> > > The above was written before the DNA testing was undertaken but it is confirmed by
> > > it.
> > >
> > > Personally, having visited Egypt on multiple occasions, I'm DELIGHTED that such a
> > > WONDERFUL people have been able to reclaim THEIR heritage from those who seek to

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> > appropriate it to aliens from outer space, lost civilisations, etc....
> >
> > Time to open the champagne methinks:-)!
> >
> > --- Manu Ampim <Profmanu@acninc.net> wrote:
> > > John Wall, you should deal with facts rather than general claims with no
> > information.
> > > Your response does not change the facts of what I wrote. Deal with the evidence
> > > that the Black people of ancient Kemet presented. They often depicted themselves
> > as
> > > a BLACK and BROWN color in various tomb images. This fact is obvious to anyone
> > who
> > > bothers to look at the evidence. Are you denying the obvious?
> >
> >
> > Do You Yahoo!?
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> > or your free @yahoo.ie address at http://mail.yahoo.ie
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> >
> --
> ++++++
> + Never violate the sacredness of your individual self-respect +
> + Justice, Equality and PEACE to Save Sudan +
> + SAVE NUBIA***NO to' Kajbar Dam" to SAVE NUBIA +
> ++++++
> +abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
> (architect AAIA/ACI/SARS/ASQ) +
> +Web Author: Awsome Library Editor Choice Web Site
> +The Nubian Homepage:http://thenubian.net/ +
> +Nubian editor: http://lexicorient.com/abubakr.htm +
> +Web Author of Link2Go Award Winner Sudan Resource site at:
> +Nubia:http://lexicorient.com/private/abubakr/nubia/index.htm
> +POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
> ++++++
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> +The Nubian Homepage:http://thenubian.net/ +
> +Nubian editor: http://lexicorient.com/abubakr.htm +
> +Web Author of Link2Go Award Winner Sudan Resource site at:

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Nubia:<http://lexicorient.com/private/abubakr/nubia/index.htm>
+POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++
| 747|2001-10-06 19:22:25|g|Re: Doesn't anyone know about a god named Kush?|
Well, there does appear to be various spellings.
I used "Kush" as a generic form.

The actual reference is from Budge's book, _THE EGYPTIAN
SUDAN_, p. 604 of Volume 1:

"Amen-hetep II was succeeded by Thothmes IV, who during
his short reign made one expedition into Syria, and another
into Nubia. A rock-sculpture on the Island of Konosso
shows us the king in the act of slaying a typical Nubian
in the presence of the old Nubian god Tetun and the god
Khas; the former declares that he has given Thothmes IV
sovereignty over the Anti, or Hill-men of Nubia, and the
latter that he has made him master of all the
countries thereof. [Reference: Lepsius, Denkmaler,
Abth. iii., Bl. 69 e.]"
[End of Snip]

It seemed more or less obvious that this "Khas" is
where the term "Kush" comes from and that it probably
relates to "kus" or "Kos" or even "Kaush" that is
mentioned in connection with the religion of Edom,
Petra or Arabia.

Discussions of these other deities seem to connect
them to "chaos" and/or to water.

I'm hoping that there are some additional sources of
information on this Khas/Kush deity.

George

```
--- In Ta_Seti@y..., kcam23063@a... wrote:
> As far as I know, there is no god named, Kush. May I ask where you
heard or
> read that there may be a god named Kush?
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa
>
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>
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> > > the likely "deity" behind the name Kush.
> > >
> > > Any ideas? Input? Thoughts?
> > >
> > > George
> > >
> > >
```

| 748|2001-10-06 19:33:47|sidahmed|[Fwd: Re: [Ta_Seti] Doesn't anyone know about a god named Kush?]|
Hi karen and all

There is also "Hindu-Kush" of the mountain range in Eastern Afganistan..In National geographic I read once that oit means "Hindu Genocide" ..Hindu-Kush means also Hindu -Slaughter assuch brother George's fowarded on "Slaying Nubian" might have some link to "sacrifice..etc"...

----- Original Message -----
Subject: Re: [Ta_Seti] Doesn't anyone know about a god named Kush?
Date: Sat, 06 Oct 2001 20:56:12 -0400 (EDT)
From: kcam23063@aol.com
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com

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Karen-Yaa

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| 749|2001-10-06 21:59:42|Alex van Deelen|Re: Digest Number 180|

>Message: 12
> Date: Sat, 6 Oct 2001 17:28:39 -0400
> From: "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>
>Subject: RE: Digest Number 178
>
>How is the language spoken by Beta Israel, the African Jews(of Ethiopia)
>classified. I thought it was semitic. The real expert on this is Dr.
>Bekerie. I hope he can come in here to help us out.
>Emeagwali

I've found the following on at: <http://www.geocities.com/CollegePark/7139/ej.htm>
"Their main spoken language today is Amharic; a minority from the Tigre region
speak Tigrinya. These are both Semitic languages, related to Ge'ez."

But the writer also states:
"The Ethiopian Jews formerly had their own language, a non-Semitic Agaw dialect
known as "Quarinya" (from the region of Quara). This has died out as a spoken
language within the last century; however, many words and passages are still used in
their prayers and found in their manuscripts, although their meaning is no longer
understood."

According to a University of Chicago website, Agaw is East-Cushitic.
<http://www-oi.uchicago.edu/OI/PROJ/CUS/AAindex.html>

Alex
| 750|2001-10-07 01:28:42|sidahmed|Re: Digest Number 180|
Dear Friends
I would like to draw attention of those of you interested in Old
languages and Endangered languages to the ELL site and discussion forum
at:
Endangered-Languages-L Forum: endangered-languages-l@cleo.murdoch.edu.au
Web pages <http://cleo.murdoch.edu.au/lists/endangered-languages-l/>
Subscribe/unsubscribe and other commands: majordomo@cleo.murdoch.edu.au

abubakr

Alex van Deelen wrote:

>
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> > Date: Sat, 6 Oct 2001 17:28:39 -0400
> > From: "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>
> >Subject: RE: Digest Number 178
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> understood."
>
> According to a University of Chicago website, Agaw is East-Cushitic.
> <http://www-oi.uchicago.edu/OI/PROJ/CUS/AAindex.html>
>
> Alex
>
>
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+++++
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+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA****NO to' Kajbar Dam" to SAVE NUBIA +
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+POB 0970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++
| 751|2001-10-07 03:17:45|Philip Gould|Re: What Did They Look Like?|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

>
> Wall wrote:
>
> "I deal with the EVIDENCE - the EVIDENCE from the AEs themselves;

their mortal remains !

> The recent DNA testing on those physical remains shows that the
pyramid builders: (a)

> came from all over Egypt and: (b) were the ancestors of those

currently living in

> Egypt. Now who was this DNA testing done by ? Cairo University !"
>
> Again, Wall deal with concrete information. I gave 3 specific

references of how the ancient Egyptians depicted themselves as both
BLACK and BROWN in tomb reliefs. Your response to what I wrote has
been to ignore the evidence and instead refer to unrelated general
DNA research which avoids the question. Your approach to the
evidence I present is flawed. You shift categories in order to avoid
the obvious fact that the ancient Egyptians depicted themselves in
various tomb reliefs as both BLACK and BROWN in all major periods, in
both upper and lower Egypt.

>
> Not only do you avoid the objective evidence that I cite, but you

then make vague comments about DNA studies in Cairo. You have given
no details of this DNA study in Cairo. It is a different category of
information altogether but you still have not cited a reference.

>
> Lastly, I am well familiar with Roth and her work, including her

internet posting that you cited. Her opinion about what MODERN
Egyptians consider themselves has nothing to do with the ancient tomb
evidence that I cite. You should understand that there is a
fundamental methodological difference between the first-hand evidence
that I am citing which is produced by the people of ancient Egypt
themselves, and your approach which is to simply quote other people's
opinions and refer to vague research.

>
>
> The ancient Egyptian BLACK and BROWN color scheme in depicting

themselves in tomb reliefs is a fact to anyone who has made
observations in the tombs that I have cited. Are you denying the
obvious? Let me again remind you of what I wrote because the tomb
evidence speaks for itself, and there is no reason to waste any more
time in dealing with this matter.

>
>
> Ampim wrote (message #676):
>
> Gorkeh, you are correct that Nubians are shown with "variations in skin tones and facial features."

>
> In fact, the people of Kemet (ancient Egypt) are also shown with variations of dark skin tones in tomb reliefs. Most people refer to the "usual reddish-brown color depiction of the ancient Egyptian men," but there is rarely any discussion of the BLACK and BROWN depictions of ancient Egyptian men in tomb reliefs. There is clear evidence of a BLACK and BROWN color scheme for Egyptian men in the Old, Middle, and New Kingdom reliefs in both upper and lower Kemet.

>
> For example,
>
> 1. In the Tomb of Kagemni there is a series of indigenous ancient Egyptian black and brown skin men in offering scenes (Old Kingdom);

>
> 2. In the Beni Hassan tombs there are the famous wrestling or martial arts scenes where the men are clearly depicted as black and brown, however, modern drawings now erroneously show the men as black and white!! (Middle Kingdom); and

>
> 3. In the Tomb of Huy there is the famous scene of Nubians paying tribute to King Tutankhamun (New Kingdom), in which both the Nubians and the Egyptian are depicted with the identical black and brown color scheme.

>
> The bottom line is that the ancient Egyptians and Nubians were close relatives and they were depicted with a range of black and brown colors, which is consistent with modern day Africans.

>
> Prof. Manu Ampim
> Profmanu@a...
>
> http://groups.yahoo.com/group/Ta_Seti/files/

I would be extremely interested in what subject your PhD is based, that is, if you have a PhD, or can anyone call themselves a Professor.

Also, which University did you study at to gain your Professorship and when?

PJKG
| 752|2001-10-07 03:50:56|Philip Gould|Re: resignation|
--- In Ta_Seti@y..., wrote:

> When I first heard about this list, I was intrigued,
> even perhaps a bit excited that there was a gathering
> of Africanist scholars, students & Khemetic
> enthusiasts who were discussing and sharing
> information regarding the Nile Valley civilizations.
> After a few short weeks on this list, I see it being
> largely dominated by a few strutting & arrogant white
> boys pretending at science & research, with their own
> warped agendas, and actually furthering the primacy of
> white western dogma. While this is their doing, I do
> in fact hold the moderator to some extent responsible
> for allowing this bogus & disruptive participation,
> whatever the motivation may be. I am now glad that I
> have not posted any of my work here, and despite
> blocking mail from that knucklehead Mickey Brass, it is
> turning out to be more trouble than it's worth
> filtering out the bullshit to get to the nuggets of
> information, such as the posts of Ampim & Gloria. For
> those who would seek to contact me on Khemetic issues,
> you now have my email address no matter what I do. As
> far as the crackers perpetrating on the list, don't
> waste your time or bandwidth responding -- I'll never
> read the email anyway.
>
> Those of you committed to truth in your
> investigations, don't let anything deter you. If I

> have a lecture or publication in the field coming up,
> I will make sure Ampim posts it to the list.
>
> Hetepu
>
> Jamal Ali
>

This smacks of out and out rasism to me.

Professor Dr Philip Gould, Grand Admiral of the fleet.
| 753|2001-10-07 05:02:17|Sptpy@aol.com|What They Looked Like|
Painted more than 3,300 years ago during Kemet's third golden age, here,
again, are the photographs of the Tomb of Menna.
<http://www.doc.mmu.ac.uk/RESEARCH/virtual-museum/Menna/plan.html>
| 754|2001-10-07 09:41:21|Manu Ampim|Re: What Did They Look Like?|
It is obvious that you and Wall have no substantive response to what I have written, and you are intimidated by PRIMARY RESEARCH and a superior body of evidence. The numerous BLACK and BROWN tomb images of the ancient Egyptians depicting themselves is objective evidence for anyone that have eyes and are honest enough to admit it. The one color we know that they were not is white, so what is your interest in this matter?

Second, who are you? What is your background? You have shown no scholarship and no credentials to even discuss the body of primary evidence that I present. The body of first-hand evidence that I present always intimidates people who rely on empty second-hand rhetoric and have nothing meaningful to say. Go ahead, resign from the list because you have not offered anything of substance anyway.

I don't answer silly questions from those that have had their positions defeated. **The fact that my PRIMARY RESEARCH is at a level beyond what you can deal with is evidence enough of my professorship.** If you want to know more about my background, read "The Vanishing Evidence of Classical African Civilizations: A 2001 Update." http://groups.yahoo.com/group/Ta_Seti/files/ Other than that, ask any of my students what university I am at. It is not a mystery. Why are you concerned anyway? If you want to take classes and learn the tools and techniques of primary research on ancient Kemet, then you can pay your fees like the other students, rather than asking silly questions. In fact, many of my students can teach you and Wall my superior methods. Maybe one day I will allow you and Wall to carry my books to class.

On tomorrow morning, I will tell my 10:00 class that your questions are another good example as to why they have to watch out for internet crackpots!
Jamal Ali is right that you and Wall are strutting around pretending at science and research. You have not presented a single piece of PRIMARY EVIDENCE to counter what I said regarding the BLACK and BROWN ancient Egyptian tomb evidence. You can't compete. Good bye!!

Advancing the work,

Professor Manu Ampim
Profmanu@acninc.net

----- Original Message -----
From: "Philip Gould" <z@megadodopublishing.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Sunday, October 07, 2001 3:17 AM
Subject: [Ta_Seti] Re: What Did They Look Like?

> --- In Ta_Seti@y..., "Manu Ampim" <Profmanu@a...> wrote:

>>
>> Wall wrote:
>>
>> "I deal with the EVIDENCE -

the EVIDENCE from the AEs themselves;

>> their mortal remains !
>> The recent DNA testing on those physical remains shows that the
>> pyramid builders: (a)
>> came from all over Egypt and:

(b) were the ancestors of those

>> currently living in
>>

Egypt. Now who was this DNA testing done by ? Cairo University !"

>>
>> Again, Wall deal with concrete information. I gave 3

specific

>> references of how the ancient Egyptians depicted themselves as

both

>> BLACK and BROWN in tomb reliefs. Your response to what I

wrote has

>> been to ignore the evidence and instead refer to unrelated

general

>> DNA research which avoids the question. Your approach to

the

>> evidence I present is flawed. You shift categories in order to

avoid

>> the obvious fact that the ancient Egyptians depicted themselves

in

- > various tomb reliefs as both BLACK and BROWN in all major periods,

in

- > both upper and lower Egypt.
- >
- > > Not

only do you avoid the objective evidence that I cite, but you

- > then make

vague comments about DNA studies in Cairo. You have given

- > no

details of this DNA study in Cairo. It is a different category of

- >

information altogether but you still have not cited a reference.

- >
- > > Lastly, I am well familiar with Roth and her work, including her
- > internet posting that you cited. Her opinion about what MODERN
- > Egyptians consider themselves has nothing to do with the ancient tomb
- > evidence that I cite. You should understand that there is a
- > fundamental methodological difference between the first-hand evidence
- > that I am citing which is produced by the people of ancient Egypt
- > themselves, and your approach which is to simply quote other people's
- > opinions and refer to vague research.
- >
- >
- > > The ancient Egyptian BLACK and BROWN color scheme in depicting
- > themselves in tomb reliefs is a fact to anyone who has made
- >

observations in the tombs that I have cited. Are you denying the

- >

obvious? Let me again remind you of what I wrote because the tomb

- >

evidence speaks for itself, and there is no reason to waste any more

- >

time in dealing with this matter.

- >
- >
- > > Ampim

wrote (message #676):

- >
- > > Gorkeh, you are correct that

Nubians are shown with "variations in

- > skin tones and facial

features."

- >
- > > In fact, the people of Kemet

(ancient Egypt) are also shown with

- > variations of dark skin tones in

tomb reliefs. Most people refer to

- > the "usual reddish-brown color

depiction of the ancient Egyptian

- > men," but there is rarely any

discussion of the BLACK and BROWN

- > depictions of ancient Egyptian men in

tomb reliefs. There is clear

- > evidence of a BLACK and BROWN color

scheme for Egyptian men in the

> Old, Middle, and New Kingdom reliefs in

both upper and lower Kemet.

> >
> > For example,
> >
> > 1. In the Tomb of Kagemni there is

a series of indigenous

> ancient Egyptian black and brown skin men in

offering scenes (Old

> Kingdom);
> >
> >

2. In the Beni Hassan tombs there are the famous wrestling or

> martial arts scenes where the men are clearly depicted as black and
>

brown, however, modern drawings now erroneously

> show the men as black and

white!! (Middle Kingdom); and

> >
> > 3. In

the Tomb of Huy there is the famous scene of Nubians

> paying tribute to

King Tutankhamun (New Kingdom), in which both the

> Nubians

and the Egyptian are depicted with the identical

> black and brown color

scheme.

> >
> > The bottom line is that the ancient Egyptians

and Nubians were

> close relatives and they were depicted with a range of

black and

> brown colors, which is consistent with modern day

Africans.

> >
> > Prof. Manu Ampim
> >

href="mailto:Profmanu@a">Profmanu@a...

> >
> >

href="http://groups.yahoo.com/group/Ta_Seti/files/">http://groups.yahoo.com/group/Ta_Seti/files/
>

> I would be extremely interested in what subject

your PhD is based,

> that is, if you have a PhD, or can anyone call

themselves a Professor.

>
> Also, which University did you study at

to gain your Professorship

> and when?
>
> PJKG
>
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>

| 755|2001-10-07 09:49:32|Paul Kekai Manansala|Central Saharan Rock Paintings|

In the first paragraph of the discover.com article below

it says that "Egyptian nomads" were responsible for

the Central Saharan rock paintings, according to

researcher Angela Close.

Is anyone more familiar with Close's views? Does she

mean Egyptian speakers or maybe ancestors of ancient

Egyptians (and others).

Regards,

Paul Kekai Manansala

<http://pweb.jps.net/~kabalen/afro.htm>

http://www.discover.com/science_news/anthropology/egyptians.html

Wandering Egyptians

A smattering of tiny stones tells the tale

of Egypt's mysterious ancient nomads

Thousands of years before the construction of the great pyramids, Egyptian nomads roamed now-desolate stretches of the Sahara Desert. In the central Sahara, these ancient wanderers left behind pictographs and rock paintings. Archeologists have found little record of their existence in the eastern part of the wasteland, however. There are virtually no human skeletal remains and only bits of pottery, stone, and ostrich eggshells scattered in the vast desert. The region's punishing heat and desolation have hindered the search for more information.

Overcoming the odds, Angela Close of the University of Washington has finally found solid clues about the enigmatic inhabitants of the Sahara. Close, who has been studying the area for more than two decades, methodically pieced together thousands of rock fragments. Her research reveals how Neolithic people traversed the great desert 5,500 to 8,000 years ago and how they survived in one of the world's harshest environments. She reported these findings at the annual meeting of the Society of American Archaeology in Seattle, Washington.

The first step in Close's project was figuring out where to look for relics the nomads might have left behind. In the early 1980s the Space Shuttle captured radar images of southwestern Egypt. These views showed the remains of an extensive, long-gone river system, complete with channels and inlets. Close reckoned the river's waters would have attracted human settlement. She traveled to the Sahara in 1991, only to discover that the river system was actually 7 to 8 million years old. Although there could have been no relationship between the ancient river and the nomads, the trip was not a total loss. While exploring the area--a flat and barren region called Bir Safsaf, located about 570 miles southwest of Cairo--Close came across intriguing stone artifacts. (The site is just 200 miles from Nabta Playa, where other researchers recently discovered a 7,000-year-old astronomical monument.)

Close made subsequent trips to investigate the relics around Bir Safsaf. On one such journey she brought a team of a dozen people, including graduate students, mapping experts, and geologists. In a five-square-mile area--a site left undisturbed for millennia--the crew collected every rock fragment in sight. They then painstakingly coded each piece, noting the patch of land the rock was found in. Most of the stones they collected had irregular shapes and sharp edges.

These stones told Close about the nomad's surprising diet. It appears they subsisted mostly on grass seed; by Close's estimate, 99 percent of the rocks her team recovered were parts of cutting tools used to cut and harvest grass. In the nomads' day, Bir Safsaf was wetter than it is now. Occasional monsoon rains covered the sand with pools of water that sustained native eight inches of rain every year--still meager, but enough to sustain human life.

The landscape around Bir Safsaf is riddled with sand ripples rather than the more familiar dunes. Each ripple is three to six feet high and can extend as much as 100 to 500 yards in length. Between the ripples are depressions where the rainwater pooled, and hence where grass seeds would collect and grow.

The nomads apparently traveled from the north, where rainstorms created temporary lakes. Close speculates that when the lakes had emptied, the people then traveled south to Bir Safsaf, picking up stones along the way (the nearest site for quartz sandstone is about 10 to 13 miles to the north). Some nomads evidently traveled great distances: among the fragments are rare stones, such as chert and flint, that are found only some 50 to 90 miles northwest of Safsaf. The people probably stayed in the eastern Sahara for one or two months, then left when the pooled water dried up and the grass died.

Because the fragments left behind are sparse and widely strewn, Close suspects the nomads traveled in groups of fewer than ten. Judging from how the rock fragments fit together, she believes the groups traveled in 500-yard spurts, passing from ripple to ripple. "They only needed to move to the next ripple where the next patch of grass could be harvested," she says. She also notes that they seemed to have moved perpendicular to, rather than parallel to, the ripples, and generally in a northwest or southeast direction.

Close did not come easily to these conclusions. She and her collaborators first sifted through more than 5,000 pieces of stone, ranging from a quarter-of-an-inch scraps to 130-pound boulders. (The largest pieces were most likely carried by cattle--pictographs showing people riding cattle have been found in the central Sahara.) Then she fitted together the fragments like pieces in a jigsaw puzzle. Some of the assemblages were made up of 30 different flakes of rock that fit together perfectly.

As Close reassembled the flakes, she observed a pattern. If, for example, she found a core fragment at one ripple, subsequent matching ones were found at adjacent ripples. She surmises that the nomads chipped flakes off a stone as they moved from ripple to ripple, keeping the blade sharp enough for cutting grass. When the stone became too dull or small to use, they threw it away and started using a newly chipped one.

Perhaps the most amazing aspect of Close's research is her direct connection to individual nomads from the distant past. The relics dropped in the sand around Bir Safsaf have remained undisturbed for thousands of years, ever since shifting weather patterns rendered the region too dry even for limited habitation. From her reconstruction of the cutting tools, Close could see which fragments were chipped off first and which were chipped later. How these flakes fit together shows the directions in which the nomads traveled. "From this I could figure out how one individual moved," she says. "It doesn't take more than one person to move a small core stone. I may be looking at a single person carrying a core stone from ripple to ripple."

--Lybi Ma
Posted 6/22/1998
| 756|2001-10-07 10:01:54|sidahmed|On Manu Ampim Research and SChalistic works Online|
Dear Friends

Through a very simple and limited search in the NET I've come across the following Links to Amnu Ampim works for the benfit of all..It seems that some more search might sho more..
I browsed at some of the pages and save some as references and links to my pages on Nubia and Nubian..
Thanx Brother Manu for the very remarakable and distinctive contributions
regards
abubakr
+++++

Metroactive Books | Manu Ampim
... Activist Manu Ampim posits new approaches to old social problems Towards Black Community Development By Manu Ampim ATR Publishing; 254 pages; \$12.95 paper. ...
<http://www.metroactive.com/papers/metro/11.07.96/lq-ampim-9645.html>

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<http://www.metroactive.com/books/book-rev.html>

The MAAT Newsletter, Volume I, Edition VI, June 1997
... by Professor Manu Ampim. Previous Editions: THE VANISHING EVIDENCE OF CLASSICAL AFRICAN CIVILIZATIONS PART 1: THE

TEMPLE EVIDENCE. ...
http://www.melanet.com/clegg_series/june1.html

The MAAT Newsletter, Volume I, Edition VI, June 1997
... PART II: THE TOMB EVIDENCE. by Professor Manu Ampim.
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http://www.melanet.com/clegg_series/june4.html

Barnes & Noble.com - Book Search
... 22. Critical Issues in the Current Africentric Movement Manu Ampim / Paperback / Advancing The Research / January 1992 This title is not presently stocked by ...

<http://shop.barnesandnoble.com/booksearch/results.asp?keyword=Manu+Chao>

Yahoo! Groups : Ta_Seti
... Sep 11, Modern Fraud and the Forgery of the Ra-Hotep & No - Manu Ampim. I have read some of the recent discussion and debate concerning my work on. ...
http://groups.yahoo.com/group/Ta_Seti

Yahoo! Books:Non-Fiction:Biography & Autobiography:People of ...
... Susan; Amin, Nancy; Amis, Lola J. Ammons, Hiram F. Amper, Thomas; Ampim, Manu; Amram, Fred; Andersen, Christopher; Anderson, Claud; Anderson, Elizabeth; Anderson, Ho C
...

http://shopping.yahoo.com/Books/Non_Fiction/Biography__Autobiography/People...

Metroactive Books | Manu Ampim
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<http://www.metroactive.com/papers/metro/11.07.96/lq-ampim-9645.html>

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http://www.melanet.com/clegg_series/june1.html

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http://www.melanet.com/clegg_series/june4.html

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Yahoo! Groups : Ta_Seti
... Sep 11, Modern Fraud and the Forgery of the Ra-Hotep & No - Manu Ampim. I have read some of the recent discussion and debate concerning my work on. ...
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Yahoo! Books:Non-Fiction:Biography & Autobiography:People of ...
... Susan; Amin, Nancy; Amis, Lola J. Ammons, Hiram F. Amper, Thomas; Ampim,


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Manu; Amram,
Fred; Andersen, Christopher; Anderson, Claud;
Anderson, Elizabeth; Anderson, Ho C
...

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+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA***NO to' Kajbar Dam" to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
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+++++
| 757|2001-10-07 10:12:00|Paul Kekai Manansala|Re: What Did They Look Like?|
Manu Ampim wrote:
```

>The numerous BLACK and BROWN tomb images of the ancient Egyptians depicting >themselves is objective evidence for anyone that have eyes and are honest enough >to admit it.

Yes, I agree the evidence is objective.

Katherine Griffis has compiled a list of blondish Egyptians, but these usually are combined with rather dark complexion.

There shouldn't be any argument that the vast majority of non-reddish images are of dark hue with black hair.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 758|2001-10-07 12:05:01|egylist@griffis-consulting.com|Re: What Did They Look Like?|
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> Manu Ampim wrote:
>
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depicting >themselves is objective evidence for anyone that have eyes
and are honest enough >to admit it.

>
> Yes, I agree the evidence is objective.
>
> Katherine Griffis has compiled a list of blondish Egyptians, but
these usually are combined with rather dark complexion.

Not quite true, Paul. The image of Hetepheres II, which is shown with blonde hair and a rather unusual dress is hallmarked by her almost dead-white skin. Her daughter who follows her, Meresankh III, is shown with the usual yellow skin reserved for women in Old Kingdom art.

[NB: Watch wrap on ALL URLs given]

See a color detail photo of the scene:
<http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii.jpg>

and a B/W photo in the context of the tomb:

<http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii-contxt.jpg>

You can see the darker red-brown skin of the male behind them both for contrast.

which is part of the public files of the Amun Forum, which can be found at

<http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/amunlist-archives.html>

There are other examples of redheads in the Tomb of Antefoker, showing the tomb owner and his daughter, all redheads, with grey eyes, for example. Blondes can be found in the Tombs of Nakht and

Rekhmire, both Dynasty 18, and the mummified remains of Yuya and Thuya (who died in their 40's) also indicate fair hair. This can also be viewed on the same website of the Amun Forum, above.

Of course, the most well-known example of a redhead in ancient Egypt would be that of Ramses II, which was verified in the study done by the French during the restoration of his mummy in the 1980's. They said:

"The hypothesis that hairs of Ramses were of a redhead clear, and maybe same redhead blond (Venice fair?) seems therefore most likely... If the microscopic exam permitted to recover with certainty an almost redhead pigment, it is not in the same way of the possible fraction blond pigmentation, which could exist in the diffuse state, but would be concealed by a pale yellow dye (probably of the diluted henna [or]either one of its derivative[s])."

The above is from the report of the the Laboratory of the Judiciary Identification (National Police), who concluded (also translated from the French):

"It was not possible to recover on the die-hard-thin cuts of the very particular morphologies characterizing pigments of hairs redhead. Nevertheless, observations to the electronic microscope to sweep suggest a certain analogy between hairs of Ramsès II and the present redhead hairs. Results in MEB perfectly confirm those gotten by the laboratory of L'oréal."

Source:

Lionel, B; Roubert, C., Desroches-Noblecourt, C. _La momie de Ramses II: Contribution scientifique à l'égyptologie_. 1985. (Paris).

When queried by me (as the L'Oreal report is not present in the work), I received the following information from them (translated from the French):

"The optic microscopy permitted to determine the redhead hue of pigments. Their morphology in electronic microscopy is compatible with the one of the pigments of pheomelanin. All results are in the book that you mention. " (L'Oreal Corporation, 1997: private communication).

> There shouldn't be any argument that the vast majority of non-reddish images are of dark hue with black hair.<

Most images of ancient Egyptians are of a red-brown hue for males, with a lighter yellow skin for females throughout most of Egyptian art. There is a change during the 18th Dynasty, particularly post-Amarna, when the yellow skin tones of females move to a reddish hue, to the point where Nefertari, wife of Ramses II, is shown with a dark pink skin which has been enhanced by the artist to show her cosmetics of red cheeks.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 760|2001-10-07 12:18:05|Philip Gould|Re: What Did They Look Like?|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

> It is obvious that you and Wall have no substantive response to what I have written, and you are intimidated by PRIMARY RESEARCH and a superior body of evidence. The numerous BLACK and BROWN tomb images of the ancient Egyptians depicting themselves is objective evidence for anyone that have eyes and are honest enough to admit it. The one color we know that they were not is white, so what is your interest in this matter?

>
> Second, who are you? What is your background? You have shown no scholarship and no credentials to even discuss the body of primary evidence that I present. The body of first-hand evidence that I present always intimidates people who rely on empty second-hand rhetoric and have nothing meaningful to say. Go ahead, resign from the list because you have not offered anything of substance anyway.

>
> I don't answer silly questions from those that have had their positions defeated. The fact that my PRIMARY RESEARCH is at a level

beyond what you can deal with is evidence enough of my professorship. If you want to know more about my background, read "The Vanishing Evidence of Classical African Civilizations: A 2001 Update." http://groups.yahoo.com/group/Ta_Seti/files/ Other than that, ask any of my students what university I am at. It is not a mystery. Why are you concerned anyway? If you want to take classes and learn the tools and techniques of primary research on ancient Kemet, then you can pay your fees like the other students, rather than asking silly questions. In fact, many of my students can teach you and Wall my superior methods. Maybe one day I will allow you and Wall to carry my books to class.

>
> On tomorrow morning, I will tell my 10:00 class that your questions

are another good example as to why they have to watch out for internet crackpots!

> Jamal Ali is right that you and Wall are strutting around

pretending at science and research. You have not presented a single piece of PRIMARY EVIDENCE to counter what I said regarding the BLACK and BROWN ancient Egyptian tomb evidence. You can't compete. Good bye!!

Mr Ampim,

Resorting to calling people by their family names shows how utterly contemptible you become when challenged.

We are talking about you, not me. Personally I believe that you are a full tenured Professor as much as I believe Crusty the Clown to be one, which is not at all!

What I do believe however is that you are a blatant revisionist and your nonsense about the statue of Rahotep being a forgery is testament to this. I suppose that you think the statues of Khafre, Menkaure, Amenemhat etc. etc. the list goes on and on, are forgeries too.

Let's get one thing straight shall we Mr Ampim. I do not, and never had, claimed ancient Egypt was a white society. My beliefs was that it was cosmopolitan, pure and simple. Additionally I tread racism, whether it be the KKK, White Knights etc. or Farrakhanian or Black Revisionism with the same degree of despicability. All racism, no matter what colour is vile filth.

Professor Dr Philip Gould, Grand Admiral of the Fleet.
| 761|2001-10-07 13:05:52|Manu Ampim|Re: What Did They Look Like?|
Mr. Gould,

My point remains true: you have provided no substantive response to the evidence I cite, and you have provided no information that YOU have any credibility to critique primary evidence. What are YOUR credentials? What serious research have you done? What do you know about ancient African art? What are the details of YOUR field research? What have you written? Answers these questions before you continue your dishonest discourse. My point to you is that the arrogant position that you hold just because you are probably white doesn't erase objective evidence. Learn how to do primary research before you foolishly try to challenge the evidence of a legitimate scholar. You have not shown that you have any credibility or any evidence, and you only make yourself look silly and racist.

Your comments are not serious. How could you possibly critique my work on the forgery of the Ra-Hotep and Nofret statues when you have not examined the evidence, and you have no background in the area, which is evident from you superficial comments. Show me that YOU are a legitimate professor of Egyptology or a credible researcher in the field of Egyptology. You have provided no evidence to counter what I present, so you resort to old dogma based on Western colonial mythology.

Mr. Gould, show me YOUR credentials before you ask silly questions. Stop pretending because you are not fooling any body by your attempt to change the subject. No matter what crackpots like you write the tomb evidence still shows the BLACK and BROWN images of ancient Egyptians depicting themselves. Like I said: you can't compete against a superior first-hand approach. You are simply an arrogant novice with no research background of your own.

Advancing the work,

Professor Manu Ampim

Profmanu@acninc.net

| 762|2001-10-07 13:46:06|Philip Gould|Re: What Did They Look Like?|
--- In Ta_Seti@..., "Manu Ampim" wrote:

> Mr. Gould,
>

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> themselves. Like I said: you can't compete against a superior first-hand

> approach. You are simply an arrogant novice with no research background of

> your own.

>

Mr Ampim,

We are talking solely about your credentials here, not mine. Prove to me you are a Professor, and I will then call you one, but until then, I will believe it not. Naturally, I expect a barrage of abuse or woolly headed replies, and not a straight answer to a straight question.

Personally I do not believe a word of the nonsense that the statues of Rahotep and Nofret are forgeries, no more than I believe that Albert Einstein was black. As I said to you before, which you chose to ignore, there are a multitude of statues that look anything but Negroid. Brush it under the carpet, it might go away.

Additionally, how do you describe the looks of the Nubian captives at Abu Simbel, these look distinctly Negroid in character, whilst Ramesses the Great does not.

You may think my questions are silly, but I assure you, I hold your work more so.

I am curious as to what you think of Robert Mugabe and Idi Amin?

Professor Dr Viscount Philip Gould OBE MBE DSO, fourth son of the Duke of Argyll
| 763|2001-10-07 14:31:04|kcamm23063@aol.com|Re: What Did They Look Like?|

To the fourth son of a pair of socks, and all others who have a white supremacy viewpoint on ancient African history, please take note of the "Description" of this group. This group was set up for the Afrocentric viewpoint. If any of you are not into Afrocentric study or have a problem with Afrocentric study, then most likely you are in the wrong group, as you are definitely out of order. Prof. Manu, please proceed.

Please read below:

Discussion focused on Ta-Seti (Ancient Nubia), Kmt (Ancient Egypt) and the civilization of Africa with special attention to the 'Africentric/Afrocentric' or African-centered viewpoint. The original literature in this field of study was mostly from Africans and members of the African Diaspora including African Americans. Increasingly others have become involved in this area as evidenced by the "Black Athena" debate. Contributions related to history, linguistics, archaeology, anthropology, genetics and related fields specific to the subject are invited. Although membership and messages are not pre-checked, a pattern of disruption of the group or intimidation of members will not be tolerated. Main homepage: <http://pweb.jps.net/~kabalen/afro.htm>

In a message dated 10/7/01 1:56:22 PM Pacific Daylight Time, z@megadodopublishing.com writes:

--- In Ta_Seti@y..., "Manu Ampim" wrote:
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>
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> What are the details of YOUR field research? What have you written?
> Answers these questions before you continue your dishonest discourse. My
> point to you is that the arrogant position that you hold just because you
> are probably white doesn't erase objective evidence. Learn how to do
> primary research before you foolishly try to challenge the evidence of a
> legitimate scholar. You have not shown that you have any credibility or any
> evidence, and you only make yourself look silly and racist.
>
> Your comments are not serious. How could you possibly critique my work on
> the forgery of the Ra-Hotep and Nofret statues when you have not examined
> the evidence, and you have no background in the area, which is evident from
> you superficial comments. Show me that YOU are a legitimate professor of
> Egyptology or a credible researcher in the field of Egyptology. You have
> provided no evidence to counter what I present, so you resort to old dogma
> based on Western colonial mythology.
>
> Mr. Gould, show me YOUR credentials before you ask silly questions. Stop
> pretending because you are not fooling any body by your attempt to change
> the subject. No matter what crackpots like you write the tomb evidence
> still shows the BLACK and BROWN images of ancient Egyptians depicting
> themselves. Like I said: you can't compete against a superior first-hand
> approach. You are simply an arrogant novice with no research background of

> your own.
>
Mr Ampim,

We are talking solely about your credentials here, not mine. Prove to me you are a Professor, and I will then call you one, but until then, I will believe it not. Naturally, I expect a barrage of abuse or woolly headed replies, and not a straight answer to a straight question.

Personally I do not believe a word of the nonsense that the statues of Rahotep and Nofret are forgeries, no more than I believe that Albert Einstein was black. As I said to you before, which you chose to ignore, there are a multitude of statues that look anything but Negroid. Brush it under the carpet, it might go away.

Additionally, how do you describe the looks of the Nubian captives at Abu Simbel, these look distinctly Negroid in character, whilst Rameses the Great does not.

You may think my questions are silly, but I assure you, I hold your work more so.

I am curious as to what you think of Robert Mugabe and Idi Amin?

Professor Dr Viscount Philip Gould OBE MBE DSO, fourth son of the Duke of Argyle

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

| 764|2001-10-07 14:40:37|Philip Gould|Re: What Did They Look Like?|
--- In Ta_Seti@y..., kcam23063@a... wrote:

> To the fourth son of a pair of socks, and all others who have a

white

> supremacy viewpoint on ancient African history, please take note of

the

> "Description" of this group. This group was set up for the

Afrocentric

> viewpoint. If any of you are not into Afrocentric study or have a

problem

> with Afrocentric study, then most likely you are in the wrong

group, as you

> are definitely out of order. Prof. Manu, please proceed.
>

Ah, playing the race card are we? Well sorry to disapoint you, I am not, and don't publish racist nonsense. BTW, are you a racist, you sure sound like one, playing the "white" card? Try the line of thought that we are all of one human race, no matter what our skin colour is. There, that works doesn't it.

No, I am not in the wrong group. far from it, I am merely here to see what racist nonsense is discussed, and some of the post in this wonderful archive are incredibly racist. BTW, I also condemn white racism with as much vigour too.

Professor Dr Viscount Philip Gould OBE MBE DSO, fourth son of the Duke of Argyle

| 765|2001-10-07 14:40:52|Paul Kekai Manansala|Re: What Did They Look Like?|
egylist@griffis-consulting.com wrote:

>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > Manu Ampim wrote:
> >

> > Katherine Griffis has compiled a list of blondish Egyptians, but
> > these usually are combined with rather dark complexion.

>
>
>

> Not quite true, Paul. The image of Hetepheres II, which is shown
> with blonde hair and a rather unusual dress is hallmarked by her
> almost dead-white skin. Her daughter who follows her, Meresankh III,
> is shown with the usual yellow skin reserved for women in Old Kingdom


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> art.  
>
```

Well, I did say "usually" rather than in all cases. No one could deny that dynastic Egypt became increasingly "international" as its power and range increased. This was especially true after ~2000 BCE as per Chamla and Keita.

Blondes can be found in the Tombs of Nakht and

```
> Rekhmire, both Dynasty 18, and the mummified remains of Yuya and  
> Thuya (who died in their 40's) also indicate fair hair. This can also  
> be viewed on the same website of the Amun Forum, above.  
>
```

I would caution anyone from taking these mummy studies without a great deal of reservation. Mummies have been used in a very deceptive way by Western scholarship.

The body and hair tend to lose pigmentation after death.

From: Rogers, Spencer Lee, _Personal identification from human remains_ 1987,

"Hair often survives for a considerable time after death and can be recognized as to color and to some extent texture. A study in which hair was buried experimentally in the soil for a two year period revealed that there was no appreciable change until after one month, but it became streaked and brittle after one year. Two years was found to be the maximum duration of Caucasian hair buried underground." (p.8)

On the same page it reads:

"The color of eyes during life cannot be determined from their appearance on a cadaver since all eyes become a greenish brown shortly after death."

See also:

Handbook of forensic archaeology and anthropology / editors, Dan Morse,
Jack Duncan, James Stoutamire ; [art by Timothy Jones]. D. Morse ; Tallahassee, Fla. 1983.

```
> Of course, the most well-known example of a redhead in ancient Egypt  
> would be that of Ramses II, which was verified in the study done by  
> the French during the restoration of his mummy in the 1980's. They  
> said:  
>  
> "The hypothesis that hairs of Ramses were of a redhead clear, and  
> maybe same redhead blond (Venice fair?) seems therefore most  
> likely... If the microscopic exam permitted to recover with certainty  
> an almost redhead pigment, it is not in the same way of the  
> possible fraction blond pigmentation, which could exist in the  
> diffuse state, but would be concealed by a pale yellow dye (probably  
> of the diluted henna [or]either one of its derivative[s]."  
>
```

They make clear it is only an "hypothesis" and it is impossible to predict the range of biochemical changes that could have occurred over thousands of years. If the cuticle is damaged, melanin degradation will occur.

The cysteine bonds of Ramses II's hair had been broken, which is a clear indication of heavy damage.

Chemical tests of mummies have shown the production of various substances over time including alcohols and acids in addition to the salts and other substances used in mummification.

```
> The above is from the report of the the Laboratory of the Judiciary  
> Identification (National Police), who concluded (also translated from  
> the French):  
>  
> "It was not possible to recover on the die-hard-thin cuts of the  
> very particular morphologies characterizing pigments of hairs  
> redhead. Nevertheless, observations to the electronic microscope to  
> sweep suggest a certain analogy between hairs of Ramsès II and  
> the present redhead hairs. Results in MEB perfectly confirm those  
> gotten by the laboratory of L'oréal."
```


>

Again this is not a biochemical analysis of pheomelanin but just an observation of hue. By their own admission the specific morphologies were not observed.

It is also worth noting on the political front, that Cheikh Anta Diop was promised access to the royal mummies for melanin tests during the UNESCO conference on African civilization. However, he was refused permission to conduct any tests on the mummy of Ramses II.

> > There shouldn't be any argument that the vast majority of non-reddish images are of dark hue with black hair.<
>
> Most images of ancient Egyptians are of a red-brown hue for males, > with a lighter yellow skin for females throughout most of Egyptian art.

But this is a stylistic representation as you have said so yourself on many occasions.

There are however many paintings of common folk working in the field, dancing, etc. that show both men and women in brown or black hues. The Menna murals for example.

Regards,
Paul Kekai Manansala
<http://pweb.ips.net/~kabal/en/afro.htm>
| 766|2001-10-07 16:22:17|kcam23063@aol.com|Re: What Did They Look Like?|
I thought you were playing the race card when you referred to Prof. Ampim and/or this group as "woolly headed." Maybe you were just inadvertently being insensitive.

You state:

Mr Ampim,

We are talking solely about your credentials here, not mine. Prove to me you are a Professor, and I will then call you one, but until then, I will believe it not. Naturally, I expect a barrage of abuse or woolly headed replies, and not a straight answer to a straight question.

In a message dated 10/7/01 2:45:08 PM Pacific Daylight Time, z@megadodopublishing.com writes:

--- In Ta_Seti@y..., kcam23063@a... wrote:
> To the fourth son of a pair of socks, and all others who have a white
> supremacy viewpoint on ancient African history, please take note of the
> "Description" of this group. This group was set up for the Afrocentric
> viewpoint. If any of you are not into Afrocentric study or have a problem
> with Afrocentric study, then most likely you are in the wrong group, as you
> are definitely out of order. Prof. Manu, please proceed.
>
Ah, playing the race card are we? Well sorry to disappoint you, I am not, and don't publish racist nonsense. BTW, are you a racist, you sure sound like one, playing the "white" card? Try the line of thought that we are all of one human race, no matter what our skin colour is. There, that works doesn't it.

No, I am not in the wrong group. far from it, I am merely here to see what racist nonsense is discussed, and some of the post in this wonderful archive are incredibly racist. BTW, I also condemn white racism with as much vigour too.

Professor Dr Viscount Philip Gould OBE MBE DSO, fourth son of the Duke of Argyle

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa
| 767|2001-10-07 16:25:50|fakoyade@yahoo.com|Re: WAIT!!! Re: [Ta_Seti] resignation|
Gorkeh -

I understand your point. However, like any community,

it only remains yours to the extent that you exercise the necessary vigilance to ensure that it REMAINS yours. This does not mean isolationism, or refusing visitors. It does however, imho, REQUIRE that those responsible enforce a certain level of character & behavior on the part of all participants -- visitors & members. I was looking forward to interacting with members such as yourself, but with the current status of things, it's like trying to hold an important conversation in a crowded kitchen where someone is cooking chitlins. There are too many other options to endure such distractions.

Disruptive behavior is one thing, scholarship is another. These fools would never engage in this sort of behavior face to face.

I appreciate your words. Please stay in touch

hetepu

Jamal Ali

--- gorkeh nkrumah <gorkehnkrumah@yahoo.com> wrote:

```
> Hold on Bro. Jamal. Surely we can't be chased out of
> our own Ta-Seti?
> FORWARD EVER,
> Gamal.
> --- kcamm23963@aol.com wrote:
> > Jamal, why don't you give it just a couple of more
> > weeks? In all honesty, I
> > hate to see you leave - and I am sure there are
> > others who may feel the same
> > way.
> >
> > Forward Ever (by any means necessary); Backward
> > Never!
> > Karen-Yaa
> >
> > In a message dated 10/5/01 10:00:39 PM Pacific
> > Daylight Time,
> > fakovade@yahoo.com writes:
> >
> > > When I first heard about this list, I was
> > > intrigued,
> > > even perhaps a bit excited that there was a
> > > gathering
> > > of Africanist scholars, students & Khemetic
> > > enthusiasts who were discussing and sharing
> > > information regarding the Nile Valley
> > > civilizations.
> > > After a few short weeks on this list, I see it
> > > being
> > > largely dominated by a few strutting & arrogant
> > > white
> > > boys pretending at science & research,with their
> > > own
> > > warped agendas, and actually furthering the
> > > primacy of
> > > white western dogma. While this is their doing,
> > > I
> > > do
> > > infact hold the moderator to some extent
> > > responsible
> > > for allowing this bogus & disruptive
> > > participation,
> > > whatever the motivation may be. I am now glad
> > > that I
> > > have not posted any of my work here, and despite
> > > blocking mail from that knucklehead Mickey Brass,
> > > it is
> > > turning out to be more trouble than it's worth
> > > filtering out the bullshit to get to the nuggets
> > > of
> > > information, such as the posts of Ampim &
> > > Gloria.
> > > For
> > > those who would seek to contact me on Khemetic
> > > issues,
> > > you now have my email address no matter what I
> > > do.
> > > As
> > > far as the crackers perpetrating on the list,
> > > don't
> > > waste your time or bandwidth responding -- I'll
> > > never
```


with is self-evident when vision is uncompromised."
 1 Ali

```
> egylist@g... wrote:
>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
>
> > Katherine Griffis has compiled a list of blondish Egyptians, but
> > these usually are combined with rather dark complexion.
> >
> >
> >
> > Not quite true, Paul. The image of Hetepheres II, which is shown
> > with blonde hair and a rather unusual dress is hallmarked by her
> > almost dead-white skin. Her daughter who follows her, Meresankh III,
> > is shown with the usual yellow skin reserved for women in Old Kingdom
> > art.
> >
> > Well, I did say "usually" rather than in all cases. No one could deny
> > that dynastic Egypt became increasingly "international" as its power
> > and range increased. This was especially true after ~2000 BCE as
> > per Chamla and Keita.
```

The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous [thus, not traced to "later" invasion of peoples from the north, as some have liked to claim - KGG]. An evolutionary perspective helps us understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the

range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

<...>
Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

Keita, S.O.Y., "The Diversity of Indigenous Africans" 1996. in _Egypt in Africa_, Theodore Celenko, (ed.), (Indianapolis: Indianapolis Museum of Art), p. 103-104.

In the same volume of _Egypt in Africa_, the article, "The Geographical Origins and Population Relationships of Early Ancient Egyptians," S.O.Y. Keita and A.J. Boyce (both of Oxford University), states, as noted in other works that genetically, "Native Egyptians were variable. Foreigners added to this variability." (p. 28). This supports Hoffman's findings of population diversity in Egypt as well, as show in his work, Michael Hoffman, _Egypt Before the Pharaohs_, 1979:260 ff., 310 -313.

> Blondes can be found in the Tombs of Nakht and
> > Rekhmire, both Dynasty 18, and the mummified remains of Yuya and
> > Thuya (who died in their 40's) also indicate fair hair. This can also
> > be viewed on the same website of the Amun Forum, above.
>
>
> I would caution anyone from taking these mummy studies without a great
> deal of reservation. Mummies have been used in a very deceptive way
> by Western scholarship.
>
> The body and hair tend to lose pigmentation after death.
>
> From: Rogers, Spencer Lee, _Personal identification from human
> remains_ 1987,
>
> "Hair often survives for a considerable time after death and can be
> recognized as to color and to some extent texture. A study in which hair
> was buried experimentally in the soil for a two year period revealed
> that there was no appreciable change until after one month, but it
> became streaked and brittle after one year. Two years was found to be
> the maximum duration of Caucasian hair buried underground." (p.8)
>
> On the same page it reads:
>
> "The color of eyes during life cannot be determined from their
> appearance on a cadaver since all eyes become a greenish brown shortly
> after death."
>
> See also:
>
> Handbook of forensic archaeology and anthropology / editors, Dan
> Morse,
> Jack Duncan, James Stoutamire ; [art by Timothy Jones]. D. Morse ;
> Tallahassee, Fla. 1983.

Again, Paul, it is not I who is misleading here. You will note your own sources say when a body is buried "in the ground" or "in soil." Had you read anything about Egyptian mummification, you would know that these ancient bodies (except for pre-dynastic burials) are not "buried in the ground" or "in soil." Since they are prepared for desiccation by use of natron and with the removal of other organs, and are interred in elevated sarcophagi after such desiccation, they do not have enough chemical changes to give the results you mention, especially since they do _not_ come into contact with minerals or chemicals in soil.

Further, there is no evidence that there is a loss of pigmentation in tissues after death from the studies on mummies done, for example, by the Manchester Mummy Project. In fact, in regards to this issue, Dr. Rosalie David (Director of the Project) noted this in the highest phases of mummification during the New Kingdom:

"In the Nineteenth Dynasty (c. 1307 - 1196 BC), technical improvements enabled the natural skin colour to be retained, as in the case of Ramses II." (citing the results of _La Momie de Ramses II_, 1985).

You may also want to review the other work along this line in

Bikett, D.A. Gummer, C.L. and Dawber, R.P.R. "Preservation of the sub-cellular ultra structure of ancient hair." in _Science and Egyptology_ (ed. A.R. David). 1986. Manchester: Manchester Univ. Press: 367-369.

Giacometti, L. and Chiarelli, B. "The skin of Egyptian mummies: a study in survival." Archives of Dematology (US) [1968], 97 (6): 712-716.

Dr. David's website on the Manchester Mummy Project can be found at

<http://museum.man.ac.uk/collections/egyptology/egyptology_research.html>

in case someone would like to query the Project on this matter.

```
> > Of course, the most well-known example of a redhead in ancient Egypt
> > would be that of Ramses II, which was verified in the study done by
> > the French during the restoration of his mummy in the 1980's. They
> > said:
> >
> > "The hypothesis that hairs of Ramses were of a redhead clear, and
> > maybe same redhead blond (Venice fair?) seems therefore most
> > likely... If the microscopic exam permitted to recover with certainty
> > an almost redhead pigment, it is not in the same way of the
> > possible fraction blond pigmentation, which could exist in the
> > diffuse state, but would be concealed by a pale yellow dye (probably
> > of the diluted henna [or]either one of its derivative[s]."
```

Evidence of this? AFAIK, the definition of a "hypothesis" is a corollary which is accepted as an explanation of a set of facts, and which lead to additional study (OED). It would seem that from the information give in _La Momie de Ramses II_ and the citations I gave you above, there is more reason to think that under mummification, the hair is preserved in its natural state (at death), and barring interaction with unguents in the religious process (and not present in the case of Ramses II's mummy, as indicated in the study of his mummy, BTW), then hair is preserved as it appeared at death, especially in a dry environment where little breakdown of the tissues occur after interment from the mummification process.

```
> The cysteine bonds of Ramses II's hair had been broken, which is a clear
> indication of heavy damage.
```

Mainly from the henna use in the white hairs, according to the report. This indicated the abrasion occurred during life, as the report clearly indicates:

"...Some abrasion of the cuticle, probably present during Ramses Ild^{II}'s life. was also noticed.

Physico-chemical aggressions, during Ramses Ild^{II}'s life, have led to the disappearance of part of the cuticular sheet. which is known to play a protective action on the cortex of the hair ; as a consequence, the latter was modified to a more « spongi^{ous} ^{II} » and << porous >> state : that lead to a slow but very efficient oxidation Of cystinic bonds. This oxidation could explain the strength losses and was confirmed by amino-acid analysis."

However, as the report also shows, this affected only _some of the hair_, and not the ones used for analysis (as a clarification of the quote given earlier):

"...Under the microscope, there were hairs of two colors : 1) redhead and pigmented; 2) white and completely depigmented, but also colored in fallow by a dye. The fact that the white hairs have under the microscope a fallow hue, it was noted that one used the dilute dye. While reasoning by analogy, one is right to think that the pigmented hairs have been submitted them also to the coloration that, if [the hair] was only light, could have tampered pigments of origin strongly, whom appears redhead...

The hypothesis that hairs of Ramses were of a redhead clear, and maybe same redhead blond (Venice fair?) seems therefore most likely... If the microscopic exam permitted to recover with certainty an almost redhead pigment, it is not in the same way of the possible fraction blond pigmentation, which could exist in the diffuse state, but would be concealed by a pale yellow dye (probably of the diluted henna [or] either one of its derivative[s]."

Source: _La Momie de Ramses II_ (1985).

> Chemical tests of mummies have shown the production of various
> substances over time including alcohols and acids in addition to the

salts and

> other substances used in mummification.

Citation for this? It should be noted in the case of Ramses II, no such "substances" were noted. I would have to read a more technical report in the case of Yuya and Thuya, but basically these bodies were still completely wrapped when found., and not subjected to heavy resins or unguents, as I recall.

> > The above is from the report of the the Laboratory of the Judiciary
> > Identification (National Police), who concluded (also translated from
> > the French):
> >
> > "It was not possible to recover on the die-hard-thin cuts of the
> > very particular morphologies characterizing pigments of hairs
> > redhead. Nevertheless, observations to the electronic microscope to
> > sweep suggest a certain analogy between hairs of Ramsès II and
> > the present redhead hairs. Results in MEB perfectly confirm those
> > gotten by the laboratory of L'oréal."
>
> Again this is not a biochemical analysis of pheomelanin but just
> an observation of hue. By their own admission the specific
> morphologies were not observed.

And I see you snipped out the L'Oreal report I gave which in fact noted that their study _did_ observe redhead pigmentation in the hair as part of the morphology. Who is being misleading here, Paul? ;)

> It is also worth noting on the political front, that Cheikh Anta
> Diop was promised access to the royal mummies for melanin tests
> during the UNESCO conference on African civilization. However, he
> was refused permission to conduct any tests on the mummy of
> Ramses II.

AFAIK, I have not seen any mummy tests by Diop published, so please refer an article or book in which he published such tests.

> > > There shouldn't be any argument that the vast majority of non-
> > reddish images are of dark hue with black hair.<
> >
> > Most images of ancient Egyptians are of a red-brown hue for males,
> > with a lighter yellow skin for females throughout most of Egyptian
> > art.
>
> But this is a stylistic representation as you have said so yourself
> on many occasions.

Excuse me, I though we were talking about images on temple and tomb walls here, since that is what you were referring to. There is little evidence what I said above is incorrect as to imagery, and I noted where the styles of representation changed over the course of Egyptian art, if you recall. In the main, images of women were shown in lighter colors than males, and that appears to have remained true throughout almost all of Egyptian art, even through the Late Period. Cf Wilkinson, R. _Magic and Symbol in Egyptian Art_ (1995):122-125.

> There are however many paintings of common folk working in the field,
> dancing, etc. that show both men and women in brown or black hues.
> The Menna murals for example.

Odd you should mention that tomb, as I am sitting here looking at a feast scene from Menna's tomb, and see most of the women represented in light yellow tones outlined in red, while males are shown in red tones, so I don't see any change in what I said above.

If you wish to refer me to the URL given in a post earlier on Menna, I hasten to point out to you those pictures were in black and white, and so, it would be of little use in discussing _color_ imagery. Perhaps you would be so kind as to post your imagery (or their citations: although please do not refer to the Tulane URL images, as they have been altered before being placed online) and let's compare what we have.

Regards --
Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 769|2001-10-08 01:00:42|kekai@jps.net|Re: What Did They Look Like?|
--- In Ta_Seti@y..., Katherine Griffis-Greenberg wrote:

> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > egylist@g... wrote:
> > >
> > > --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> >
> > >
> >> The last I understood Keita (and I have talked with him on this
matter, on
> occasion, BTW), his position was the diversity goes even further
back than
> Hoffmann's finds, as stated in a 1996 article as follows:
>
> "The diversity of Africans, includes ancient Egyptian and Berber
speakers,
> is real and largely indigenous [thus, not traced to "later"
invasion of
> peoples from the north, as some have liked to claim - KGG].

I was not referring to diversity within Africa. I fully agree
with this view of Keita's. Instead I am talking about the
influx of northern types beginning around 2000 BCE.

Given the distribution and frequency of blondism, I doubt that
it developed within Africa.

See:

Chamla, M.C., "Les hommes des Sepultures
proto-historiques et puniques d'Afrique du Nord I (Algerie
et Tunisie) _L'Anthropologie_ 79 (1975); p. 659-692
and II 80 (1976): 75-116, p.97

Keita, SOY, "Ancient Egyptian Biological Relationships," _History
in Africa_ 1993.

Also:

Hassan, F. (1988) The predynastic of Egypt. Journal of World
Prehistory, 2, 135-185.

>
> Again, Paul, it is not I who is misleading here. You will note
your own > sources say when a body is buried "in the ground" or "in
soil." Had you > read anything about Egyptian mummification, you
would know that these > ancient bodies (except for pre-dynastic
burials) are not "buried in the > ground" or "in soil."
>

The comment about burying the in soil pertains only to complete
disintegration of the hair. The change in eye color and hair
texture are immediate.

Since they are prepared for desiccation by use of
> natron and with the removal of other organs, and are interred in
elevated > sarcophagi after such desiccation, they do not have enough
chemical changes > to give the results you mention, especially since
they do _not_ come into > contact with minerals or chemicals in soil.
>

They do come in contact with natron and other substances which are

derived from the soil. If you did not know, salts have a bleaching effect all their own on hair.

> Further, there is no evidence that there is a loss of pigmentation

in > tissues after death from the studies on mummies done, for example, by the > Manchester Mummy Project. In fact, in regards to this issue, Dr. Rosalie > David (Director of the Project) noted this in the highest phases of > mummification during the New Kingdom:

>
> "In the Nineteenth Dynasty (c. 1307 - 1196 BC), technical

improvements > enabled the natural skin colour to be retained, as in the case of Ramses > II." (citing the results of _La Momie de Ramses II_, 1985).

>

This is completely speculative. How does she know the original color? As I understand it the skin of Ramses II appeared to display leucodermia.

I have given reference that melanin is indeed loss after death.

And there have been no tests that have lasted thousands of years and take in the large variety of factors that could cause damage to the cuticle and degradation of melanin.

The photographs of Ramses II's mummy show a rust-colored substance on both the skin and hair that probably are products of oxidation.

> >
> > They make clear it is only an "hypothesis" and it is impossible

to

> > predict the range of biochemical changes that could have occurred
> > over thousands of years. If the cuticle is damaged, melanin

degradation

> > will occur.

La Momie de Ramses II and the citations I gave you above, there is more > reason to think that under mummification, the hair is preserved in its

> natural state (at death),

No, the texture of the hair changes almost immediately after death. Check the refs. I gave.

> > The cysteine bonds of Ramses II's hair had been broken, which is a clear> > indication of heavy damage.

>
> Mainly from the henna use in the white hairs, according to the
> report. This indicated the abrasion occurred during life, as the

report

> clearly indicates:
>
> "...Some abrasion of the cuticle, probably present during
> Ramses Ild's life. was also noticed.
>

Doesn't make any difference. It would still leave the hair vulnerable to melanin degradation over thousands of years.

> However, as the report also shows, this affected only _some of the hair_, > and not the ones used for analysis (as a clarification of the quote given

> earlier):

>

But there is no indication in these quotes that the cuticle was not damaged. Although there are also other factors to consider other than cuticle damage.

>
> Source: _La Momie de Ramses II_ (1985).
>
> > Chemical tests of mummies have shown the production of various
> > substances over time including alcohols and acids in addition

to the

> salts and
> > other substances used in mummification.
>

> Citation for this?

AUTHOR: Mejanelle P; Bleton J; Goursaud S; Tchapla GA
| ADDRESS: Letiam IUT d'Orsay, Orsay, France.
| TITLE: Identification of phenolic acids and inositols in
balms and
| tissues from an Egyptian mummy.
| SOURCE: J Chromatogr A (BXJ), 1997 Apr 11; 767 (1-2): 177-86
| LANGUAGE: English
| COUNTRY PUB.: NETHERLANDS
| ANNOUNCEMENT: 9709
| PUB. TYPE: JOURNAL ARTICLE ABSTRACT: A number of samples
taken from an Egyptian mummy (ca. 100 B.C.) from the Guimet Museum
in Lyon have been analyzed by GC-MS. Derivatives of aromatic acids
(hydroxyhydrocinnamic, vanillic, protocatechuic and gallic acids) and
inositols (non-methylated and mono-O-methyl) have been found among the
| constituents of extracts prepared by methanolysis and
|trimethylsilylation. From the reported electron impact mass
|spectra, ion sets where proposed for a sensitive and
|selective profiling of these selected compounds by mass
| fragmentometry. The source of gallic acid and inositol was
|found to be a vegetable tannin, an ingredient which was not
|previously known to be used for mummification in ancient
|Egypt. The nature and abundance ratios of the detected
|inositols also appeared to be a promising criterion to
|further investigate the botanical source of the tannin
|employed.

> It should be noted in the case of Ramses II, no such
> "substances" were noted.

Maybe because they did not test for them.

> > >
> > > "It was not possible to recover on the die-hard-thin cuts of

the> > > very particular morphologies characterizing pigments of
hairs> > > redhead. Nevertheless, observations to the electronic
microscope to> > > sweep suggest a certain analogy between hairs of
Ramses II and> > > the present redhead hairs. Results in MEB
perfectly confirm those> > > gotten by the laboratory of L'oreal."

> >
> > Again this is not a biochemical analysis of pheomelanin but just
> > an observation of hue. By their own admission the specific
> > morphologies were not observed.
>
> And I see you snipped out the L'Oreal report I gave which in fact

noted > that their study _did_ observe redhead pigmentation in the
hair as part of > the morphology. Who is being misleading here,
Paul? ;)

>

The L'Oreal report is the first one, if I snipped anything out
it would have been the confirmation by MEB which was just that
a confirmation that a "certain analogy" had been found.

Read the original reports. They tested the same hair!

```
> > It is also worth noting on the political front, that Cheikh Anta
> > Diop was promised access to the royal mummies for melanin tests
> > during the UNESCO conference on African civilization. However, he
> > was refused permission to conduct any tests on the mummy of
> > Ramses II.
>
```

> AFAIK, I have not seen any mummy tests by Diop published, so please

refer > an article or book in which he published such tests.

```
>
```

Diop, Cheikh Anta, "Pigmentaion des anciens Egyptiens. Tes par
la melanine," _Bulletin del l'IFAN, vol. XXXV, series B, no. 3
July 1973.

He tested the mummies at the Musee de l'homme in Paris.

```
>
>
> > There are however many paintings of common folk working in the
```

field,> > dancing, etc. that show both men and women in brown or
black hues.> > The Menna murals for example.

```
>
> > Odd you should mention that tomb, as I am sitting here looking at a
```

feast > scene from Menna's tomb, and see most of the women
represented in light > yellow tones outlined in red, while males are
shown in red tones, so I > don't see any change in what I said above.

```
>
>
```

>Perhaps you would > be so kind as to post your imagery (or their

citations: although please do > not refer to the Tulane URL images,
as they have been altered before being

```
> placed online) and let's compare what we have.
>
```

It's clear from *both* the Tulane images and the earlier URL, that
the women are indeed dark and also from numerous images in
mainstream books.

I have seen many of these images myself in person.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 770|2001-10-08 01:05:11|kekai@jps.net|Re: What Did They Look Like?|
I should also note that there is a genetic
marker for red hair as found in European,
as opposed to say red hair from rufus
albinism.

Thus, it would be relatively easy to settle
this dispute.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 771|2001-10-08 08:10:55|omari_maulana@hotmail.com|Re: resignation|
Personally I was offended by the derogatory reference to peoples of
european ancestry. Furthermore I enjoy the rigourous debate. Some
people believe that ancient civilizations declined because they
became static due to a lack of free thought. This is not to say that
I agree with all of there posts, but they have a right to post unless
this is a monologue, not a dialogue.

```
--- In Ta_Seti@y..., wrote:
> When I first heard about this list, I was intrigued,
> even perhaps a bit excited that there was a gathering
> of Africanist scholars, students & Khemetic
```



```

> enthusiasts who were discussing and sharing
> information regarding the Nile Valley civilizations.
> After a few short weeks on this list, I see it being
> largely dominated by a few strutting & arrogant white
> boys pretending at science & research, with their own
> warped agendas, and actually furthering the primacy of
> white western dogma. While this is their doing, I do
> in fact hold the moderator to some extent responsible
> for allowing this bogus & disruptive participation,
> whatever the motivation may be. I am now glad that I
> have not posted any of my work here, and despite
> blocking mail from that knucklehead Mickey Brass, it is
> turning out to be more trouble than it's worth
> filtering out the bullshit to get to the nuggets of
> information, such as the posts of Ampim & Gloria. For
> those who would seek to contact me on Khemetic issues,
> you now have my email address no matter what I do. As
> far as the crackers perpetrating on the list, don't
> waste your time or bandwidth responding -- I'll never
> read the email anyway.
>
> Those of you committed to truth in your
> investigations, don't let anything deter you. If I
> have a lecture or publication in the field coming up,
> I will make sure Ampim posts it to the list.
>
> Hetepu
>
> Jamal Ali
>
> =====
> "Truth is self-evident when vision is uncompromised."
> Jamal Ali
>
>
> _____
> Do You Yahoo!?
> NEW from Yahoo! GeoCities - quick and easy web site hosting, just
$8.95/month.
> http://geocities.yahoo.com/ps/info1

```

| 772|2001-10-08 14:59:40|Sneferu@gizaplateau.net|Re: resignation|
--- In Ta_Seti@y..., omari_maulana@h... wrote:

```

> Personally I was offended by the derogatory reference to peoples of
> european ancestry. Furthermore I enjoy the rigorous debate. Some
> people believe that ancient civilizations declined because they
> became static due to a lack of free thought. This is not to say
> that I agree with all of these posts, but they have a right to post
> unless this is a monologue, not a dialogue.
>

```

Exactly
| 773|2001-10-08 15:15:08|omari_maulana@hotmail.com|Re: What Did They Look Like?|
Much of this discussion depends on defining ones terms. How do you
define who an AE was. The boundaries of this culture waxed and
waned over it's 3k yr history. If we are referring to the upper
egyptians and the lower nubians however they were dark skinned
people, phenotypically and culturally akin to somalis, beja, galla,
etc. The people who reside in the area of the Badari culture now are
very different from the people who lived there 6k yrs ago, as proven
by Keita.

```

--- In Ta_Seti@y..., John Wall wrote:
> I deal with the EVIDENCE - the EVIDENCE from the AEs themselves;
their mortal remains !
> The recent DNA testing on those physical remains shows that the
pyramid builders: (a)
> came from all over Egypt and: (b) were the ancestors of those
currently living in
> Egypt. Now who was this DNA testing done by ? Cairo University !
It's something we
> should be celebrating; Egypt is a country with massive problems but
in the field of
> extracting ancient DNA they are amongst, if not, the BEST. Most
institutions struggle
> to achieve a 40% success rate, for the Egyptians it's nearer 80% !
>
> Now what "are" the modern Egyptians ? I can do no better than refer
to the words of Dr
> Ann Macy Roth - whose academic credentials are well established:
>
> "Like most of us, it had never occurred to me that the ancient
Egyptians were any
> color in particular. Neither black nor white seemed an appropriate
category- -they were

```


> simply Egyptian. This view, in fact, is probably the one held by most Egyptians

> themselves, both ancient and modern. As we know from their observant depictions of

> foreigners, the ancient Egyptians saw themselves as darker than Asiatics and Libyans,

> and lighter than the Nubians, and with different facial features and body types than

> any of these groups. They considered themselves, to quote Goldilocks, "just right."

> These indigenous categories are the only ones that can be used to talk about race in

> ancient Egypt without anachronism. Even these distinctions may have represented

> ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or she

> was generally represented as Egyptian in color and features. Although there are

> occasional indications of unusually curly hair, I know of no examples of people with

> exaggeratedly un-Egyptian facial features, such as those represented in battle and

> tribute scenes, who are represented wearing Egyptian dress, though such people must

> have existed. As for indigenous categories in modern Egypt, I have been told by most of

> the modern Egyptians with whom I've discussed the question that, if they had to use the

> categories of the modern Western world, they would describe themselves as white. (There

> are some exceptions, but few would describe themselves as black.) As evidence of this,

> one can point to the consternation that was produced in Egypt when it was announced

> that the black actor Lou Gosset would portray President Anwar Sadat in a biographical

> film. There exist terms in modern colloquial Egyptian Arabic to describe skin color,

> most commonly "white," "wheat-colored," "brown," and "black." In practice, however,

> these terms are frequently applied inaccurately, so that people are (flatteringly)

> described as lighter in color than they actually are. The term "black" is viewed almost

> as a pejorative, and is rarely used. This categorization of the modern population is

> only partly relevant to the question, although it contributes to the reluctance of

> Egyptologists working in Egypt to describe the ancient Egyptians as "black." I have

> encountered arguments that the ancient Egyptians were much "blacker" than their modern

> counterparts, owing to the influx of Arabs at the time of the conquest, Caucasian

> slaves under the Mamlukes, or Turks and French soldiers during the Ottoman period.

> However, given the size of the Egyptian population against these comparatively minor

> waves of northern immigrants, as well as the fact that there was continuous immigration

> and occasional forced deportation of both northern and southern populations into Egypt

> throughout the pharaonic period, I doubt that the modern population is significantly

> darker or lighter, or more or less "African" than their ancient counterparts. It should

> be noted, however, that we really do not know the answer to this question. More

> research on human remains needs to be, and is being, done."

>

> The above was written before the DNA testing was undertaken but it is confirmed by it.

>

> Personally, having visited Egypt on multiple occasions, I'm DELIGHTED that such a

> WONDERFUL people have been able to reclaim THEIR heritage from those who seek to

> appropriate it to aliens from outer space, lost civilisations, etc.....

>

> Time to open the champagne methinks:-))!

>

>

>

> --- Manu Ampim wrote:

> > John Wall, you should deal with facts rather than general claims with no information.

> > Your response does not change the facts of what I wrote. Deal

with the evidence
> > that the Black people of ancient Kemet presented. They often depicted themselves as
> > a BLACK and BROWN color in various tomb images. This fact is obvious to anyone who
> > bothers to look at the evidence. Are you denying the obvious?
>
>

> Do You Yahoo!?
> Get your free @yahoo.co.uk address at <http://mail.yahoo.co.uk>
> or your free @yahoo.ie address at <http://mail.yahoo.ie>

| 774|2001-10-09 07:24:12|Djehuti Sundaka|Egyptian Artifacts Travel Abroad Six Million Egyptian Artifacts Go |
Egyptian Artifacts Travel Abroad Six Million Egyptian Artifacts Go to
the British Museum
http://www.egyptrevealed.com/092501_egyptian_artifacts_travel.htm
| 775|2001-10-09 08:53:42|kcamm23063@aol.com|Re: Egyptian Artifacts Travel Abroad Six Million Egyptian Artifacts|
Wow - six million is a lot. It would have been nice if he had donated some of the artifacts to the new Nubian Museum in Aswan.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 10/9/01 7:28:23 AM Pacific Daylight Time, ahuguley@ix.netcom.com writes:

Egyptian Artifacts Travel Abroad Six Million Egyptian Artifacts Go to
the British Museum
http://www.egyptrevealed.com/092501_egyptian_artifacts_travel.htm

| 776|2001-10-09 09:32:35|sidahmed|[Fwd: Re: [Ta_Seti] Egyptian Artifacts Travel Abroad Six Million Eg|
Dear karen
You're very optimistic and fair as usual

WHen I was just a kid and before my homeland (Nubia) had been innundated by High Dam my village (at teh 2nd Cataract) was a wealth of all sorts of artifacts(most of gold) i!!!! There were several "fioreigners: Khawajat -no Nubian language word for it-as they used to call them in arabic to refer to thsoe from West and Europe) used to visit our village regulary and sometimes stay for months...They were the only who dared to enter the caves , carry the artifict..etc... As for our folks even to come next to those areas was a curse and evil (bad demon)!!!!!! That was how they had been informed or brainwashed!!!!!!!! Since always that part North of Sudan has been always (till now) marginalized..there was no authorities to stop thoses Khawajat from taking away loads of artifacts for years..Our grand parents told us that the same had been going for decades!!!

And now you very "optimistic" and Fair karen think that the Nubian Musuem !! shall get part of the 6 million!!!!!!!!!!!!!!

regards
abubakr

----- Original Message -----

Subject: Re: [Ta_Seti] Egyptian Artifacts Travel Abroad Six Million EgyptianArtifacts...
Date: Tue, 09 Oct 2001 11:53:35 -0400 (EDT)
From: kcamm23063@aol.com
Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com

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| 777|2001-10-09 09:54:50|kcamm23063@aol.com|Re: [Fwd: Re: [Ta_Seti] Egyptian Artifacts Travel Abroad Six Millio|
Thank you for your kind words, Abubakr. Also, would you tell us what the caves had been used for in ancient times, who the original people were who used them, and what was taken from them?

I was unable to open the download, it would not decompress and therefore it came up blank. Is there any other way that you can send it? If it does not contain photos or HTML, could you just copy and paste to the group?

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In a message dated 10/9/01 9:37:04 AM Pacific Daylight Time, sidahmed@emirates.net.ae writes:

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Reply-To: Ta_Seti@yahoogroups.com
To: Ta_Seti@yahoogroups.com
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http://www.egyptrevealed.com/092501_egyptian_artifacts_travel.htm

| 778|2001-10-09 10:55:14|kekai@jps.net|Phaeomelanin and rufous albinism|
Another important thing to remember about the Ramses II study is that the conclusions were reached based on the *apparent* presence of phaeomelanin.

However, phaeomelanin also occurs commonly in people with black or brown hair. For example, Southeast Asians, East Asians and Native Americans are phaeomelanin-rich. But they also have ample quantities of eumelanin. This usually results in dark hair with a sometime reddish tinge. It might also account for the term "redskins" to describe Native Americans.

A condition known as rufous albinism occurs at frequencies between 1/2000 to 1/9000 in sub-Saharan Africa. It often results in light hair and reddish skin color.

Read the following abstract:

Pigment Cell Res 1993 Aug;6(4 Pt 1):209-14

An ultrastructural study of melanocytes and melanosomes in the skin and hair bulbs of rufous albinos.

Kidson SH, Richards PD, Rawoot F, Kromberg JG.

Department of Anatomy and Cell Biology, University of Cape Town Medical School, Observatory, South Africa.

We have examined hair bulb and skin melanocytes of rufous albinos from Southern Africa to further characterize this form of albinism. In the skin melanocytes we find both eumelanosomes and pheomelanosomes at various stages of melanization and, in addition, there appeared to be many aberrant incompletely melanized melanosomes.

On average, rufous melanosomes are 30% smaller than normal black skin melanosomes. In the keratinocytes, the melanosomes are packaged into distinct aggregations, whereas in normal black skin, they occur singly.

We suggest that the reddish skin color of these albinos is a consequence of an increase in the pheomelanin synthesis resulting in a raised pheomelanin/eumelanin ratio and that the aggregation of melanosomes results in a skin color slightly lighter than normal. In hair bulb melanocytes, only eumelanosomes were seen and these were mostly incompletely melanized.

These findings correlate with our visual observations that the hair color of Southern African albinos is very pale (light brown or ginger). Based on our observations, we speculate on the possible cause of rufous albinism.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 779|2001-10-09 11:44:58|sidahmed|[Fwd: Re: [Ta_Seti] Egyptian Artifacts Travel Abroad Six |
Hi karen

I used the wrong word "cave" actually "enclaves" in the very hard garaniyte hills flanking the very narrow stretch of land called Nubia "Ta-sety:" tah-set-ee-.All the monuments and artifacts used to be at the vicinity of those enclaves and Granite hills...Whatever in Gold used to be taken away aswe used to see and hear from our elders..This is not to deny the great contributions of several archaeologists and historian who "genuinely" sustained the hardships of Nubia land (extreme weather, sparesly populated)and managed to shed light on Nubia and Nubian History with some rare works o e.g. Prof. W.Adams, Gerald Borwn, Herman Bell, BruceWilliams, The Polish mission "Mickatowski" i.e. Faras Murals/Paintings..etc", David O'Conner, Timothy Kendel, Boston Musuem, SARS(London Muselm ; Davis , Welsby..etc) and several great scholars and archaeologist. to whom Nubian feel gratfeul and honored...

----- Original Message -----

Subject: Re: [Fwd: Re: [Ta_Seti] Egyptian Artifacts Travel Abroad Six MillionEgyptian...
Date: Tue, 09 Oct 2001 12:54:42 -0400 (EDT)
From: kcamm23063@aol.com
Reply-To: Ta_Seti@yahooogroups.com
To: Ta_Seti@yahoogroups.com

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regards
abubakr

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| 780|2001-10-09 12:40:24|omari_maulana@hotmail.com|Re: What Did They Look Like?|
Mr. Gould, are you stating that "negroid" is the only physical type
that you equate with black people?

--- In Ta_Seti@y..., "Philip Gould" wrote:
> --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > Mr. Gould,
> >
> > My point remains true: you have provided no substantive response
to
> the
> > evidence I cite, and you have provided no information that YOU
have
> any
> > credibility to critique primary evidence. What are YOUR
> credentials? What
> > serious research have you done? What do you know about ancient
> African art?
> > What are the details of YOUR field research? What have you
written?
> > Answers these questions before you continue your dishonest


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> discourse. My
> > point to you is that the arrogant position that you hold just
> because you
> > are probably white doesn't erase objective evidence. Learn how
to
> do
> > primary research before you foolishly try to challenge the
evidence
> of a
> > legitimate scholar. You have not shown that you have any
> credibility or any
> > evidence, and you only make yourself look silly and racist.
> >
> > Your comments are not serious. How could you possibly critique
my
> work on
> > the forgery of the Ra-Hotep and Nofret statues when you have not
> examined
> > the evidence, and you have no background in the area, which is
> evident from
> > you superficial comments. Show me that YOU are a legitimate
> professor of
> > Egyptology or a credible researcher in the field of Egyptology.
> You have
> > provided no evidence to counter what I present, so you resort to
> old dogma
> > based on Western colonial mythology.
> >
> > Mr. Gould, show me YOUR credentials before you ask silly
> questions. Stop
> > pretending because you are not fooling any body by your attempt
to
> change
> > the subject. No matter what crackpots like you write the tomb
> evidence
> > still shows the BLACK and BROWN images of ancient Egyptians
> depicting
> > themselves. Like I said: you can't compete against a superior
> first-hand
> > approach. You are simply an arrogant novice with no research
> background of
> > your own.
> >
> > Mr Ampim,
> >
> > We are talking solely about your credentials here, not mine. Prove
to
> me you are a Professor, and I will then call you one, but until
then,
> I will believe it not. Naturally, I expect a barrage of abuse or
> woolly headed replies, and not a straight answer to a straight
> question.
> >
> > Personally I do not believe a word of the nonsense that the statues
> of Rahotep and Nofret are forgeries, no more than I believe that
> Albert Einstein was black. As I said to you before, which you chose
> to ignore, there are a multitude of statues that look anything but
> Negroid. Brush it under the carpet, it might go away.
> >
> > Additionally, how do you describe the looks of the Nubian captives
at
> Abu Simbel, these look distinctly Negroid in character, whilst
> Ramesses the Great does not.
> >
> > You may think my questions are silly, but I assure you, I hold your
> work more so.
> >
> > I am curious as to what you think of Robert Mugabe and Idi Amin?
> >
> > Professor Dr Viscount Philip Gould OBE MBE DSO, fourth son of the
> Duke of Argyle

```

| 781|2001-10-09 21:52:23|Sptpy@aol.com|What They Looked Like - The Tomb of Rekhmire|
This is a full-color tour of the actual 18th Dynasty Tomb of Rekhmire. Notice
the Ancient Egyptians' rich, dark brown skin. You can zoom in on the murals
to have a closer look. You'll need the free QuickTime player to view the
murals. To download the free QuickTime player:

<http://www.apple.com/quicktime/download/>

The Tomb of Rekhmire:

<http://www.pbs.org/wgbh/nova/egypt/explore/rekhmire.html>

The great scholar Cheikh Anta Diop had this to say about the so-called dark
red color. "The Famous Dark Red Color. This is the color that has caused so
much ink to flow; it is the leitmotif of most works on the Egyptian race. The
reader will judge whether it is anything other than the color of all African
Negroes." Cheik Anta Diop, The African Origin Of Civilization Myth Or
Reality, p.44

A point of interest about the Tomb of Menna. If you view Wall 4, you will see
Menna and his wife standing before Asar (Osiris). With Asar is found man's

oldest known story of resurrection, salvation, and everlasting life.
<http://www.doc.mmu.ac.uk/RESEARCH/virtual-museum/Menna/plan.html>
| 782|2001-10-10 10:02:20|kcamm23063@aol.com|Response from Dr. Ayele Bekerie|
For more info regarding Dr. Bekerie - be sure to scroll all the way to the bottom

Subj: **Re: IMPORTANT-Please Respond (Linguistics)**
Date: 10/10/01 8:39:13 AM Pacific Daylight Time
From: ab67@cornell.edu (Ayele Bekerie)
To: Kcamm23063@aol.com

Dear Karen,

Thank you for your note. My address has not changed and I will contact Gloria and Paul.

Respectfully,

Ayele

Dr. Bekerie, if you receive this message, please respond. There are some scholars attempting to contact you regarding a linguistic matter, and they say the e-mail address that they have for you is not working.

You do not know me, but I am a member of the Ta_Seti yahogroup, in which this matter has come up. In the group, we discuss ancient KMT and Ta-Seti.

Both Dr. Gloria Emeagwali and Dr. Paul Kekai Manansala have tried to reach you. Therefore if you are in receipt of this message, please respond. Thank you.

I am Karen C. Aboiralor, and I reside in Oakland, CA.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa

--

Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784

----- Headers -----

Return-Path:
Received: from rly-zd05.mx.aol.com (rly-zd05.mail.aol.com [172.31.33.229]) by air-zd03.mail.aol.com (v81.9) with ESMTP id MAILINZD31-1010113913; Wed, 10 Oct 2001 11:39:13 -0400
Received: from postoffice2.mail.cornell.edu (postoffice2.mail.cornell.edu [132.236.56.10]) by rly-zd05.mx.aol.com (v80.21) with ESMTP id MAILRELAYINZD51-1010113842; Wed, 10 Oct 2001 11:38:42 -0400
Received: from [132.236.36.18] ([132.236.36.18])
by postoffice2.mail.cornell.edu (8.9.3/8.9.3) with ESMTP id LAA01724
for ; Wed, 10 Oct 2001 11:38:41 -0400 (EDT)
Mime-Version: 1.0
X-Sender: ab67@postoffice4.mail.cornell.edu
Message-Id:
In-Reply-To: <65.1bc7fdb1.28f0de43@aol.com>
References: <65.1bc7fdb1.28f0de43@aol.com>
Date: Wed, 10 Oct 2001 11:38:40 -0400
To: Kcamm23063@aol.com
From: Ayele Bekerie
Subject: Re: IMPORTANT-Please Respond (Linguistics)
Content-Type: multipart/alternative; boundary="===== _1209394174==_ma====="

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 783|2001-10-10 11:16:19|kekai@jps.net|Re: What They Looked Like - The Tomb of Rekhmire|
Wow, do they have something similar for the tomb
of Tutankhamen?

The only thing I could find was:

<http://www.nationalgeographic.com/egypt>

Regards,
Paul Kekai Manansala

--- In Ta_Seti@y..., Sptpy@a... wrote:
> This is a full-color tour of the actual 18th Dynasty Tomb of

Rekhmire. Notice
> the Ancient Egyptians' rich, dark brown skin. You can zoom in on the murals
> to have a closer look. You'll need the free QuickTime player to view the
> murals. To download the free QuickTime player:
> <http://www.apple.com/quicktime/download/>
> The Tomb of Rekhmire:
> <http://www.pbs.org/wgbh/nova/egypt/explore/rekhmire.html>
> The great scholar Cheikh Anta Diop had this to say about the so-called dark
> red color. "The Famous Dark Red Color. This is the color that has caused so
> much ink to flow; it is the leitmotif of most works on the Egyptian race. The
> reader will judge whether it is anything other than the color of all African
> Negroes." Cheik Anta Diop, The African Origin Of Civilization Myth Or
> Reality, p.44
> A point of interest about the Tomb of Menna. If you view Wall 4, you will see
> Menna and his wife standing before Asar (Osiris). With Asar is found man's
> oldest known story of resurrection, salvation, and everlasting life.
> <http://www.doc.mmu.ac.uk/RESEARCH/virtual-museum/Menna/plan.html>

| 784|2001-10-10 11:22:06|kekai@jps.net|Fwd: Africa's Imperiled Rock Art Documented Before it Disappears|
Africa's Imperiled Rock Art Documented Before it Disappears

By David Braun
National Geographic News
October 5, 2001

Panoramas of hunting and war, graceful images of animals loping across the savanna, ghostly handprints of people who lived long ago—ancient artists daubed millions of images like these across Africa, recording the world as they saw it. The paintings, which can be found in more than a million sites across Africa, are a precious depository of information on how ancient Africans interpreted their physical and spiritual worlds. Whereas their bones and implements may tell us when and where they existed, how they lived and died, and even what they ate, it is only through their art that we can know a little about their thoughts.

Photographer and explorer David Coulson is criss-crossing the vast continent to document Africa's rock art and make the world aware of its importance before it disappears.

Significant rock art exists in at least 30 countries in Africa, said Coulson. "We estimate that there are well over a million sites in Africa, and sometimes one single site might have thousands of images," he said.

The ancient rock images some that date from more than 20,000 years ago have withstood the effects of time, weather, and the activities of countless human generations largely because they were painted on the walls of caves or under cliff overhangs, where their creators sought shelter.

For decades, scientists and others have been warning that the rock art is vanishing.

Many of the images have been defaced with graffiti left by colonial explorers, settlers, bandits, and modern populations. Others are being rubbed out by pollutants in rain. Some sites that housed rock art have been dynamited to make way for burgeoning housing development and the construction of roads and dams.

Coulson and his colleague Alec Campbell have produced the first comprehensive photographic book of Africa's rock art for distribution in the English-speaking world. "We are certainly the first to visit all the sites ourselves," Coulson said.

Much more work on the project remains to be done. "The story has only been partly told," he said. The team has published two articles in National Geographic on Saharan rock art, for example, but the remarkable rock art by the Bushman of Southern Africa is still little known, as is rock art in eastern and central Africa.

Ancient Origins

To expand awareness about the value and importance of this African heritage, Coulson and others founded the Trust for African Rock Art (TARA), based in Nairobi, Kenya. He believes, and other experts have concurred, that Africa has more ancient rock paintings and engravings than any other continent, most of it found in northern and southern

Africa.

Tom Hill, a founding trustee of TARA, said: "We know from human evolutionary science that modern Homo sapiens began in Africa. It stands to reason, therefore, that Africa would contain both the oldest and the greatest amount of rock art in the world."

TARA, Hill noted, is the only organization he knows of that's dedicated to preserving rock art across the entire continent of Africa. "This is a world heritage that is used by scientists, visited by some tourists, damaged and stolen by vandals, ignored for the most part by governments, and left otherwise to vanish from sight," said Hill, who is also the founding chairman of the Institute of Human Origins at Arizona State University.

Of the African rock art that has been scientifically dated so far, the oldest images are in Namibia, from about 27,000 years ago. Yet most experts agree that some of Africa's rock art may date to more than 50,000 years ago, Coulson said.

In the Sahara, much of the rock art depicts animals that no longer live in the region. When the paintings and engravings were made, the Sahara was not a desert. Until 2,000 years ago it was somewhat green and fertile, supporting at times large herds of game and relatively large human populations. Nine thousand years ago the region was covered with lakes and forests.

With support from the National Geographic Society's Committee for Research and Exploration, Coulson and his colleagues will travel to Algeria in November to document engravings that may be the largest pieces of prehistoric art on Earth.

"Herding and hunting peoples all over our planet have created extraordinary rock art," said Henry Wright, curator of archaeology at the University of Michigan's Museum of Anthropology and a member of the National Geographic Society's Committee for Research and Exploration. "These representations are among our best pathways to ancient systems of thought. From these images we learn how long-disappeared people viewed their universean invaluable testimony from the past."

Questions of Size

The large engravings Coulson will be searching for on the National Geographic-supported expedition are thought to have been made thousands of years before the pyramids were built and are virtually unknown, Coulson said.

Among the giant engravings Coulson and his team documented on previous field trips, for example, was an image on rocks in Niger of a giraffe 18 feet (5.4 meters) high (see the accompanying photo gallery).

Why did the ancient artists make such outsize engravings?

The subject matter offers clues to why the artists engraved such large images, Coulson said. "Giraffe appear to have been important animals through many different ancient cultures in Africa," he said. "They were painted and engraved more frequently, with greater care and artistry, and to a greater size. We think that many cultures may have considered them as rain animals, possessing power over the rains."

Coulson expects to find paintings as well as engravings in southern Algeria. "From what I have heard, I believe that there may be paintings from the early pastoral period on the northern Tassili plateau, and possibly from the Roundhead period [about 9,000 years ago]," he said. "I have heard that there are many incredible engravings in other wadis [river beds], some as old as the big giraffes."

The Tassili plateau resembles the surface of the moon, and much of it is inaccessible even by four-wheel-drive vehicles, Coulson said. Getting to the sites where the ancient engravings and paintings of giraffes can be found will require his team to travel on camel and by foot in the final stages of the journey. They will traverse river beds in 1,000-foot (300-meter) gorges.

"Southeast Algeria is about as remote as you can get," Coulson said. "We have traveled hundreds of miles, and occasionally over a thousand in the central Sahara, without seeing a single living soul."

Coulson plans to document the rock paintings and engravings in a variety of formats to add to his growing archives of the continent's rock art. In addition to reporting on the art in magazines and the scientific press, he will film a television documentary on African rock art and his work in Africa.

With support from the Ford Foundation, he and others are also developing a program to increase awareness among people in Africa about the importance of the continent's rock art and the need to preserve it. The materials will include videos for schools in urban and rural areas.

Research Supported by the National Geographic Society:

David Coulson is one of a distinguished group of scientists from around the globe, in fields ranging from astronomy to zoology, who have been awarded grants from the National Geographic Society's Committee for Research and Exploration (CRE).

Here are some recent
| 785|2001-10-10 12:21:58|Ayele Bekerie|Invitation|
Dear Ta_Seti members,

I invite you to read the interview I gave to Seleda, an internet Ethiopian journal. It addresses some of the issues pertaining to Ethiopian-Egyptian connection. The web site is:
<http://seleda.com/oct01/profile.shtml>

Sorry for not participating till now.

Best wishes,

Ayele
--
Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784
| 786|2001-10-10 14:33:15|omari_maulana@hotmail.com|Re: Invitation|
I need some clarification from the professor. in her article she states that African religion is personal and not organized. Does she not consider Ancient Egyptian religion organized? Can you please expand?

--- In Ta_Seti@y..., Ayele Bekerie wrote:
> Dear Ta_Seti members,
>
> I invite you to read the interview I gave to Seleda, an internet
> Ethiopian journal. It addresses some of the issues pertaining to
> Ethiopian-Egyptian connection. The web site is:
> <http://seleda.com/oct01/profile.shtml>
>
> Sorry for not participating till now.
>
> Best wishes,
>
> Ayele
> --
> Ayele Bekerie, PhD
> Asst Professor and Director of Undergraduate Studies
> Africana Studies and Research Center
> 310 Triphammer Rd
> Ithaca, Ny 14850
> e-mail: ab67@c...
> phone: 607 255 4607
> fax: 607 255 0784

| 787|2001-10-10 17:55:16|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that a file has been uploaded to the Files area of the Ta_Seti group.

File : /Tomb_of_Ikhetneb.jpg
Uploaded by : kekai@ips.net
Description : Photograph submitted by Manu Ampin

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@ips.net
| 788|2001-10-10 18:18:13|Manu Ampim|Re: What Did They Look Like?|

Katherine Griffiths-Greenberg egylist@g... wrote:

"The image of Hetepheres II, which is shown with blo[n]de hair and a rather unusual dress is hallmarked by her almost dead-white skin. Her daughter who follows her, Meresankh III, is shown with the usual yellow skin reserved for women in Old Kingdom art. ...You can see the darker red-brown skin of the male behind them both for contrast."
www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii

I would give a word of caution when describing paint colors. The image of Queen Hetepheres II does not show an "almost dead-white" skin color, she is merely shown on a white **surface**. There is a significant difference between the color white being applied to represent a white skin tone and the use of a white **surface**. The ancient Egyptians used various materials and surfaces (with a variety of natural colors) to execute paintings and sculpture; they used materials and surface colors that ranged from white, yellow, red, brown, and black, etc. In most cases, these surface colors are not an indication of skin color, but rather are nothing more than the natural color of the surface being used. The normal practice of the ancient Egyptian artists was to paint the desired color of the skin tone, rather than simply leave a bare surface to indicate skin color. This is the case particularly on the lighter surfaces where the paint could be seen.

QUEEN HETEPHERES II
As I mentioned, one must be careful when describing the colors that represented skin tones, particularly during periods such as the Old Kingdom. For example several images from this period, including the Hetepheres II image, have had their original color either lightened or altogether erased. A close examination of the Hetepheres II photo that has been cited above clearly shows remains of the original "yellow" paint on her hands, while her face now appears "white." Originally, the face would certainly have been painted the same color as the hands and the rest of the body. Rather than being painted "white," the Hetepheres image is simply portrayed on a white surface and it has lost its original color, which was apparently yellow. I invite the readers to view the image of Queen Hetepheres II for themselves and observe the yellow paint of her hands. A larger version of this image would show even more clearly the traces of the original "yellow" paint. (see above URL).

TOMB OF IKHETNEB
There are other Old Kingdom images that show the same effect of a colorless ("white") face on a white surface, with traces of the original darker paint on the lower parts of the body. I have documented a number of these images. For the Ta_Seti members, I have included an example of two images on a white surface that have had almost all of their original color removed on the face and upper body, while the legs and feet retain much of their original darker colors. The pair statue from the TOMB OF IKHETNEB (Giza, tomb G1206, 5th dyn., Phoebe Hearst Museum of Anthropology, UC Berkeley) is a good example of the suspicious and unnatural *colorless face - dark legs phenomena*. Again, I invite the readers to view the images for themselves and observe the clear traces of original dark paint on the lower body, which has now been almost entirely erased from the face and upper body. Notice the yellowish-tan paint on the woman and the reddish-brown paint on the man, while their faces retain almost no original color, thereby creating a white-skinned illusion.
http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

THE USE OF WHITE PAINT
The effect of a colorless image on a white surface gives the illusion of a white-skinned person, and could easily lead one to mis-classify the paint-color scheme being used. A last important note is that Old Kingdom human images are usually *"painted"* images (with the exception of dark graywacke, black-colored surfaces, etc.), and the Egyptian artists certainly used the color white in applications of dress entire, the white of the human eyes, and for animals, but they did not apply the color white to skin tones in this period. They consistently used darker colors throughout the entire period of the Old Kingdom. A white **surface** and a *"painted"* white image are entirely two separate matters and they should not be overlapped.

Prof. Manu Ampim
Profmanu@acninc.net

| 789|2001-10-11 06:44:39|Sptpy@aol.com|Re: Africa's Imperiled Rock Art Documented Before It Disappears|
These millenniums-old rock engravings and paintings existing in abundance in at least thirty African countries ranging from South Africa to Algeria is interesting. The sense of touch, weight, movement, and the overall textures and colors of many of these pieces expresses creative genius!

In response to What They Looked Like - The Tomb Of Rekhmire, Paul wrote:
"Wow, do they have something similar for the tomb of Tutankhamen?
The only thing I could find was:

<http://www.nationalgeographic.com/egypt>"

Like you, I haven't seen a virtual tour of Tut's tomb yet. The excitement leading up to Tut's tomb at the Web site you provided had me expecting something great. As you indicated, there wasn't much shown of the tomb!

Has anyone seen a virtual tour of Tut's tomb?
| 790|2001-10-11 08:06:27|Ayele Bekerie|Re: Invitation|
Dear Reader,

First of all, I am a man. My comments on African religion are meant to highlight the intimate connection between a religion or belief system and the believer. It is true that Ancient Egyptian religion is an organized religion and yet one observes a great deal of autonomy among the different localities. Besides, polytheism rules, and in this sense, Ancient Egyptians had more access, direct access to their gods and goddesses.

Best wishes,

Ayele

>I need some clarification from the professor. in her article she
>states that African religion is personal and not organized. Does she
>not consider Ancient Egyptian religion organized? Can you please
>expand?
>
>--- In Ta_Seti@y..., Ayele Bekerie wrote:
>> Dear Ta_Seti members,
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>> I invite you to read the interview I gave to Seleda, an internet
>> Ethiopian journal. It addresses some of the issues pertaining to
>> Ethiopian-Egyptian connection. The web site is:
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```
>> Sorry for not participating till now.
>>
>> Best wishes,
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>> Ayele
>> --
>> Ayele Bekerie, PhD
>> Asst Professor and Director of Undergraduate Studies
>> Africana Studies and Research Center
>> 310 Triphammer Rd
>> Ithaca, Ny 14850
>> e-mail: ab67@c...
>> phone: 607 255 4607
>> fax: 607 255 0784
>
>
>
>To unsubscribe from this group, send an email to:
>Ta\_Seti-unsubscribe@yahooogroups.com
>
>
>
>Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/
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Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784
| 791|2001-10-11 09:50:47|Djehuti Sundaka|The Evolution of Warfare Part I|
The Evolution of Warfare Part I
http://www.touregypt.net/featurestories/war.htm
| 792|2001-10-11 12:19:44|egylist@griffis-consulting.com|Re: What Did They Look Like?|
--- In Ta_Seti@y..., "Manu Ampim" wrote:
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>
> Katherine Griffis-Greenberg egylist@g... wrote:
>
> "The image of Hetepheres II, which is shown with blo[n]de hair and
```

a rather unusual dress is hallmarked by her almost dead-white skin.

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> Her daughter who follows her, Meresankh III, is shown with the
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usual yellow skin reserved for women in Old Kingdom art. ...You can see the darker red-brown skin of the male behind them both for contrast."

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> www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii
>
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image of Queen Hetepheres II does not show an "almost dead-white" skin color, she is merely shown on a white *surface.* There is a significant difference between the color white being applied to represent a white skin tone and the use of a white *surface.* The ancient Egyptians used various materials and surfaces (with a variety of natural colors) to execute paintings and sculpture; they used materials and surface colors that ranged from white, yellow, red, brown, and black, etc. In most cases, these surface colors are not an indication of skin color, but rather are nothing more than the natural color of the surface being used. The normal practice of the ancient Egyptian artists was to paint the desired color of the skin tone, rather than simply leave a bare surface to indicate skin color. This is the case particularly on the lighter surfaces where the paint could be seen.

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> QUEEN HETEPHERES II
> As I mentioned, one must be careful when describing the colors that
```

represented skin tones, particularly during periods such as the Old Kingdom. For example several images from this period, including the Hetepheres II image, have had their original color either lightened or altogether erased. A close examination of the Hetepheres II photo that has been cited above clearly shows remains of the original *yellow* paint on her hands, while her face now appears "white." Originally, the face would certainly have been painted the same color as the hands and the rest of the body. Rather than being painted "white," the Hetepheres image is simply portrayed on a white surface and it has lost its original color, which was apparently yellow.<

Actually, they should also view the B&W image also, for it clearly shows what Prof. Ampim is claiming is Hetepheres' "yellow skin" is, in fact, an sceptre or other object in her hand, and NOT her "yellow hands."

See (watch wrap);

<http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii-contxt.jpg>

> TOMB OF IKHETNEB
> There are other Old Kingdom images that show the same effect of a

colorless ("white") face on a white surface, with traces of the original darker paint on the lower parts of the body. I have documented a number of these images. For the Ta_Seti members, I have included an example of two images on a white surface that have had almost all of their original color removed on the face and upper body, while the legs and feet retain much of their original darker colors. The pair statue from the TOMB OF IKHETNEB (Giza, tomb G1206, 5th dyn., Phoebe Hearst Museum of Anthropology, UC Berkeley) is a good example of the suspicious and unnatural colorless face - dark legs phenomena.<

Oh, for heavens sake: the image of Ikhetneb was exposed to the sunlight, and paints from natural minerals (such as ochre, which produced both red and yellows) and vegetable dyes such an indigo, (which produced blues and greens) DO "bleach out" in the sun, where these items were placed (in the front of chapel areas in the tombs where, please recall, these areas were visited by relatives after death to offer food and wine oferins to the deceased's ka). There is nothing "conspiratorial" about it, except, apparently in Prof. Ampim's mind.

> THE USE OF WHITE PAINT
> The effect of a colorless image on a white surface gives the

illusion of a white-skinned person, and could easily lead one to mis-classify the paint-color scheme being used. A last important note is that Old Kingdom human images are usually *painted* images (with the exception of dark graywacke, black-colored surfaces, etc.), and the Egyptian artists certainly used the color white in applications of dress entire, the white of the human eyes, and for animals, but they did not apply the color white to skin tones in this period. They consistently used darker colors throughout the entire period of the Old Kingdom. A white *surface* and a *painted* white image are entirely two separate matters and they should not be overlapped.<

While I will agree on caution in determining skin color by the present image of an object, in the case of Hetepheres II, the scene in question is NOT in a sunlight position (at the statue of Ikhetneb with his wife was). It was in a darkened corner of the tomb, not exposed to light, which is why the colors on her daughter Meresakh. II's image and on the attending male behind look as fresh as they do. Further, her whitish skin and blonde hair were noted by Reisner (who found the tomb), and was also written about by Dows Dunham and William Kelly Simpson in

Dunham, D. and Simpson, W.K. _The Mastaba of Queen Meresankh III_. 1974. (Boston: Boston Museum of Fine Arts).

However, the use of white for skin coloring was not unknown in ancient Egypt. In the British Museum's great Harris Papyrus, which records gifts made by Ramses III of the 20th Dynasty to temples throughout Egypt, the king is shown in several vignettes with startling white skin, with a _yellow_ White Crown. As such, the use of the color may be for symbolic reasons rather than natural ones.

As Richard Wilkinson pointed out in his chapter onf "The Hues of Gods and Men," in his work _Magic and Symbol in Egyptian Art_:

"...**Important for the understanding of Egyptian symbolism, however, is the fact that skin color alone does not always define ethnic or racial type.**_ (Emphasis added) For example, because black was used for underworld deities and by extension became the color of the deceased (the color of the pitch-covered mummy was also black), its used does not always signify a dark complexion and can frequently be symbolic. This can be seen in several representations of Tutankhamen. Usually, this king is shown in canonical reddish skin used of all Egyptian males, though occasionally he is shown in a much paler shade.

In several works found in his tomb, Tutankhamen is depicted with completely black skin. Most striking are the two life-size "guardian statues" that stood either side of the burial chamber

entrance: inscriptions on their kilts state that the represent the dead king's _ka_(of Ra-Horahkty), a kind of spirit double. In the same way, all examples in the tombs are of a funerary nature and their color is directly attributable to the symbolism of black as an indicator of the afterlife.

In one instance, that of a double cartouche-shaped ointment container, the two images of the king (Tutankhamen) -- one with pale pink-tone flesh, the other with the same pink-toned arms and feet, but with a black face -- are shown side by side in order to portray the king in life and death. Other variations in canonical skin tone can be found." (p. 111-112)

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 793|2001-10-11 12:48:03|Paul Kekai Manansala|Re: What Did They Look Like?|
egylist@griffis-consulting.com wrote:

>
> --- In Ta_Seti@y..., "Manu Ampim" wrote:
> >
> > Katherine Griffis-Greenberg egylist@g... wrote:

> > TOMB OF IKHETNEB
> > There are other Old Kingdom images that show the same effect of a
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> is a good example of the suspicious and unnatural colorless face -
> dark legs phenomena.<
>
> Oh, for heavens sake: the image of Ikhethneb was exposed to the
> sunlight, and paints from natural minerals (such as ochre, which
> produced both red and yellows) and vegetable dyes such an indigo,
> (which produced blues and greens) DO "bleach out" in the sun, where
> these items were placed

It appears that the paint is removed not bleached. You can definitely see traces of the original paint. Of course, it would be better to make the observations in person.

That's not to say that rain and other forms of weather could not strip off the paint after long periods of time. Are these limestone statues?

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 794|2001-10-12 17:23:36|egylist@griffis-consulting.com|Re: What Did They Look Like?|
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> egylist@g... wrote:
> >
> > --- In Ta_Seti@y..., "Manu Ampim" wrote:

> > For the Ta_Seti members, I have
> > included an example of two images on a white surface that have had
> > almost all of their original color removed on the face and upper
> > body, while the legs and feet retain much of their original darker
> > colors. The pair statue from the TOMB OF IKHETNEB (Giza, tomb
> > G1206, 5th dyn., Phoebe Hearst Museum of Anthropology, UC

Berkeley) is a good example of the suspicious and unnatural colorless face - dark legs phenomena.<

> >
> > Oh, for heavens sake: the image of Ikhethneb was exposed to the
> > sunlight, and paints from natural minerals (such as ochre, which
> > produced both red and yellows) and vegetable dyes such an indigo,
> > (which produced blues and greens) DO "bleach out" in the sun,

where these items were placed... <<


```
>
> It appears that the paint is removed not bleached. You can
definitely see traces of the original paint. Of course, it would be
better to make the observations in person.<

Which I have done: there are no abrasions which indicate the paint
was removed artificially. What photographs do not show as clearly are
the traces of lighter-toned faded painted on the very areas claimed
as "...images on a white surface that have had almost all of their
original color removed on the face and upper body..."

> That's not to say that rain and other forms of weather could not
strip off the paint after long periods of time. Are these limestone
statues?<

Yes.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

http://www.griffis-consulting.com
| 795|2001-10-12 21:36:17|Paul Kekai Manansala|Re: What Did They Look Like?|
egylist@griffis-consulting.com wrote:

>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > egylist@g... wrote:
> >
> > > --- In Ta_Seti@y..., "Manu Ampim" wrote:
>
> > > For the

>
> Which I have done: there are no abrasions which indicate the paint
> was removed artificially. What photographs do not show as clearly are
> the traces of lighter-toned faded painted on the very areas claimed
> as "...images on a white surface that have had almost all of their
> original color removed on the face and upper body..."
>

This is not obvious from the phtographs. There are plenty of patches of
reddish-brown pain left on areas equally exposed as the rest of the
statue. On the legs it is obvious to me that the light-colored limestone
is exposed beneath the reddish-brown paint.

There are also apparently some small chips in the limestone and the
color looks the same as the light surface.

Regards,
Paul Kekai Manansala
http://pweb.jps.net/~kabal/en/afro.htm

> > That's not to say that rain and other forms of weather could not
> strip off the paint after long periods of time. Are these limestone
> statues?<
>
> Yes.
>
> Regards --
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
>
> To unsubscribe from this group, send an email to:
> Ta\_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/

--
Check out http://AsiaPacificUniverse.com/
| 796|2001-10-13 06:22:42|Sneferu@gizaplateau.net|Re: What are his qualifications?|
```


--- In Ta_Seti@y..., "Manu Ampim" wrote:

>

SNIPPED

>

> Prof. Manu Ampim

> Profmanu@a...

>

Mr Ampin,

Are you going to prove your qualifications that entitle you to use

the title Professor, to the group as asked?

| 797|2001-10-13 06:29:23|Katherine Griffis-Greenberg|Re: What Did They Look Like?|

>Message: 2

> Date: Fri, 12 Oct 2001 22:22:58 -0700

> From: Paul Kekai Manansala <kekai@ips.net>

>Subject: Re: Re: What Did They Look Like?

>

>egylist@griffis-consulting.com wrote:

>

>

> > --- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> > > egylist@g... wrote:

> > >

> > > --- In Ta_Seti@y..., "Manu Ampim" wrote:

> >

>

> > > For the

>

>Griffis:

> > Which I have done: there are no abrasions which indicate the paint

> > was removed artificially. What photographs do not show as clearly are

> > the traces of lighter-toned faded painted on the very areas claimed

> > as "...images on a white surface that have had almost all of their

> > original color removed on the face and upper body..."

>

>This is not obvious from the phtographs. There are plenty of patches of

>reddish-brown pain left on areas equally exposed as the rest of the

>statue. On the legs it is obvious to me that the light-colored limestone

>is exposed beneath the reddish-brown paint.

Just so Ta_Seti members can follow this discussion, Paul is referring to the image at

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

This is why arguing from photographs online like this is fruitless,

Paul. You should know that by now. However, based on my recall of the

statuette when I saw it a year or so ago, here's the best explanation of

the situation I can give you:

First of all, I think you are assuming this limestone statuette was left outside open to the elements and thus received sunlight equally to its surfaces. This is not true. This statuette comes from a Ka-Chapel, which is located _inside_ the tomb area in OK tombs, but is open to air, sand, and angled shaft sunlight, even though inside a roofed edifice. In most such tombs, there is a shaft angled in such a way to allowed illumination by sunlight to hit the statuettes of the deceased -- in this case, a combined husband and wife statuette.

The overall image of the skin of the male is still perceivable in a light red-brown - sunlight has not taken away all color. Portions of the body where darker color appear is a) the necklace elements at the neck, b) at the inner portion of the eyes, especially at statue's left eye, where sunlight did not hit due to the intervening bridge of the nose; elements of black paint in the statue's pupils are still shown in trace amounts. This is also true of the black wig the male is wearing: trace elements of black paint also remain. There is also c) where at the inside portions by the arms (where sunlight from the angled shaft did not reach), and d) as mentioned before, the legs, where more paint remains due to the lack of sunlight bleaching (likely, again, from the position of the statues in their chapel area). The male is dressed in a white kilt, now faded, with trace effects.

The female side of the image is dressed in a close tight-fitting sheath dress, also of light color. Usually these dresses are also white, due to the symbolic nature of white having to do with purity, which is desired in the tomb arena. The overall skin coloring of the female was most likely yellow, which is common motif of this period (and throughout Egyptian art, except for a period in the New Kingdom, which I mentioned earlier). We know this from the trace elements of yellow upon her feet, which are faded as well, again, due to them being out of sunlight. The color of her right arm, face and neck have all been bleached out by sunlight, as have her pupils (which were also likely black as her husband's), and her black wig.

Egyptian paints fade in sunlight: of that there is no doubt. Yellow ochre, which makes the yellow skin tones of women, and black (normally rendered from charcoal) are normally the first to fade from direct sunlight, but other colors break down or change color over time as well, depending on the degree of exposure. Limestone also is not the best surface for holding such mineral and vegetable coloring, either. You may want to read Wilkinson in _Magic and Symbol in Egyptian Art_ (1995) in pp. 104-109 for more information on how actual paints were made and how they deteriorate over time.

There is also a very detailed discussion of the limited number of colors used in Old Kingdom art and other periods, in

Lee, L and Quirke, S "Painting Materials." in Nicholson, P and Shaw, I (ed.) _Ancient Egyptian Materials and Technology_.2000. (Cambridge: Cambridge Univ. Press): 104-120, see esp. 107-120, which includes paints development over the various periods, and the types of surfaces which were painted, such as limestone.

>There are also apparently some small chips in the limestone and the
>color looks the same as the light surface.

As I see no chips apparent to the statuette from the image Prof. Ampim has placed online (nor do I recall any from my viewing of the actual statuette), you will have to tell me where you see them. The image itself is in quite good condition, consider it's 4000+ years old, IMO.

The statuette is what one would expect of a Ka-chapel statuette, which is placed within a portion of the tomb expected to be visited by family members, to make water, wine and food offerings. Light is expected in this section of the tomb so family members may gaze on their deceased loved ones and so they can follow intricate rituals required to make their offerings.

Again, there is no "conspiracy" to render the images any different than they appeared when found. The Hearst has done a good job in maintaining the statuette as just about all museums do (or try to do based upon their respective financial situations). AFAIK, no museum with a professional staff would _ever_ attempt to alter their acquisitions: it just isn't done, from my experience.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 798|2001-10-13 09:42:46|Paul Kekai Manansala|Re: What Did They Look Like?|
Katherine Griffis-Greenberg wrote:

> >

d) as

> mentioned before, the legs, where more paint remains due to the lack of
> sunlight bleaching (likely, again, from the position of the statues in
> their chapel area).

But there are also exposed areas on the legs that are light like the upper portion of the body.

I can't imagine that the uneven strips of paint left on the legs was due to the effect of sunlight.

> >There are also apparently some small chips in the limestone and the
> >color looks the same as the light surface.
>
> As I see no chips apparent to the statuette from the image Prof. Ampim has
> placed online (nor do I recall any from my viewing of the actual
> statuette), you will have to tell me where you see them. The image itself
> is in quite good condition, consider it's 4000+ years old, IMO.
>

There are chips around the area of the hips on both statues. Also the nose of the male is chipped although you can't tell the color of the underlying

stone from this picture.

> AFAIK, no museum with a professional
> staff would _ever_ attempt to alter their acquisitions: it just isn't done,
> from my experience.

Musuems do alter the appearance of mummies including removing dark resins, facial stuffings, reconstructing broken mummies, etc.

Also, broken temples have been reconstructed using newly-cut and sometimes newly-painted painted stones.

I have also seen (on television) reconstruction and recutting of statues at Egyptian sites.

Are you saying that museums never attempt to recreate, "fix" or "touch up" artifacts?

If that is the case, then most of the work must be done by archaeologists in the field.

Regards,
Paul Kekai Manansala
<http://pweb.ips.net/~kabal/en/afro.htm>
| 799|2001-10-13 12:31:59|SMS1975@aol.com|Re: What Did They Look Like?|
In a message dated 10/13/01 9:45:04 AM Pacific Daylight Time, kekai@ips.net writes:

> AFAIK, no museum with a professional
> staff would _ever_ attempt to alter their acquisitions: it just isn't done,
> from my experience.

I understand what point you are trying to make, but anyone with enough sense knows that SOME people will alter information and art to further their positions and ideas. It did not take me long to know this was true especially concerning Ancient Egypt. I am also convinced that Egypt up until about 1500 BC was a predominately BLACK civilization. The art may depict "yellow" or "white" skin or "blonde" or "red" hair, but this in no way means the people where caucasian. I have seen numerous African people with blonde and red hair as well as so-called caucasian features so all those pictures depicting what looks to be caucasian people is very understandable. The colors of the pictures can be explained as well, but I do believe they were altered.

| 800|2001-10-13 14:12:52|Greg Reeder|Re: What Did They Look Like?|
Dear SMS1975-

I agree with Paul that some mummies' restoration is open to mistakes and interpretation. I also agree that when it comes to "restoring" statues that nose replacement can and has lead to some bad work. But I reject that any museum would recarve or scrub off paint to change the color or "racial " features of their objects. Thinking like this leads to ideas like Arpin's that great masterpieces of Egyptian art have been faked (by very talented master craftsmen on a par with the great sculptors of all time) merely to make the Egyptians look less African. I don't think the curators care what color they are... they do care how fine, valuable, unique, historically important etc...but whether or not they look too African..no!
I agree with you that the skin color on statues and reliefs has no bearing on the actual color of the skin of the individuals and that indeed there were other reasons certain colors were chosen as Katherine has indicated. I also agree with you that the AE were not Caucasian.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: SMS1975@aol.com
To: Ta Seti@yahoogroups.com
Sent: Saturday, October 13, 2001 12:31 PM
Subject: Re: [Ta_Seti] Re: Re: What Did They Look Like?

In a message dated 10/13/01 9:45:04 AM Pacific Daylight Time, kekai@ips.net writes:

> AFAIK, no museum with a professional
> staff would _ever_ attempt to alter their acquisitions: it just isn't done,
> from my experience.

I understand what point you are trying to make, but anyone with enough sense knows that SOME people will alter information and art to further their positions and ideas. It did not take me long to know this was true especially concerning Ancient Egypt. I am also convinced that Egypt up until about 1500 BC was a predominately BLACK civilization. The art may depict "yellow" or "white" skin or "blonde" or "red" hair, but this in no way means the people where caucasian. I have seen numerous African people with blonde and red hair as well as so-called caucasian features so all those pictures depicting what looks to be caucasian people is very understandable. The colors of the pictures can be explained as well, but I do believe they were altered.

| 801|2001-10-14 06:22:13|Sptpy@aol.com|Surprise at Saqqara|
It's estimated that only five percent of the treasures in Saqqara have been found. Recently discovered near the Pyramid of Unas is a sixth-dynasty tomb of a royal surgeon. Qar's tomb contained his surgical instruments, and its plastered limestone entrance hall has well-preserved scenes of his life.

<http://www.ahram.org.eg/weekly/2001/555/tr1.htm>
| 802|2001-10-14 09:42:59|Djehuti Sundaka|Surprise at Saqqara|

Surprise at Saqqara
<http://www.ahram.org.eg/weekly/2001/555/tr1.htm>
| 803|2001-10-14 09:49:50|Katherine Griffis-Greenberg|Re: What Did They Look Like?|
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:

> Katherine Griffis-Greenberg wrote:

> d) as
> > mentioned before, the legs, where more paint remains due to the lack of
> > sunlight bleaching (likely, again, from the position of the statues in
> > their chapel area).
>
> But there are also exposed areas on the legs that are light like the
> upper portion of the body.
>
> I can't imagine that the uneven strips of paint left on the legs was
> due to the effect of sunlight.

Paul, have you considered the fact this statuette is over 4000 years old, and was found buried in sand, which had whipped into the chapel area by wind? Not to mention the fact the surface of the object is not known to hold paint the best, the combination of age, wind, sunlight, and wind all can combine to cause paint to deteriorate over the period of time.

Now, add to this the fact that chemicals in modern air can also cause paint deterioration. This is one of the modern plagues to art objects all over the world: air pollution, especially benzene (carbon fuels) are acidic and have been proposed to be the cause of the massive deterioration to massive Egyptian monuments still standing in Luxor, Giza and elsewhere in Egypt. One proposed estimate says that by 2050 no monument in Egypt will have its inscriptions or images visible, so acidic is the air.

Now, consider this also: when many of these object, presently in museums, were first found (many in the 19th and early 20th century, the idea of modern conservation in humidity-controlled/airtight cases had not yet been conceived. In the case of such large older museums such as the Louvre, the British Museum, the Metropolitan Museum of Art, and even today, in the Cairo Museum, Egyptian objects were displayed in open air, subject to the acidic content of the urban air these cities have.

Much has changed in most modern museums -- airtight casings, low light rooms, and careful handling of objects to maintain the state they exist today is the norm.

Paul had said:

> > >There are also apparently some small chips in the limestone and the
> > >color looks the same as the light surface.

to which I replied:

> > As I see no chips apparent to the statuette from the image Prof. Ampim has
> > placed online (nor do I recall any from my viewing of the actual
> > statuette), you will have to tell me where you see them. The image itself
> > is in quite good condition, consider it's 4000+ years old, IMO.

Paul responded:

> There are chips around the area of the hips on both statues. Also the
> nose of the male is chipped although you can't tell the color of the

underlying

> stone from this picture.

Damage can occur from any number of reasons to Egyptian objects - the first being they are often damaged in antiquity by robbers to rooms, who will damage statuary to deprive the Ka-spirit thought to be associated with the representation from pursuing them. In such cases, one will see noses and lips knocked away (to prevent breathing to the Ka), and eyes gouged out (to prevent the Ka from seeing them).

Additionally, they may become damaged by natural events. Egypt is not without some spectacular earthquakes and storms (one thunderstorm in Assiyut in 1994 wiped out the modern village, for example, and a 1995 flood to the Valley of the Kings set back excavation work for 2 years in some tombs, so extensive was the damage, and permanently closed the Tomb of Seti I, for example). The damage to the Colossi of Memnon (two monumental statues of Amenhotep III) was caused by earthquakes, for example, which later caused one of the statues to "sing" at dawn (thus its identification with the Greek Memnon) until repaired by a Roman Emperor in the 3rd century CE. There are other examples such as the recently discovered island belonging to the Ptolemies, found submerged in the Mediterranean near Alexandria and the Pharos Lighthouse.

Then we have the situation of deliberate damage since ancient times. Much of this more modern damage to monuments has been done for religious reasons in Egypt - first by Christians in the early 1st through 5th centuries CE (who disfigured tombs when they used them for Christian chapels and residences, and destroyed cult objects and scenes within standing temples in such areas as the Great Temples at Luxor and Karnak when Christians made chapels in these areas as well) and later by some Muslims after Egypt became Islamic. The nose of the Great Sphinx, for example, was pried off in 1378 CE by an Islamic sufi of the khanqah of Sa'id al-Su'ada, nicknamed Sa'im el-Dahr, who was angered because residents near the Sphinx were still burning milk-thistle (shuka'a) and safflower (badhaward) at the foot of the Sphinx and murning a verse 63 times in hope that their wishes would be fulfilled; the extremist sufi took it upon himself to destroy the object of their idolatry. For this act, el-Dahr was killed by the local populace and buried at the foot of the Great Sphinx

This is recounted in

al-Maqrizi, Taqi al-Din Ahmad ibn `Ali ibn `Abd al-Qadir ibn Muhammad, and Gaston Wiet. 1924. *_el-Mawa'iz wa'l-i'tibar fi dhikr el-khitat wa'l-athar_* Volume 4: Deuxieme partie, chapt. L-XCIV. Memoires publies par les membres de l'Institut francais d'archeologie orientale du Caire 49. Cairo: Imprimerie de l'Institut francais d'archeologie orientale. section 2:415.

and

Haarmann, Ulrich. 1980. "Regional Sentiment in Medieval Islamic Egypt." Bulletin of the School of Oriental and African Studies 43:64 citing ibn `Abd al-Salam, Fayd, folio 52a-b

Sometimes objects are damaged as they lay buried, and cannot be "restored" due to loss of their elements: the Venus di Milo statue is a good example, for she *_did_* have arms when first created, but these were found in shards when the statue was discovered.. As such, her arms have never been "restored," mainly since we have no idea how they appeared in their pristine state.

There is also damage to objects as they are moved from their find sites to museums, and on occasion, as they are moved around for display - internally or for exhibitions -- especially in the case of past administration of art objects. For example, the Vatican Pieta was moved several times since Michelangelo completed the piece in 1500 CE; minor chipping was observable on this object for many years, and was made even worse by the deliberate hacking of the statue by a madman in 1972. Often there is damage to objects by the artists themselves: Michelangelo's Florentine Pieta is a good example of this sort of damage.

So, merely because one sees damage to an object cannot be laid to contemporary modern misuse, for example. In the case of ancient Egyptian art pieces, it is a rarity to *_ever_* find a piece which has not sustained some form of damage, for example, and with present museum theory advocating showing an object just as it is found (as opposed to earlier attempts to "restore" an item to its pristine state (see below), you're going to see damage to objects of antiquity due to their long life-years of existence.

I said:

> > AFAIK, no museum with a professional
> > staff would *_ever_* attempt to alter their acquisitions: it just isn't

done,

> > from my experience.

Paul said:

> Musuems do alter the appearance of mummies including removing dark
> resins, facial stuffings, reconstructing broken mummies, etc.

They may clean a mummy, but they do not alter its appearance by removing or adding facial stuffing (which was a late New Kingdom - Late Period mummification technique), resins, etc.. It would make no sense in the long run, as all of these items are components of the mummification process, and so would not be removed if one is trying to exhibit this process.

Even forensic examinations today are as non-intrusive as possible: use of optical lights and tubing to gain tissue samples are positioned inside openings in bandages so the mummies are never unwrapped, for example. Most examinations of mummies take placed through computer tomography, and "reconstruction" of broken mummies is not something I have heard of as being done in contemporary modern times (or even past times). You would have to give me an example to understand what you mean.

Paul:

> Also, broken temples have been reconstructed using newly-cut and
> sometimes newly-painted painted stones.

Stones may be used to shore up "broken temples" for structural integrity, but in no case of which I am aware are "modern" stonework repainted to resemble antique stones, nor are scenes painted upon them to "flesh out" ancient monuments. One has to merely look around any almost any monument in Egypt to see that where stone or plaster has been placed into pillars, walls, etc. the scenes which appear around the insertions are not augmented in any way. If you can cite any specific example of what you say, please do so.

Paul:

> I have also seen (on television) reconstruction and recutting of statues
> at Egyptian sites.

Citation of such "recutting/reconstruction," please. I know of no recutting of ancient monuments by modern hands: there has been, of course, recutting of certain images in ancient times by the artists who placed the original imagery there. This has been documented in several instances, where a figure could not otherwise fit into a scene (there are several examples of this at the Great Temples of Karnak and Luxor, for example), or where political fortunes changed and new person's image was carved over a former one, such as the case where Meritaten's image is recarved over the images of Kiya at Tell el-Amarna (Akhetaten).

> Are you saying that museums never attempt to recreate, "fix" or "touch
> up" artifacts?

Recreate? No. Restore - occasionally.

Here you have the old argument within museums about "restoration v. reconstruction." In the 19th - early 20th centuries, museums were prone to take pieces with broken elements and attempt to "restore" these objects to show how they looked in their pristine condition. As Greg Reeder pointed out in his post, at times poor choices were made (here I am thinking specifically of a statue of Horus and Seth purifying a pharaoh of the Late Period, in the Cairo Museum. In this case, over 70% of that statue is reconstructed, and has been rightly criticized for "assuming" the right image was that of Seth, for example). In most instances, these reconstructions are obvious enough to be understood they are only _suggestions_ of what an item may have looked like in their pristine state, but reconstructions are never definitive.

However, recent trends in museums tend to opt for reconstructions without the use of filler materials (by use of wires or molded clear plasticine forms upon which the broken elements are placed, all of which give you hints our an object was formed. Otherwise, objects are shown in the state in which they were found - warts and all.

In the case of statues, the only modern contemporary "restoration" of which I am aware, (in the case of Egyptian statues, for example), is the use of leveling putties/plaster to allow broken or off-centered objects to stand upright if that was their original state. However, features are not altered in any case in modern museums, and where older "restored" pieces are shown, most modern museums inform you of where reconstructive work has taken place (this is becoming particularly true at the Cairo Museum, last I checked (2001)).

There are examples of situations where "reconstruction" of scene are shown _on paper_ as suggestions how a scene may have appeared. In itself, this is fine. However, when such "reconstructions" is then applied in material reconstruction to the artifact itself to "make"" the artifact look as the reconstruction on paper, even I am wary of such items as true artifacts used as evidence of some historical event. The Qustul Burner is an example of such a "reconstruction," as over 50% of the scenes proposed for that piece are, in fact, speculative reconstructions. and are NOT part of the original imagery on the artifact pieces.

Again, if you have specific verifiable examples of massive reconstruction of ancient Egyptian art objects by modern museums, please cite the references here so I can be aware of what you are talking about.

Regards --
Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 804|2001-10-14 10:46:07|Djehuti Sundaka|Marriage in Ancient Egypt|

Marriage in Ancient Egypt
<http://www.touregypt.net/featurestories/marriage.htm>
| 805|2001-10-14 16:36:46|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Hetepheres_II_&Meresankh_III.jpg
Uploaded by : kekai@jps.net
Description : (Exhibit 4) This scene has lost much of its original color. (See additional file for rest of caption)

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_%26_Meresankh_III.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net
| 806|2001-10-14 16:41:04|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Meresankh_III.jpg
Uploaded by : kekai@jps.net
Description : See caption file for this image

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Meresankh_III.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net
| 807|2001-10-14 16:45:02|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Hetepheres_II_Close_Up.jpg
Uploaded by : kekai@jps.net
Description : See caption file for this image

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net
| 808|2001-10-14 16:52:00|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Hetepheres_Detailed_Drawing.jpg
Uploaded by : kekai@jps.net
Description : See caption file for this image

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_Detailed_Drawing.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

kekai@jps.net
| 809|2001-10-14 17:38:33|kekai@jps.net|Re: What Did They Look Like?|
--- In Ta_Seti@y..., Katherine Griffis-Greenberg wrote:

> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > Katherine Griffis-Greenberg wrote:
>

Katherine, my mentioning the exposed parts of the legs and the chips in the statue was just to illustrate the color of the limestone. There is no need to think that every comment has a hidden accusation of fraud.

>
> I said:
> > > AFAIK, no museum with a professional
> > > staff would _ever_ attempt to alter their acquisitions: it

just isn't

> done,
> > > from my experience.
>
> Paul said:
> > Museums do alter the appearance of mummies including removing

dark

> > resins, facial stuffings, reconstructing broken mummies, etc.
>
> They may clean a mummy, but they do not alter its appearance by

removing or > adding facial stuffing (which was a late New Kingdom - Late > Period mummification technique), resins, etc.. It would make no sense in > the long run, as all of these items are components of the mummification > process, and so would not be removed if one is trying to exhibit this > process.

>

No, they definitely remove facial stuffings and painfully chip off black resin from mummies, especially the royal mummies.

> Paul:
> > Also, broken temples have been reconstructed using newly-cut and
> > sometimes newly-painted painted stones.
>
> Stones may be used to shore up "broken temples" for structural

integrity, > but in no case of which I am aware are "modern" stonework repainted to > resemble antique stones, nor are scenes painted upon them to "flesh out" > ancient monuments.

>

They do much more than shore up monumets. They have totally rebuilt buildings as in the case of Deir el-Bahri in which broken pieces of the temple were pieced back together. In areas where the original pieces could not be found, they made modern replacements for them.

> Paul:
> > I have also seen (on television) reconstruction and recutting of statues

> > at Egyptian sites.
>
> Citation of such "recutting/reconstruction," please. I know of no
> recutting of ancient monuments by modern hands

I am an eyewitness.

In terms of restoration, you have just admitted that the artifacts are *not* necessarily left in the condition they are found (besides dusting or normal cleaning), which was my original point.

Regards,

1. DESCRIPTION OF QUEEN HETEPHERES II

> Katherine Griffis-Greenberg
href="mailto:egylist@g">egylist@g... wrote:

> "The image of Hetepheres II, which is
shown with blo[n]de hair and
> a rather unusual dress is hallmarked
by her almost dead-white skin.
> Her daughter who follows her, Meresankh

III, is shown with the
> usual yellow skin reserved for women in Old
Kingdom art. ...You can
> see the darker red-brown skin of the male
behind them both for
> contrast."

www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii

Manu Ampim wrote:
"The image of Queen Hetepheres II does not show an "almost dead-white"
skin color, she is merely shown on a white "surface." There is a
significant difference between the color white being applied to
represent a white skin tone and the use of a white "surface."
The normal practice of the ancient Egyptian artists was to paint the
desired color of the skin tone, rather than simply leave a bare surface
to indicate skin color. This is the case particularly on the lighter
surfaces where the paint could be seen."

"A close examination of the Hetepheres II photo
that has been cited above clearly shows remains of the original
"yellow" paint on her hands, while her face now appears "white."
Originally, the face would certainly have been painted the same color
as the hands and the rest of the body. Rather than being
painted "white," the Hetepheres image is simply portrayed on a white
surface and it has loss its original color, which was apparently
yellow."

>
Griffis-Greenberg added:
> Actually, they should also view the B&W

image also, for it clearly
> shows what Prof. Ampim is claiming is

Hetepheres' "yellow skin" is,
> in fact, an sceptre or other object in her
hand, and NOT her "yellow
> hands."

Unfortunately, this statement by Ms. Griffis-Greenberg is simply creative
writing in order to compensate for the lack of evidence. She claims to
have studied the tomb images of Hetepheres II and Meresankh III, yet her
comments are in direct contradiction to both the written and objective
photographic evidence. She has made multiple errors in this case, as will
be shown below.

2. YELLOW PAINT ON HAND
First, Griffis-Greenberg makes the error of confusing a white surface with
a so-called "dead white skin" color. She assumes that the image of
Hetepheres II was left without paint by the ancient African artists to produce
a white-skinned appearance. This was certainly not the case, as skin tones

were almost always "painted," and the Egyptian artists never applied the color white to represent skin tones in the Old Kingdom. Griffis-Greenberg has compounded her error by claiming that rather than having yellow paint surviving on her hand, the Hetepheres image does "in fact" have a "sceptre or other object in her hand" and that this accounts for the yellow color. This unfounded speculation is in direct opposition to the photograph of Hetepheres which undeniably shows "yellow" paint on her "right hand."

I invite the Ta Seti members to view the following close-up photo of Queen Hetepheres, which is CONCLUSIVE EVIDENCE that the color "yellow" is indeed painted on Hetepheres' "right hand," and that she does NOT hold a "sceptre or other object in her hand" as Griffis-Greenberg erroneously claims. Examine the close-up details of the photograph for yourself. Exhibit 1: Hetepheres II - Close Up http://groups.yahoo.com/group/Ta_Seti/Bles/Hetepheres_II_Close_Up.jpg

This photograph offers IRREFUTABLE PROOF that Hetepheres' "right hand" not a "sceptre" was painted "yellow."

3. THE YELLOW WIG & "WHITE SKIN" Contrary to what Griffis-Greenberg claims, this detailed photo of Queen Hetepheres also provides clear IRREFUTABLE PROOF that the queen was in fact wearing a WIG as opposed to having "blonde hair" as Griffis-Greenberg claims. The horizontal lines across Hetepheres' headdress is clear from the photo and is definitive proof that the queen is wearing a WIG. This fact is not open to dispute. The claim about Hetepheres' supposed "blonde" hairdo is pure imagination.

Further, the principle recorders of this tomb (Dunham, Simpson, Smith, and later perhaps Reisner) agree that Hetepheres is wearing a WIG. Perhaps Griffis-Greenberg was simply following Reisner's earlier opinion about Hetepheres having blond hair, which may have led to her own incorrect description of the queen. It is nevertheless curious as to how Griffis-Greenberg could view this clear photograph and somehow not see the obvious horizontal red lines drawn across the headdress (wig). The photograph demonstrates that the claim of Hetepheres being shown with "blonde hair" and "almost dead white skin" color is pure invention and has nothing to do with the evidence.

In attempting to substantiate her erroneous position on Hetepheres' appearance, Katherine Griffis-Greenberg (for whatever reason) misrepresented the work of Dows Dunham and William Kelly Simpson, authors of "The Mastaba of Queen Mersyankh III" (Boston MFA, 1974).

>
Griffis-Greenberg wrote:
>
>Further, her whitish skin and blonde
hair were noted by Reisner (who
>found the tomb), and was also written
about by Dows Dunham and
>William Kelly Simpson in..._ The Mastaba of
Queen Meresankh III_.

Why did Griffis-Greenberg not cite a page number for this citation when she does in other places to make her point? What did these authors actually say? Let's look at their statements. Dunham and Simpson published the photos and inscriptions from the tomb, and while Griffis-Greenberg uses their photo of the scene in question she decided to ignore their description about the scene. Dunham and Simpson wrote that:

Queen Hetepheres II "wears an unusual short WIG, colored yellow with red painted cross lines. ... She wears a long white dress with unusual peaked shoulders and both arms are covered and crossed over the breast" (p. 14, emphasis added).

Dunham and Simpson do not mention anything about Hetepheres "whitish skin" as Griffis-Greenberg claims. She also conveniently left out what Dunham and Simpson added in the footnote regarding blond hair. They wrote: "Reisner at first considered that her unique hair color indicated that she was blond, and proposed that she was of Libyan blood, but this proposal has NOT been generally accepted." (fn. 30, emphasis added).

It is misleading to associate Dunham and Simpson with a position advocating "whitish skin and blonde hair." This is Ms. Griffis-Greenberg's position, and it is clear from their writing that Dunham and Simpson do not agree with her. They state that Hetepheres is wearing a WIG and they do not discuss any imaginary "whitish skin," nor do they mention anything about a "sceptre" or other object in the queen's hand. Griffis-Greenberg also claims that Reisner wrote about white skin but she does not cite a source. She does

cite a source for Dunham and Simpson, and as it turns out they disagree with Griffis-Greenberg's description of Hetepheres' appearance. Where did Reisner make this statement about "whitish skin?"

Further, George Reisner did initially assume that Hetepheres II may have had a blond hair color. But this is only "partial" information. Reisner is not the only accomplished scholar who in the first part of the 20th century initially assumed that the yellow represented blond hair color. Other scholars based their conclusions on Reisner's initial opinion offered in 1927 after he discovered the Meresankh III tomb. Hermann Junker in _Giza I_ (1929, p. 65) was probably the first to follow Reisner's opinion. William Stevenson Smith in his major work: _A History of Egyptian Sculpture and Painting in the Old Kingdom_ (1946) wrote: "Yellow is found once as the colour of the hair of Queen Hetepheres II (p. 262). However, nine years later Smith corrected his position in the book _A History of the Giza Necropolis_ (1955), vol. II by George Reisner, and completed and revised by William Stevenson Smith_. Smith corrected his and Reisner's position on identifying the headdress of Hetepheres II by stating "Caroline Ransom Williams long ago pointed out that the red lines across the yellow surface of her HEADDRESS must be interpreted as conventional drawing lines. ...It would seem that we are dealing with a WIG somewhat like the king's headcloth in shape." Not only does Smith assert that Hetepheres is wearing a WIG, but he adds that "it is unsafe to give an ethnic interpretation to the yellow coloring" of the wig. (p. 7, emphasis added).

In summary, both the visual and written evidence show no support for Griffis-Greenberg's claim of Hetepheres with "whitish skin and blonde hair." This is her position alone and it is in opposition to the primary evidence. The close-up photograph shows that Hetepheres is definitely wearing a "wig" with horizontal lines and that there is obvious "yellow" paint on her "right hand." This visual documentation is CONCLUSIVE evidence that Griffis-Greenberg is simply making up "evidence" to support her personal views, which are out of touch with 21st century knowledge and documentation.

4. THE ALLEGED SCEPTRE

None of the authors mentioned above say anything about Hetepheres having a "sceptre or other object in her hand," as Griffis-Greenberg claims. Where are the citations for Dunham, Simpson, Smith, or Reisner making a statement about Hetepheres having a "sceptre" in her hand? The fact is that all of images of Hetepheres II and Meresankh in the tomb show the same detail in relation to the treatment of the flat hand across the chest. In each image where either of the two ladies are shown with an open hand pressed against their chest it is NEVER with a "sceptre or other object" in the "flat" hand.

Examine the following two images from the Meresankh III tomb: the official drawing of the Hetepheres image in question and a photograph of Meresankh. These images are from the tomb's documentation by Dunham and Simpson whom Griffis-Greenberg cited above.

These two images give a clear example of how the images in the tomb are consistently represented when the two ladies are shown with a flat hand across the chest. In these specific scenes with the flat and open hand across the chest, they are consistently shown WITH NO OBJECT in their flat hand. Both the close-up photo above (exhibit 1) and the drawing below (exhibit 2) show that the Hetepheres image in question NEVER had a object in her hand, and neither did any of the other images of the two women when they are shown with a flat and open hand across the chest.

See the drawing of Hetepheres II which shows her WIG (not "blonde hair") and both of her hands WITHOUT any object in them.

Exhibit 2:
http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_Detailed_Drawing.jpg

See the photograph of Meresankh which is an example of how she and Hetepheres are consistently shown in the tomb WITHOUT an object in their flat hand across the chest.

Exhibit 3:
http://groups.yahoo.com/group/Ta_Seti/files/Meresankh_III.jpg

These two images along with the close-up photo of Hetepheres (Exhibit 1) cement the case against Griffis-Greenberg's assertion that Hetepheres is holding a "sceptre." The visual evidence against her position is objective and CONCLUSIVE.

Moreover, ancient Egyptian art is a rule-oriented system. The flat and open hand across the chest for female images is consistent throughout the entire Meresankh III tomb and throughout the major Old Kingdom sites, including Giza, Sakkarā, Meidum, etc. This representation of a open hand across the chest is so prevalent that Selim Hassan, who is one of the major excavators of Old Kingdom tombs in the Giza necropolis, noted: "It is almost, if not quite, a fixed rule in Egyptian Art of the Old Kingdom reliefs that the disengaged hand of a woman is represented open." (Selim Hassan, 1944, _Excavations at Giza, vol. 5: 1933-34_, p. 107.

Thus, not only is Katherine Griffis-Greenberg wrong about her claims of a "sceptre" in Queen Hetepheres' hand, but she ignores the other images in the same tomb that are treated the same way. Lastly, Selim Hassan's informed observations about the representation of women in Old Kingdom reliefs further shows that Ms. Griffis-Greenberg's position has no merit.

5. SUMMARY OF THE MAIN CASE

The three exhibits that I have included from the tomb regarding the Hetepheres scene in question, along with the written statements of the above authors all contradict Griffis-Greenberg's assertions. The visual evidence is CONCLUSIVE in showing that her position of the African Queen Hetepheres with "whitish skin and blonde hair" is completely false. There is no way around the written and photographic documentation. An attempt to deny the objective photographic images of Hetepheres and Meresankh which prove contrary to Griffis-Greenberg's unsupported opinions would in fact bring attention to a "conspiracy" to deny and distort clear and objective evidence.
=====

LIGHT EXPOSURE & FADED COLORS

Ampim wrote:
"The effect of a colorless image on a white surface gives the illusion of a white-skinned person. Old Kingdom human images are usually "painted" images (with the exception of dark graywacke, black-colored surfaces, etc.), and they did not apply the color white to skin tones in this period. They consistently used darker colors throughout the entire period of the Old Kingdom."

>
Griffis-Greenberg wrote
>[I]n the case of Hetepheres II, the scene

> in question is NOT in a sunlight position (at the statue of

Ikhetneb

> with his wife was). It was in a darkened corner of the tomb,

not

> exposed to light, which is why the colors on her daughter

Meresankh

> It's image and on the attending male behind look as fresh as

they do.

This statement is not consistent with the evidence. It is clear from the color photograph that all three of these images have lost much of their original color because of some type of exposure. The following faded areas are obvious to anyone who honestly examines the color photo.

Exhibit 4: Hetepheres, Meresankh, and Attending Male
http://groups.yahoo.com/group/Ta_Set1/files/Hetepheres_II_326_Meresankh_III.jpg

The hair and necklace of Meresankh are very faded. In fact, her black hair is now faded gray and the blue on her collar is faint and can barely be seen. Also, the tie in her hand has lost its color, and the leopard skin which is a part of Meresankh's outfit has lost all of its black and yellow spots. The original blue-colored bracelets on both of her wrists are now barely visible on her right wrist. This partial list of missing or faded colors is proof that there has been significant discoloration of the Meresankh image. Look at the attending male to the right, he has also lost all of the color on both of his lower legs. Also, observe Hetepheres' broad collar, it now has only faded blue color remaining, and she also wears barely visible anklets and a choker which would have certainly been originally painted.

There is no doubt that the three principle images of this scene have lost a significant portion of their original color, particularly the two women. Whatever exposure the scene has experienced it seems clear that the original colors are now missing or much lighter. The same source which is responsible for the obvious discoloration on the figures of Meresankh and the attending male is also responsible for Hetepheres having only a small trace of her original "yellow" surviving on her hand. If this scene were "in a darkened corner" and not "in a sunlight position" as Griffis-Greenberg claims, then how would she account for the obvious discoloration and faded colors on all three of the images? Surely, she is not asserting that the colors faded all by themselves!! The discoloration of the paint in this scene is a "fact," and there must be some reason for this, other than some alleged original "whitish" appearance of Queen Hetepheres.

MISCELLANEOUS INFORMATION

> Griffis-Greenberg

wrote:

> However, the use of white for skin coloring was not unknown

in

> ancient Egypt. In the British Museum's great Harris Papyrus,

which

> records gifts made by Ramses III of the 20th Dynasty to

temples

> throughout Egypt, the king is shown in several vignettes

with

> startling white skin, with a _yellow_ White Crown. As

such, the use

> of the color may be for symbolic reasons rather than

natural ones.

This statement is irrelevant. It is already well known that white paint was applied to skin tones in the 20th dynasty! The issue is that the African artists did NOT apply white to represent skin tones in the OLD KINGDOM and nor is Hetepheres II portrayed as a "dead white" skin tone. The one fact that we do agree on is Ramses III is shown with a "yellow crown" or headdress, similar to the "yellow headdress" of Hetepheres. Her comment simply further substantiates my point. It is also already agreed upon that in many cases colors were used for symbolic reasons. There is nothing new here. The question is why does Griffis-Greenberg put forth such effort to promote her "whitish skin, blonde hair" myth, which has no factual basis as proven by the above photographs that I have posted? If she agrees that the color may be only "symbolic" in many cases, then she should simply admit that she is wrong on Hetepheres' appearance and move on to something more worthwhile.

Prof. Manu Ampim
Profmanu@acninc.net

P.S. I will deal with Katherine Griffis-Greenberg's other assertion about the statues from the Tomb of Ikhetneb in the next message. The photographic and written record in this case are consistent and clear, and they both directly contradict what Griffis-Greenberg has stated.
| 811|2001-10-14 23:47:01|Katherine Griffis-Greenberg|Re: What Did They Look Like?|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

> > Griffis-Greenberg added:
> > Actually, they should also view the B&W image also, for it clearly
> > shows what Prof. Ampim is claiming is Hetepheres' "yellow skin" is,
> > in fact, an sceptre or other object in her hand, and NOT her "yellow
> > hands."
>
> Unfortunately, this statement by Ms. Griffis-Greenberg is simply creative
> writing in order to compensate for the lack of evidence. She claims to
> have studied the tomb images of Hetepheres II and Meresankh III, yet her
> comments are in direct contradiction to both the written and objective
> photographic evidence. She has made multiple errors in this case, as will
> be shown below.
>
> 2. YELLOW PAINT ON HAND
> First, Griffis-Greenberg makes the error of confusing a white surface with
> a so-called "dead white skin" color. She assumes that the image of
> Hetepheres II was left without paint by the ancient African artists to

produce

> a white-skinned appearance. This was certainly not the case, as skin tones
> were almost always "painted,* and the Egyptian artists never applied the
> color white to represent skin tones in the Old Kingdom. Griffis-Greenberg
> has compounded her error by claiming that rather than having yellow paint
> surviving on her hand, the Hetepheres image does "in fact" have a
> "sceptre or other object in her hand" and that this accounts for the yellow
> color. This unfounded speculation is in direct opposition to the photograph
> of Hetepheres which undeniably shows *yellow* paint on her * right hand.*

On this point, I will concede that my memory is erroneous, and in fact it is the queen's hand shown, which has retained traces of yellow paint.

> In attempting to substantiate her erroneous position on Hetepheres'
> appearance, Katherine Griffis-Greenberg (for whatever reason)

> misrepresented the work of Dows Dunham and William Kelly Simpson,
> authors of *The Mastaba of Queen Mersyankh III* (Boston MFA, 1974).
>
> > Griffis-Greenberg wrote:
>
> >Further, her whitish skin and blonde hair were noted by Reisner (who
> >found the tomb), and was also written about by Dows Dunham and
> >William Kelly Simpson in..._ The Mastaba of Queen Meresankh III_.
>
>
> Why did Griffis-Greenberg not cite a page number for this citation when she
> does in other places to make her point? What did these authors actually

say?

Possibly because I did not have the book before me? I am not in my office at the moment, but you will note that I said her whitish skin was noted by Reisner and also noted in Dunham and Simpson. I just didn't recall what D&S had said, but now see it from the quotes.. Thank you for supplying these quotes.

Dunham and Simpson wrote:

> Queen Hetepheres II "wears an unusual short wig, colored yellow with

red painted cross lines. ... She wears a long white dress with unusual peaked shoulders and both arms are covered and crossed over the breast" (p. 14, emphasis added).

The debate on whether Hetepheres II is wearing a wig or is her natural hair is a long debated one. Simpson and Dunham have their opinion; not all agree. Others have argued that, stylistically speaking, the red lines which denote waves are also shown in other examples to represent natural hair in OK art. Whatever the case, Egyptians did base their wig colorings on natural hair colors in most cases.

>
> Thus, not only is Katherine Griffis-Greenberg wrong about her claims of

a "sceptre" in Queen Hetepheres' hand, but she ignores the other images in the same tomb that are treated the same way. Lastly, Selim Hassan's informed observations about the representation of women in Old Kingdom reliefs further shows that Ms. Griffis-Greenberg's position has no merit.<

I would question whether all images of females in OK art are always shown with open hands, based on Hassan's 1944 opinion. I would have to check the sources, of course, but it seems there are other examples of objects in female hands from the OK, as recently detailed in the new catalogue on OK art from the Metropolitan Museum.

Further, you have the problem of Meresankh III herself, who is obviously shown with an object in her hand, so Selim Hassan (whose work I esteem very much) did not cover ALL situations in OK art.

> 5. SUMMARY OF THE MAIN CASE
> The three exhibits that I have included from the tomb regarding the

Hetepheres scene in question, along with the written statements of the above authors all contradict Griffis-Greenberg's assertions. The visual evidence is CONCLUSIVE in showing that her position of the African Queen Hetepheres with "whitish skin and blonde hair" is completely false. There is no way around

> the written and photographic documentation. An attempt to deny the objective

> photographic images of Hetepheres and Meresankh which prove contrary to
> Griffis-Greenberg's unsupported opinions would in fact bring attention to a
> "conspiracy" to deny and distort clear and objective evidence.
> =====

As I mentioned earlier, I am conceding the skin tone of the queen was likely yellow when painted. It has been pointed out as whitish skin in other publications, but I see now it is possible it is a faded situation, not unlike what I have been discussing with Paul.

However, assuming the color of the skin IS yellow, which is the shades assigned to females, I would say it doesn't negate the color of the wig/hair. Whether you want to accept the hair color of Hetepheres II as a wig or natural hair, it does represent a color to be found in Egyptian art.

Additionally, there are wigs with blonde hair to be found in museums today,

such as BM EA2560, which is a NK man's double wig with blonde curls. There are other examples of blonde hair in Egypt, as I note below.

Recall that I also gave other examples of red hair as well, such as the tomb of Antefoker from the Middle Kingdom, and blonde hair of native Egyptians in the tombs of Nakht and Rekhmire. I gave the URL to this earlier.

> LIGHT EXPOSURE & FADED COLORS
> > Griffis-Greenberg wrote
> >[I]n the case of Hetepheres II, the scene
> > in question is NOT in a sunlight position (at the statue of Ikhetneb

with his wife was). It was in a darkened corner of the tomb, not exposed to light, which is why the colors on her daughter Meresankh II's image and on the attending male behind look as fresh as they do.

>
> This statement is not consistent with the evidence. It is clear from

the color photograph that all three of these images have lost much of their original color because of some type of exposure. The following faded areas are obvious to anyone who honestly examines the color photo.

>
> Exhibit 4: Hetepheres, Meresankh, and Attending Male
>

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_%26_Meresankh_III.jpg

Nonetheless, the images of Meresankh III and the attending male are in very good condition and colors are definitely present. This indicates whatever faded these paints (with yellow and black being the most easy to deteriorate) did not necessarily have to come from sunlight, which was not present at this portion of the tomb, as I recall. I will refer to the tomb plan when I can get to resources.

> There is no doubt that the three principle images of this scene have

lost a significant portion of their original color, particularly the two women.

> Whatever exposure the scene has experienced it seems clear that

the original colors are now missing or much lighter. The same source which is responsible for the obvious discoloration on the figures of Meresankh and the attending male is also responsible for Hetepheres having only a small trace of her original *yellow* surviving on her hand.<

> If this scene were "in a darkened corner" and not "in a sunlight

position" as Griffis-Greenberg claims, then how would she account for the obvious discoloration and faded colors on all three of the images? Surely, she is not asserting that the colors faded all by themselves<

I suppose you are not aware of limestone salts which cause colors to fall away from the images as well. It is a present and ongoing problem in limestone tombs. The most recent example of the devastating damage such salts can so is, of course, the tomb of Nefertari in the Valley of the Queens, but it is present in all tombs. Further, as I pointed out to Paul, sand and wind do get into these tombs as well (or else they wouldn't have to be excavated), as well as waters from rain/flash floods which enter these tombs. All contribute to the fading of colors.

>If she agrees that the color may be only "symbolic" in many cases, then

she should simply admit that she is wrong on Hetepheres' appearance and move on to something more worthwhile.<

I have conceded about the error on the skin coloring on Hetepheres III and the lack of scepter. Mea culpa, but that's all I am willing to concede. That will be corrected in future discussions on the imagery. However, the yellow coloring of the skins is part of what is expected in OK art and not a "darker complexion" as Paul originally stated.

However, I do NOT agree that the color of the hair/wig is "symbolic" in any form, based on other opinions on this scene, and the fact that hair is rendered in the same fashion in OK art.

Further, I do not agree nor adhere to the idea which you have espoused that the images have been altered by modern human hands in any way.

Hetepheres II was painted in the OK with yellow skin, wearing an unusual white dress, with yellow wig or hair. Period.

> P.S. I will deal with Katherine Griffis-Greenberg's other assertion

about the statues from the Tomb of Ikhneteb in the next message. The photographic and written record in this case are consistent and clear, and they both directly contradict what Griffis-Greenberg has stated.<

I await your post.

Regards --
| 812|2001-10-14 23:57:13|Katherine Griffis-Greenberg|Re: What Did They Look Like?|
--- In Ta_Seti@y..., kekai@j... wrote:

> --- In Ta_Seti@y..., Katherine Griffis-Greenberg wrote:
> > --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > > Katherine Griffis-Greenberg wrote:
> >
> >
> Katherine, my mentioning the exposed parts of the legs and the
> chips in the statue was just to illustrate the color of the
> limestone. There is no need to think that every comment has a
> hidden accusation of fraud.

Really? Then I think you should temper such statements as

"...Are you saying that museums never attempt to recreate, "fix" or "touch up" artifacts?

If that is the case, then most of the work must be done by archaeologists in the field."

so one does not receive the implication from your statements that fraud is being committed.

> > > AFAIK, no museum with a professional
> > > staff would _ever_ attempt to alter their acquisitions: it
> just isn't done, from my experience.
> >
> > Paul said:
> > Musuems do alter the appearance of mummies including removing
> dark resins, facial stuffings, reconstructing broken mummies, etc.
> >
> > They may clean a mummy, but they do not alter its appearance by
> removing or > adding facial stuffing (which was a late New Kingdom -
> Late > Period mummification technique), resins, etc.. It would make
> no sense in > the long run, as all of these items are components of
> the mummification > process, and so would not be removed if one is
> trying to exhibit this > process.
> >
> >
> No, they definitely remove facial stuffings and painfully chip off
> black resin from mummies, especially the royal mummies.

Citation for where you have read or seen this. In my experience, the only time "chipping away of resins" was done was to free Tutankhamun from his innermost coffin, and that was part of the excavation team's work, and not that of a museum. Again, I am not aware of removal of mummification stuffings from the face, but again, cite your evidence.

> > Paul:
> > > Also, broken temples have been reconstructed using newly-cut and
> > > sometimes newly-painted painted stones.
> >
> > Stones may be used to shore up "broken temples" for structural
> integrity, > but in no case of which I am aware are "modern"
> stonework repainted to > resemble antique stones, nor are scenes
> painted upon them to "flesh out" > ancient monuments.
> >
> > They do much more than shore up monumets. They have totally rebuilt
> buildings as in the case of Deir el-Bahri in which broken pieces of
> the temple were pieced back together. In areas where the original
> pieces could not be found, they made modern replacements for them.

Which are clearly indicated as not ancient artifacts, as I noted before. I would be surprised that most people cannot tell a new pillar from an older one (as the materials in the modern objects ARE different) and AFAIK, no modern pillar has scenes placed upon them, or are made to look like "ancient" artifacts. Most are meant to support the infrastructure as I mentioned before. Recall that I also said

".... One has to merely look around any almost any monument in Egypt to see that where stone or plaster has been placed into pillars, walls, etc. the scenes which appear around the insertions are not augmented in any way."

If you know of any specific examples which this is not true, please cite them.

```
> > Paul:
> > > I have also seen (on television) reconstruction and recutting of
> statues at Egyptian sites.
> >
> > Citation of such "recutting/reconstruction," please. I know of no
> > recutting of ancient monuments by modern hands
>
>
> I am an eyewitness.
```

Do tell: what, when and where? I would need a specific example to understand what you mean here.

```
> In terms of restoration, you have just admitted that the
> artifacts are *not* necessarily left in the condition
> they are found (besides dusting or normal cleaning), which
> was my original point.
```

Nor are they (as you stated) "... (an) attempt to recreate, "fix" or "touch up" artifacts..."

Museums do not alter their objects to make them appear other than as found. They may clean them, and placed them in putty to balance them. Otherwise, they are _extremely_ adamant the object not be altered in any way.

Regards --
Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 813|2001-10-15 04:52:32|Sneferu@gizaplateau.net|Re: What are his qualifications?|
Mr Ampim,

You have been asked to asked by several list members to qulify your use of the term Professor with proof of your qualifications. Clearly you have chosen to ignore this. Are we to believe then that you are in fact not a full tenured Professor but merely a Researcher who has chosen this title for use.

By the way, you were also asked on your opinions of Robert Mugabe and Idi Amin, but again have chosen to ignore this too. I wonder why?
| 814|2001-10-15 07:49:15|omari_maulana@hotmail.com|Re: What are his qualifications?|
What relevance does anyones opinion on Amin or Mugabe have in this forum? Furthermore, who is and who isn't a professor has little relevance either since the gaining of tenure at a university generally has political motives anyway. These political motives usually are tied into the same eurocentric motives that surface in all of the social systems of this society. White supremacy!

```
--- In Ta_Seti@y..., Sneferu@g... wrote:
> Mr Ampim,
>
> You have been asked to asked by several list members to qulify your
> use of the term Professor with proof of your qualifications.
Clearly
> you have chosen to ignore this. Are we to believe then that you are
> in fact not a full tenured Professor but merely a Researcher who
has
> chosen this title for use.
>
> By the way, you were also asked on your opinions of Robert Mugabe
and
> Idi Amin, but again have chosen to ignore this too. I wonder why?
```

| 815|2001-10-15 09:10:45|Manu Ampim|What Did They Look Like?|

> Griffis-Greenberg added:

> Actually, they should also view the B&W image

also, for it clearly

> shows what Prof. Ampim is claiming is

Hetepheres' "yellow skin" is,

> in fact, an sceptre or other

object in her hand, and NOT her "yellow

> hands."

Ampim replied:

Unfortunately, this statement by Ms. Griffis-Greenberg is simply creative writing in order to compensate for the lack of evidence. She claims to have studied the tomb images of Hetepheres II and Meresankh III, yet her comments are in direct contradiction to both the written and objective photographic evidence. She has made multiple errors in this case, as will be shown below.

YELLOW PAINT ON HAND

First, Griffis-Greenberg makes the error of confusing a white surface with a so-called "dead white skin" color. She assumes that the image of Hetepheres II was left without paint by the ancient African artists to produce a white-skinned appearance. This was certainly not the case, as skin tones were almost always "painted," and the Egyptian artists never applied the color white to represent skin tones in the Old Kingdom. Griffis-Greenberg has compounded her error by claiming that rather than having yellow paint surviving on her hand, the Hetepheres image does "in fact" have a "sceptre or other object in her hand" and that this accounts for the yellow color. This unfounded speculation is in direct opposition to the photograph of Hetepheres which undeniably shows "yellow" paint on her "right hand."

Examine the close-up details of the photograph for yourself.

Exhibit 1: Hetepheres II - Close Up

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg

Griffis-Greenberg admits:

> On

this point, I will concede that my memory is erroneous, and in fact it

>

is the queen's hand shown, which has retained traces of yellow paint.

Ampim continued:

In attempting to substantiate her erroneous position on Hetepheres' appearance, Katherine Griffis-Greenberg (for whatever reason) misrepresented the work of Dows Dunham and William Kelly Simpson, authors of "The Mastaba of Queen Mersyankh III" (Boston MFA, 1974).

>Griffis-Greenberg wrote:

>

>Further,

her whitish skin and blonde hair were noted by Reisner (who

>found the

tomb), and was also written about by Dows Dunham and

>William Kelly

Simpson in..._ The Mastaba of Queen Meresankh III_.

Why did Griffis-Greenberg not cite a page number for this citation when she does in other places to make her point? What did these authors actually say?

>

Griffis-Greenberg replies:

> Possibly because I did not have the book before me? I am not in my office

> at the moment, but you will note

that I said her whitish skin was noted by

> Reisner and also noted in

Dunham and Simpson. I just didn't recall what

> D&S had said,

but now see it from the quotes.. Thank you for supplying

> these

quotes.

Dunham and Simpson wrote:

Queen Hetepheres II "wears an unusual short WIG, colored yellow with red painted cross lines. She wears a long white dress with unusual peaked shoulders and both arms are covered and crossed over the breast" (p. 14, emphasis added).

Griffis-Greenberg replies:

> The debate on

whether Hetepheres II is wearing a wig or is her natural hair

> is a long

debated one. Simpson and Dunham have their opinion; not all

>

agree. Others have argued that, stylistically speaking, the red lines

> which denote waves are also shown in other examples to represent

natural

> hair in OK art. Whatever the case, Egyptians did base

their wig colorings

> on natural hair colors in most cases.

>

Ampim stated:

Thus, not only is Katherine Griffis-Greenberg wrong about her claims of a "sceptre" in Queen Hetepheres' hand, but she ignores the other images in the same tomb that are treated the same way. Lastly, Selim Hassan's informed observations about the representation of women in Old Kingdom reliefs further shows that Ms. Griffis-Greenberg's position has no merit.

>

Griffis-Greenberg replies:

> I would

question whether all images of females in OK art are always shown

> with

open hands, based on Hassan's 1944 opinion. I would have to check the

> sources, of course, but it seems there are other examples of objects in
> female hands from the OK, as recently detailed in the new catalogue on

OK

> art from the Metropolitan Museum.
>
> Further, you have

the problem of Meresankh III herself, who is obviously

> shown with an

object in her hand, so Selim Hassan (whose work I esteem very

> much) did

not cover ALL situations in OK art.

>

Ampim stated:

SUMMARY OF THE MAIN CASE
The three exhibits that I have included from the tomb regarding the Hetepheres scene in question, along with the written statements of the above authors all contradict Griffis-Greenberg's assertions. The visual evidence is CONCLUSIVE in showing that her position of the African Queen Hetepheres with "whitish skin and blonde hair" is completely false. There is no way around the written and photographic documentation. An attempt to deny the objective photographic images of Hetepheres and Meresankh which prove contrary to Griffis-Greenberg's unsupported opinions would in fact bring attention to a "conspiracy" to deny and distort clear and objective evidence.
=====

Griffis-Greenber admits:

> As I mentioned earlier, I am conceding the skin tone of the

queen was

> likely yellow when painted. It has been pointed out as

whitish skin in

> other publications, but I see now it is possible it is

a faded situation.

>
> LIGHT EXPOSURE

& FADED COLORS

> Griffis-Greenberg wrote
> [I]n the case of

Hetepheres II, the scene

> in question is NOT in a sunlight position

(at the statue of Ikhetneb

> with his wife was). It was in a darkened

corner of the tomb, not exposed to

> light, which is why the colors on

her daughter Meresankh II's image and on

> the attending male behind look

as fresh as they do.

> >

Ampim replied:
This statement is not consistent with the evidence. It is clear from the color photograph that all three of these images have lost much of their original color because of some type of exposure. The following faded areas are obvious to anyone who honestly examines the color photo.

Exhibit 4: Hetepheres, Meresankh, and Attending Male

>
http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_%26_Meresankh_III.jpg

>
Griffis-Greenberg continued:

> Nonetheless, the images of Meresankh III and the attending male are in

very

> good condition and colors are definitely present. This

indicates whatever

> faded these paints (with yellow and black being the

most easy to

> deteriorate) did not necessarily have to come from

sunlight, which was not

> present at this portion of the tomb, as I

recall. I will refer to the tomb

> plan when I can get to

resources.

>

Ampim:
There is no doubt that the three principle images of this scene have lost a significant portion of their original color, particularly the two women.
Whatever exposure the scene has experienced it seems clear that the original colors are now missing or much lighter. The same source which is responsible for the obvious discoloration on the figures of Meresankh and the attending male is also responsible for Hetepheres having only a small trace of her original "yellow" surviving on her hand.<
If this scene were "in a darkened corner" and not "in a sunlight position" as Griffis-Greenberg claims, then how would she account for the obvious discoloration and faded colors on all three of the images? Surely, she is not asserting that the colors faded all by themselves<
Griffis-Greenberg:

> I

suppose you are not aware of limestone salts which cause colors

> to fall

away from the images as well. It is a present and ongoing problem

>

in limestone tombs. The most recent example of the devastating damage such

> salts can so is, of course, the tomb of Nefertari in the Valley of the
> Queens, but it is present in all tombs. Further, as I pointed out

to Paul,

> sand and wind do get into these tombs as well (or else they

wouldn't have

> to be excavated), as well as waters from rain/flash

floods which enter

> these tombs. All contribute to the fading of

colors.

Ampim:

If she agrees that the color may be only "symbolic" in many cases, then
she should simply admit that she is wrong on Hetepheres' appearance
and move on to something more worthwhile.<

Graffis-Greenberg:

> I have conceded about the error on the skin coloring on Hetepheres III
> and the lack of scepter. Mea culpa, but that's all I am willing to concede.

> That will be corrected in future discussions on the

imagery. ...

> However, I do NOT agree that the color of the

hair/wig is "symbolic"

in any form, based on other opinions on this scene, and the fact that hair
is rendered in the same fashion in OK art.

Manu Ampim Commentary:

I am glad Ms. Graffis-Greenberg that you have been forthright in admitting
that you have made errors in your assertion that Hetepheres II had white
skin; that she had a sceptre in her hand; and that you did not accurately
present the work of Dunham and Simpson who state that Hetepheres II
is shown with a WIG and that they disagree with your position.

Since you do admit these mistakes, and that you will make the corrections
in future discussions on the imagery, then I would also like to suggest that
you make the corrections on your website regarding Hetepheres II's color,
so that people will get accurate information. Will you make this correction
also?

THE WIG

It is clear that Hetepheres II is wearing a WIG. The photograph that I have
provided substantiates the horizontal lines, which are common
in ancient Egyptian wig representations. Her representation in the tomb
paintings and statuary are consistent. She wears wigs, both short and
long, plain or with a plaited or horizontal design. I have examined a large
number of statues and painted scenes of individuals with natural hair and
with wigs, and the designs make it obvious that Hetepheres has on a wig.
In fact, the principle observers of the scene (Dunham, Simpson,
Smith, and possibly Reisner) ALL agree on this point.

Ms. Graffis-Greenberg who is it that continues to argue that Hetepheres II
is shown with natural blond hair? This is obviously your assertion, but what
modern scholars argue that the queen is shown with natural hair in this
scene?

See the drawing of Hetepheres II which shows her WIG (not "blonde hair")

Exhibit 2:

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_Detailed_Drawing.jpg

Graffis-Greenberg stated:

> However, I do NOT agree that the color of the hair/wig is "symbolic" in any

> form, based on other opinions on this

scene, and the fact that hair is

> rendered in the same fashion in OK

art.

> However, assuming the color of the skin IS yellow, which is the shades

> assigned to females, I would say it doesn't

negate the color of the

> wig/hair. Whether you want to accept the

hair color of Hetepheres II as a

> wig or natural hair, it does represent

a color to be found in Egyptian art.

>

> Additionally, there are

wigs with blonde hair to be found in museums today,

> such as BM EA2560,

which is a NK man's double wig with blonde curls.

>There are other examples of blonde hair in Egypt, as I note below.

Ampim commentary (con't)

I never stated that the color of the hair is "symbolic." I was specifically referring to the fact that "skin color" representation is in many cases symbolic. The BM wig that you are referring to is a typical case of the kind of museum nonsense that I have thoroughly noted in my museum work. I took special note of this wig while I lived in London and visited the BM every day. That ridiculous wig has SMOOTH BLOND CURLS ON TOP OF COURSE BLACK BRAIDED HAIR! Nevertheless, +90% of the physical wigs and hair representation in the art is a "black" color. Besides, many Africans have light brown and golden brown hair, particularly in environments with a blazing hot sun. None of this discussion, however, will change the fact that Hetepheres II is clearly shown with a wig and not with blond hair.

Since you believe that everything in a museum display is legitimate and done properly, and only perfectly honest professionals work in a museum and handle artifacts, then in a future message I will give you and Mr. Reeder some detailed cases of how many museums "actually" operate

THE SCEPTER

Graffis-Greenberg you should know that I make my own observations and analysis of the art and iconography of Egypt and Nubia from my own first hand observations in the field and throughout museums in various countries. My statements about the scepter NOT being present in a flat and open hand which is pressed against the chest in regards to female images in the OK is from my extensive "personal observations." I came across Selim Hassan's informed comments (made in 1944) on this treatment being a rule in ancient Egyptian art "after" I had observed this universal treatment of OK women with an open and flat hand pressed against the chest. So my comments are not based on his 1944 statements, his statement simply validate what is obvious. I included Hassan's comments to point out that my observations are also supported by a respected excavator of OK tombs who made the same observation that I did a half century ago. Even if Hassan did not make this statement it does not change an obvious rule which anyone who carefully studies the art could verify. The point is that in every tomb scene where Meresankh and her mother Hetepheres are shown with a flat and open hand across their chest it is NEVER with a scepter in it.

This specific rule regarding female figures is obvious in the OK. Don't misunderstand the rule that I am citing. Females are definitely represented with scepters in their hand, but not when it is flat and pressed against the chest.

LIGHT EXPOSURE & FADED COLORS

Ms. Graffis-Greenberg you are simply making general comments about unrelated matters. Your general statements have nothing to do with the SPECIFIC evidence that I am citing. Your comments about salt crystals is irrelevant because they have no bearing on the Meresankh III tomb in question. I have carefully studied the effects of salt crystals in tombs, as this has been documented by many scientists and research teams, and this is one of the reasons why I wrote "The Vanishing Evidence of Classical African Civilizations." I am also well aware of the Getty Conservation efforts in the tomb of Nefertari. This is besides the point because there is no underground watertable that has produced any meaningful salt crystals in the Meresankh tomb which could have possibly faded these colors!

I believe that you have made errors in the case of the Meresankh III tomb and in the case of the joint statue found in the tomb of Ikhetneb (which I will show in the next message to you) because you are simply arguing from the general information that you have acquired, rather tha dealing with the "SPECIFIC primary data."

In all due respect, you have simply wasted your time arguing general points about deterioration and naturally faded colors, because you have not re-examined the evidence in question as I have shown in the case of your description of Hetepheres II.

I will show in the next message that Paul's observations of the photo that I have posted from the Tomb of Ikhetneb are much closer to the facts than are your general comments from your recollection from over a year ago.

Good day.

Advancing the work,

Prof. Manu Ampim
Profmanu@acninc.net

>

>

| 816|2001-10-15 09:23:59|Djehuti Sundaka|Museum hands back stolen statue|
Museum hands back stolen statue
<http://www.thetimes.co.uk/article/0,,2-2001355635,00.html>
| 817|2001-10-15 09:54:22|Djehuti Sundaka|Out of Egypt|
Out of Egypt
<http://www.washingtonpost.com/ac2/wp-dyn/A46541-20010ct11?>
| 818|2001-10-15 11:36:31|Tamara L. Siuda|Hetepheres wig (or lack thereof)|
Peace to the list:

Interesting discussion surrounding the Hetepheres/Meresankh reliefs. I had the opportunity to work on images of these and with the bibliography for a paper I was doing during my master's work on the Fourth Dynasty royal family, and wanted to share a little with you in regards particularly to the theory championed by Reisner, that Hetepheres was blonde:

"Khufu had at minimum four wives: Meretites I, Henutsen, Hedjhehenu, and an unknown queen some attribute with the name Nefertkau. Henutsen is in some family trees suggested to have been Khufu's daughter as well as his wife (due to her inclusion in a certain fashion on an inventory stela found in the pyramid complex); or was his aunt, as is the "unknown wife" sometimes called Nefertkau. Hedjhehenu may be of Libyan extraction (though this seems to rest only on Reisner's need to find a "blonde" in the family since Hetepheres II is shown in Meresankh III's tomb to have a gold-cap that he calls blonde hair). "

There's no footnote in this paper as it was written to be given as a presentation (I didn't have to turn in a physical copy) -- but I wanted to call attention to Reisner's assertion that Hetepheres was light-skinned and blonde (and in his own article he states blue-eyed as well). Reisner desperately wanted someone in this royal family to be "Libyan" -- his own term of choice for European-looking but still African.

He managed to pull the same stunt with the Nubian royal families of Dynasty 25, insisting that the beautiful pyramids and grave goods showed that the local Nubians couldn't possibly have ruled their own people, but must have been ruled by outsiders, who he decided must have been Libyans (again). I believe both unsupported positions (even his assistant Dunham disagreed vehemently) to be part of Reisner's personal agenda against the idea that Egypt and Nubia's ruling classes were made up of the local darker-than-Europeans stock. Reisner's bigotry was well-known and unfortunately I have run into his ridiculous comments a number of times during my studies of places he excavated.

Let us dispense with any assertion that the gold color on Hetepheres' head in these images is real hair once and for all. Reisner's blonde queen is a fantasy. Hetepheres wears a wig, which can be discerned from its texture alone, without even considering the color.

-Tamara
| 819|2001-10-15 15:29:04|Paul Kekai Manansala|Re: What Did They Look Like?|
Katherine Griffis-Greenberg wrote:

>
> --- In Ta_Seti@y..., kekai@j... wrote:
> > --- In Ta_Seti@y..., Katherine Griffis-Greenberg wrote:
> > > --- In Ta_Seti@y..., Paul Kekai Manansala wrote:


```

> > > Katherine Griffis-Greenberg wrote:
> >
> >
> > Katherine, my mentioning the exposed parts of the legs and the
> > chips in the statue was just to illustrate the color of the
> > limestone. There is no need to think that every comment has a
> > hidden accusation of fraud.
>
> Really? Then I think you should temper such statements as
>
> "...Are you saying that museums never attempt to recreate, "fix" or "touch
> up" artifacts?
>

```

I said this in response to your assertion that artifacts were not "altered" in any way from the way they were found.

Manu Ampin posted the image specifically with regard to the difference between the colors of the paint and the surface material.

```

> If that is the case, then most of the work must be done by archaeologists
> in the field."
>
> so one does not receive the implication from your statements that fraud is
> being committed.
>
>
> > > > AFAIK, no museum with a professional
> > > > staff would _ever_ attempt to alter their acquisitions: it
> > just isn't done, from my experience.
> >
> > > Paul said:
> > > Musuems do alter the appearance of mummies including removing
> > dark resins, facial stuffings, reconstructing broken mummies, etc.
> >
> > > They may clean a mummy, but they do not alter its appearance by
> > removing or > adding facial stuffing (which was a late New Kingdom -
> > Late > Period mummification technique), resins, etc.. It would make
> > no sense in > the long run, as all of these items are components of
> > the mummification > process, and so would not be removed if one is
> > trying to exhibit this > process.
>
>
>
> > No, they definitely remove facial stuffings and painfully chip off
> > black resin from mummies, especially the royal mummies.
>
> Citation for where you have read or seen this. In my experience, the only
> time "chipping away of resins" was done was to free Tutankhamun from his
> innermost coffin, and that was part of the excavation team's work, and not
> that of a museum.

```

The very word "mummy" comes from a Persian/Arabic meaning "bitumen" or "black pitch".

On page 30 of Mummies Myth and Magic in Ancient Egypt by Cristine El Mahdy, she mentions the use of resin to seal the bandages to the mummy. This resin becomes black and pitch-like and often penetrates into the skin forming a glass-like coating.

From pg. 12, of the British Museum publication Egyptian Mummies by Carol Andrews it states that with most mummies the outer skin is destroyed when the bandages are removed.

On pg. 68 of El Mahdy, she mentions a public exhibition in which Thomas Pettigrew used a hammer and chisel to remove the bandages from a mummy. On pg. 105, there is a photograph of someone apparently scraping black resin from the face of the Lyons mummy.

```

> Nor are they (as you stated) "... (an) attempt to recreate, "fix" or
> "touch up" artifacts..."
>
> Museums do not alter their objects to make them appear other than as
> found. They may clean them, and placed them in putty to balance
> them. Otherwise, they are _extremely_ adamant the object not be altered in
> any way.
>

```

Rebuilding or "restoring" constitutes alteration of artifacts from their original state. There is much room for error, accidental and

intentional.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 820|2001-10-15 15:38:25|Paul Kekai Manansala|Re: Out of Egypt|
I had a chance to glance at the book today.

A few things that impressed me:

- * Bernal agrees with Ayele Bekerie in the diffusion of Semitic from Ethiopia to Southern Arabia and northward.
- * He is sticking by his theory on the Sesotris invasions.
- * He is allowing Shomarka Keita to handle C. Loring Brace's arguments in an upcoming book entitled _Debating Black Athena_.

The book is mostly a compilation of responses to various reviews of his earlier Black Athena volumes.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

Djehuti Sundaka wrote:

- >
- > Out of Egypt
- > <http://www.washingtonpost.com/ac2/wp-dyn/A46541-2001Oct11?>
- >
- >
- > To unsubscribe from this group, send an email to:
- > Ta_Seti-unsubscribe@yahoogroups.com
- >
- >
- >
- > Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--
Check out <http://AsiaPacificUniverse.com/>
| 821|2001-10-15 15:44:21|Paul Kekai Manansala|Re: What Did They Look Like?|
Katherine Griffis-Greenberg wrote:

- >
- > Recall that I also gave other examples of red hair as well, such as the
- > tomb of Antefoker from the Middle Kingdom, and blonde hair of native
- > Egyptians in the tombs of Nakht and Rekhmire. I gave the URL to this earlier.
- >

Many mummies had hair that was dyed red, so the appearance of red hair in art does not necessarily mean natural red hair. I don't have any problem with the presence of red hair in ancient Egypt unless their is some racial argument that is being made.

Most of the descriptions of ancient Egyptians were explicit in describing them as a dark people similar to "Ethiopians."

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 822|2001-10-15 19:08:01|sidahmed|UK returns stolen Sudanese statue|
UK returns stolen Sudanese statue

BBC World Service
October 15, 2001

The British Museum in London has returned a stolen ancient statue to Sudan after a Sudanese man took it to the museum with a view to selling it.

The man said the statue had been discovered by a friend of his at a site in Sudan and that he had been asked to take it out of the country.

An expert at the British Museum said the story aroused his suspicions as he did not believe any artefact of such quality could be legally exported.

He then identified the piece as a statue that had been unearthed in 1916 and displayed in museums in Sudan until it was stolen in 1995.

The 20-inch statue, carved in black stone, represents Heqa-em-sasen, an

Egyptian viceroy, who lived some 3,500 years ago.

It's believed to be worth about \$16,000. The man who took it to the British Museum was arrested, but has since been released for lack of evidence. "urn:schemas-microsoft-com:office:office" />

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+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA***NO to' Kajbar Dam" to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
(architect AAIA/ACI/SARS/ASQ) +
+Web Author: Awsome Library Editor Choice Web Site
The Nubian Homepage:<http://thenubian.net/> +
+Nubian editor: <http://lexicorient.com/abubakr.htm> +
+Web Author of Link2Go Award Winner Sudan Resource site at:
Nubia:<http://lexicorient.com/private/abubakr/nubia/index.htm>
+POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++
| 823|2001-10-16 09:56:57|Paul Kekai Manansala|Another review of "Black Athena Writes Back"|
From Booklist

Not only has Bernal's controversial book Black Athena (1989) provoked passions with its thesis that Greek classical culture--and thus Western civilization--was influenced by Afro-Asiatic cultures, it also prompted his critics to publish Black Athena Revisited (1996), deliberately denying him an opportunity to respond, a move unheard of in academic circles. In this book, Bernal responds to the whirlwind of criticism surrounding his work, providing additional documentation for his thesis and revealing the sometimes petty conflicts among academics. Bernal answers specific criticism of Black Athena, conceding shortcomings in his original work and bolstering his thesis with new findings. In both works, Bernal cites linguistic, anthropological, and archaeological findings as the basis for his thesis, which is revealing in its insights on historical and contemporary racial politics. Bernal notes the hypocrisy of academics, steeped in the "cult of Europe," who only recently and begrudgingly credited Egypt's contributions to Western civilization and still deny any connection between ancient Egypt and modern "blacks." Readers need not have read Black Athena to benefit from the debate about the contributions of non-European cultures to Western civilizations and the hotly debated concept of Afrocentrism. This book and its companion, the forthcoming Debating Black Athena, will garner wide readership and spark interest in the previous works.

Vanessa Bush
Copyright © American Library Association. All rights reserved
| 824|2001-10-16 14:45:43|Emeagwali, Gloria (History)|Re: UK returns stolen Sudanese statue|
But what about the 1 million artifacts that they are about to receive from the Weindorf Collection. Are they going to keep all of them?

GE
-----Original Message-----
From: sidahmed [mailto:sidahmed@emirates.net.ae]
Sent: Monday, October 15, 2001 10:08 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] UK returns stolen Sudanese statue

UK returns stolen Sudanese statue

BBC World Service
October 15, 2001

The British Museum in London has returned a stolen ancient statue to Sudan after a Sudanese man took it to the museum with a view to selling it.

The man said the statue had been discovered by a friend of his at a site in Sudan and that he had been asked to take it out of the country.

An expert at the British Museum said the story aroused his suspicions as he did not believe any artefact of such quality could be legally exported.

He then identified the piece as a statue that had been unearthed in 1916 and displayed in museums in Sudan until it was stolen in 1995.

The 20-inch statue, carved in black stone, represents Heqa-em-sasen, an Egyptian viceroy, who lived some 3,500 years ago.

It's believed to be worth about \$16,000. The man who took it to the British Museum was arrested, but has since been released for lack of evidence. "urn:schemas-microsoft-com:office:office" />

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+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA***NO to' Kajbar Dam" to SAVE NUBIA +
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+POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
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Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
| 825|2001-10-16 21:18:08|Greg Reeder|Re: UK returns stolen Sudanese statue|
Dear Gloria,
In a strict sense I don't think those artifacts were stolen that are being given to the British Museum.. Though I hasten to add that I am just speaking what I think happened. When the High Dam was being filled salvage archaeological expeditions were launched to recover as many artifacts as possible. I believe the Egyptian government let the salvage teams keep what they found. Also remember that some of the shrines and small temples that were salvaged were given to the countries that helped salvage them and helped with moving Philae and Abu Simbol. For instance the small temple of Dendur was given to the Metropolitan Museum of Art in NYC? Does anyone else have more definite information?
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Emeagwali, Gloria (History) <emeagwali@mail.ccsu.edu>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, October 16, 2001 2:45 PM
Subject: RE: [Ta_Seti] UK returns stolen Sudanese statue

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> Collection. Are they going to keep all of them?
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| 826|2001-10-17 00:37:11|sidahmed|Re: UK returns stolen Sudanese statue|
Dear Mr. Reeder

What u said about "salvage and High Dam" is true..Egypt and Sudan
Governments at those days
offered for free several artifacts and findings as an "incentive" to the
several archaeological teams following UN call to Salavage Nubian
Monuments...The idea as far as I understand was to save as much as
possible of the findings...This in a way or another helped the world to
know something about the overlooked civilization of Nubia...However as I
mentioned in an earlier meassage and prior to High Dam and UN Call and
for decades there were people(not necessarily archaeologists) whom the
elder Nubian (our parents and grandparents) as well as myself (I'm 54)
seen taking loads of artifacts and leaving the place(the far most
northern part of Sudan) northward through Egypt...We (my age) who were
kids at those days used to be scared of visiting the sites (in the
Stone Belly -batn el hajar-and around) where those people used to visit
regularly and take findings and go...We used to be told that those sites
are cursed and the 'Satan/ Djin" resided there and it was a bad omen to
take anything from there...

In this regard I refer also to a decision or incident taken by the
Current Sudanese Regime (of National Islamic Front) at the first days
of their reign when they mucked up with such monuments, statues and
findings claiming that they resemble "infidel Statues -Asn'nam" and
must be destroyed (simialr to the Taliban great mispractice towards
Bhudism Statute and World Heritage but at an smaller sacle)..I heard
that several findings used to be in Sudan Musuem made of Gold vanished
(melted and sold or sold intact)..

There are great Curators of worldwide known musuems who are/were careful
enough to defy such attempts by " illegal dealers in archaeological
findings" but still there are/were such dealers who managed in a way
or another to sell out the "booty" or keep for themselves...

Thanx for the info and feedback

best wishes
abubakr

Greg Reeder wrote:

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> given to the British Museum.. Though I hasten to add that I am just speaking
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> From: Emeagwali, Gloria (History) <emeagwali@mail.ccsu.edu>
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> Sent: Tuesday, October 16, 2001 2:45 PM
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| 827|2001-10-17 11:37:54|Paul Kekai Manansala|Fwd: Pharaonic statues unearthed|
http://www.news24.co.za/News24/Technology/Science_Nature/0,1113,2-13-46_1093157,00.htm

Pharaonic statues unearthed

Cairo - A Japanese team of archaeologists has discovered a number of statues of pharaonic gods and kings, the Ministry of Tourism said on Thursday.

The statues in Abu Sir, 30 kilometres (21 miles) south of Cairo, included one of the falcon-headed god Hours as a headgear-wearing child with a finger in his mouth, Gaballa Ali Gaballa, Egypt's antiquities chief, said in a statement.

Also unearthed were fragments of statues with engraved hieroglyphic writings dating back to the time of King Pepi I in the 6th Dynasty.

Meanwhile, in the Mediterranean city of Alexandria, the antiquities department has finished restoring a wooden statue of the ancient god Serapis, the main god during Egypt's Roman age, the ministry said.

The monument, 140 centimetres (about 55 inches) high and 60 centimetres (about 23.6 inches) wide, was discovered in the 1930s in Fayoum, 80 kilometres (50 miles) southwest of Cairo, and is considered one of the rarest wooden statues.

The statue will be on display in the Greco-Roman museum in Alexandria. - AP
| 828|2001-10-17 11:59:30|Paul Kekai Manansala|Fwd: Hatshepsut Temple in Luxor to open in days |
<http://www.uk.sis.gov.eg/online/html5/a151021f.htm>

October 15, 2001
Hatshepsut Temple in Luxor to open in days

The Hatshepsut temple at the west bank of Luxor will be opened in the next few days after 40 years of restoration.

The opening, which coincides with the beginning of the new tourist season, is a fresh honouring of Queen Hatshepsut, whose name and drawings were ordered by King Thutmose III to be erased off the temple walls.

Minister of Culture Farouk Hosni said the ceremonies will include inauguration of the temple's third gallery after restoration

works there.

The temple is a unique archaeological masterpiece of sculpture and reconstruction for it was built in the form of extraordinarily beautiful three galleries, said Hosni.

The Polish mission, in association with Egyptian archaeologists, finished the incomplete works in the third gallery, he said.

Works to illuminate the mountains behind the temple for night visits will be finished soon, he added.

The temples of Hormoheb and Merenptah will be opened soon after finishing restoration works.
| 829|2001-10-19 13:17:51|Paul Kekai Manansala|Fwd: Surprise at Saqqara|
<http://www.ahram.org.eg/weekly/2001/555/tr1.htm>

Surprise at Saqqara

He was a sixth-dynasty royal surgeon and his tomb contains some unusual and unexpected objects.

Nevine El-Aref writes about a new discovery

Members of an Egyptian mission were cleaning the west side of the Pyramid of Unas at Saqqara early last week when they unexpectedly came across what appeared to be an open hall. Further clearance revealed a vaulted limestone tomb.

Saqqara is a vast necropolis, and only an estimated five per cent of its treasures have so far been revealed. Although primarily an Old Kingdom burial ground, its monuments provide examples of art and architecture covering most of the dynasties.

The mission, which has identified it as belonging to a certain Qar, considers the tomb very special. This is the best preserved sixth-dynasty tomb found so far on the necropolis. Qar was an extremely important official, head of the royal palace and chief surgeon to the Pharaoh and his family, but which particular sixth-dynasty Pharaoh this was is not yet certain.

The entrance hall of the tomb was plastered and painted with coloured scenes depicting the deceased in various religious and industrial activities, as well as with his wife and family, all in well-preserved colours. A shaft led to the burial chamber in which was the limestone sarcophagus inscribed with Qar's name. It was in a nearby cache, however, that the implements of his trade were found: the surgical tools included 40 scalpels and tweezers as well as other medical tools, the purpose of which is not clear.

Zahi Hawass, director-general of the Giza plateau and Bahariya Oasis, says this is the first time surgical tools have been found in an Old Kingdom tomb. "It provides further proof that the ancient Egyptians were competent surgeons," Hawass says. "We knew this from excavations at Giza, when we carried out studies on skeletons found in the pyramid-builders' cemetery. There was evidence that some of them had been subjected to critical brain surgery, others to the setting of limbs or to dentistry. But no tools were found there. This discovery at Saqqara provides a missing link."

The tomb has clearly been damaged over time and covered with wind-blown sand, since some 26th-dynasty objects were also found on the site. These include 22 bronze statues of various deities, including Isis breast-feeding Horus; the Memphis god Ptah; Anubis -- the deity associated with mummification and burial -- and, as was to be expected, statues of Osiris and Horus, all in a good state of repair.

"The mission found some unusual objects in the tomb," Gaballa Ali Gaballa, general secretary of the Supreme Council of Antiquities (SCA), said. "One is a round alabaster offering table, inscribed with the name of Qar along with his various titles. Beside it they found a rectangular- shaped stone, also in alabaster, with markings and cavities. There were seven of these, for the seven sacred oil sacraments used in rituals."

The tomb has two false doors engraved with hieroglyphic texts, some sections of which retain the original blue colour. On the south and east walls of the tomb are two stelae bearing the names and titles of the deceased. "The stelae are different from the usual because they have signs still to be deciphered," Hawass says.

When excavating a tomb, one step automatically leads to the next, and there is a feeling of excitement and anticipation. While the team was clearing the southern side, architectural elements came to light, and it soon became clear that they belonged to the south wall of Sekham- Khet's unfinished pyramid complex -- one that was designed to be similar to, and as impressive as, Djoser's Step Pyramid Complex.

This season's excavation on the whole of the Giza necropolis -- which stretches from Abu Roash in the north to Dahshur in the south -- has been immensely rewarding. At Abu Sir, a Japanese mission from Waseda University made major discoveries, reported last week on the Travel Page in Al-Ahram Weekly issue No. 553. They have since discovered a second statue of the goddess Sekhmet, inscribed with the name of Khufu on the back and with a small image of Horus the child (Harpocarates) on her left side. They also found fragments of statues bearing the name of Pharaoh Pepi I, founder of the sixth dynasty.

Archaeologists have tended to regard the various sites on the necropolis as separate and largely unassociated with one another. The new discoveries reveal that there may be a closer connection between them than hitherto realised. There are signs, for example, of a relationship between the goddess Sekhmet and the builder of the Great Pyramid, and between the Giza pyramid-builders and noblemen, like Qar, buried at Saqqara.

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| 830|2001-10-21 11:34:02|Djehuti Sundaka|Celebrating the sunrays| Celebrating the sunrays
<http://www.uk.sis.gov.eg/online/html5/o201021q.htm>
| 831|2001-10-22 16:55:52|Alex van Deelen|Re: Digest Number 193|
Not completely on-topic, but some time ago I posted about a female UK individual who reconstructs faces (like Richard Neve) - I've found out her name is Caroline Wilkinson. To cut a long story short, there was a child murder here in Holland/Germany/The UK, she reconstructed it, and the presenter of the local "Crime Watch" program stated that she was of the "Caucasian Race", from "Northern Europe and North Africa".

Now, I don't know how much of this interpretation is Caroline Wilkinson's, however, it does cast a light on how she interprets the skulls she's given to work with.

How much of these facial reconstructions (which are also used on mummies) are influenced by the perceptions of "race", especially perceptions stemming from outdated ideas of race from the 19th century? Like the "Hamitic Race", which this adding "North Africa" to Europe sounds like.

Alex
| 832|2001-10-22 19:11:42|Paul Kekai Manansala|Re: Digest Number 193|
Alex van Deelen wrote:

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>  
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Often it is impossible using only cranial metrics to distinguish a Tuareg of the Central Sahara who is phenotypically "Black" from a coastal Arab speaker who is phenotypically "Middle Eastern."

A lot depends on the thickness, shape and texture of the soft tissue, the hair form, complexion, etc.

Needless to say, it is possible for two forensic "experts" to come up with completely different reconstructions of the same skull. The recent case of the "Ice Maiden" from the Altai is a good example.

The indigenous people fought to get the Ice Maiden returned to the region after archaeologists had carted off to a museum claiming it was "Caucasoid" and not related to the local people. Of course, they used facial reconstruction to create a nordic-looking individual.

Fortunately, the director of the Altai Museum was able to get a forensic expert of her own to create a different reconstruction that conformed to the local people.

Something very similar has happened wrt to the Kennewick Man controversy.

In both cases, the indigenous side was able to win out because they have educated themselves into the ways and means of their adversaries.

I eagerly await Shomarka Keita's response to C. Loring Brace's arguments in the upcoming "Debating Black Athena" volume. The Neo-Hamitic Race theory is still alive.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 833|2001-10-23 18:00:10|Alex van Deelen|Re: Digest Number 194|

>Message: 2
> Date: Mon, 22 Oct 2001 19:59:28 -0700
> From: Paul Kekai Manansala <kekai@jps.net>
>Subject: Re: Digest Number 193
>
>Alex van Deelen wrote:
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>>Not completely on-topic, but some time ago I posted about a female UK individual who
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>Needless to say, it is possible for two forensic "experts" to come up
>with completely different reconstructions of the same skull. The recent
>case of the "Ice Maiden" from the Altai is a good example.

Perhaps they should make multiple reconstructions, each with it's own
assumption of the ethnicity of the individual.

What concerns (big word) me, is that assumptions about "race" aren't
limited to choices of skin tone and hair texture, but also, for instance,
to nasal shape, in other words, to the reconstruction of the face itself.

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>in the upcoming "Debating Black Athena" volume. The Neo-Hamitic Race
>theory is still alive.

So do I. It would also be great if the writers could join this forum. It would be like
what the Black Athena debate should have been. And what better way of getting
the word about their books out, or hammering out ideas for upcoming tomes.

By the way, I've finally been able to upload a couple of photos of Richard Neave's
reconstruction of late era mummies, called Sensaos and "Janus".

<http://www.geocities.com/vandeelen/Afrocentric/reconstructions/>

Alex
My Afrocentric Web Page is at
<http://www.geocities.com/vandeelen/Afrocentric/>
| 834|2001-10-23 20:23:53|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Joint_Statue_Half-Body.jpg
Uploaded by : kekai@jps.net

Description : "The half body photo of the joint statue from the Tomb of Ikhetneb clearly shows that modern conspirators have systematically erased the paint on these images. The obvious irregular and sporadic spots of light and dark paint on various parts of the body eliminate all doubt that the colors have been removed by the hands of modern man. The color of this statue was in an almost immaculate state of preservation when it was found." -- Manu Ampim

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http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.jpg

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Regards,

kekai@ips.net

| 835|2001-10-23 20:42:42|Greg Reeder|Re: statue from the Tomb of Ikhetneb |
Dear Manu,
It is a very fine statue. But of course I have questions for you. What was it about the painted color of the statues that would compel "conspirators" to erase the paint? She is painted yellow and he is painted red ochre the standard colors on many other statues of the period. Why did the "conspirators" then leave enough of the paint so that anyone could tell the original color? Would you please supply additional evidence (photos?descriptions?) that when found "the color of this statue was in an almost immaculate state of preservation ." Can you tell us where this statue is now?
Again it is a very fine statue and I would like to know more about it.
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: <Ta_Seti@yahooglegroups.com>
To: <Ta_Seti@yahooglegroups.com>
Sent: Tuesday, October 23, 2001 8:23 PM
Subject: [Ta_Seti] New file uploaded to Ta_Seti

>
> Hello,
>
> This email message is a notification to let you know that
> a file has been uploaded to the Files area of the Ta_Seti
> group.
>
> File : /Joint_Statue_Half-Body.jpg
> Uploaded by : kekai@ips.net
> Description : "The half body photo of the joint statue from the Tomb of
Ikhetneb clearly shows that modern conspirators have systematically erased
the paint on these images. The obvious irregular and sporadic spots of
light and dark paint on various parts of the body eliminate all doubt that
the colors have been removed by the hands of modern man. The color of this
statue was in an almost immaculate state of preservation when it was
ound." -- Manu Ampim
>
> You can access this file at the URL
>
> http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.jpg
>
> To learn more about file sharing for your group, please visit
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> <http://help.yahoo.com/help/us/groups/files>
>
> Regards,
>
> kekai@ips.net
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| 836|2001-10-23 21:00:32|Ta_Seti@yahooglegroups.com|New file uploaded to Ta_Seti |
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File : /Joint_Statue_Close-Up.jpg
Uploaded by : kekai@jps.net
Description : See caption file for this image

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.jpg

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Regards,

kekai@jps.net
| 837|2001-10-23 21:08:14|Manu Ampim|Re: statue from the Tomb of Ikhetneb|
Dear Greg,

As soon as Paul uploads the second photograph, I will send my detailed analysis of the statue. I need to get the URL so that I can include it in my comments. My detailed remarks will probably answer the questions that you may have. The second photo along with my (and other written) comments seal this case of "modern fraud."

Manu Ampim

----- Original Message -----
From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, October 23, 2001 8:46 PM
Subject: Re: [Ta_Seti] statue from the Tomb of Ikhetneb

> Dear Manu,

> It is a very fine statue. But of course I

have questions for you. What was

> it about the painted color of the
statues that would compel "conspirators"

> to erase the paint? She is
painted yellow and he is painted red ochre the

> standard colors on many
other statues of the period. Why did the

> "conspirators" then leave
enough of the paint so that anyone could tell the

> original color? Would
you please supply additional evidence

> photos?descriptions?) that
when found "the color of this statue was in an

> almost immaculate state
of preservation ." Can you tell us where this statue

> is now?
>
Again it is a very fine statue and I would like to know more about it.
>

Greg

>
> Greg Reeder
>

href="mailto:reeder@sirius.com">reeder@sirius.com
> <http://www.egyptology.com/>
>

>
> ----- Original Message -----
> From: <

href="mailto:Ta_Seti@yahoogroups.com">Ta_Seti@yahoogroups.com>

>

To: <Ta_Seti@yahoogroups.com>

>

Sent: Tuesday, October 23, 2001 8:23 PM

> Subject: [Ta_Seti] New file

uploaded to Ta_Seti

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>> Hello,

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File : /Joint_Statue_Half-Body.jpg

>> Uploaded by :

href="mailto:kekai@jps.net">kekai@jps.net

>> Description : "The half body photo of the joint statue from the Tomb of

>

Ikhetneb clearly shows that modern conspirators have systematically erased

> the paint on these images. The obvious irregular and

sporadic spots of

> light and dark paint on various parts of the body

eliminate all doubt that

> the colors have been removed by the hands of

modern man. The color of this

> statue was in an almost immaculate state

of preservation when it was

> ound." -- Manu Ampim

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>> Regards,

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href="mailto:kekai@jps.net">kekai@jps.net

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| 838|2001-10-23 21:10:27|Manu Ampim|What They Did NOT Look Like! (Modern Fraud)|

*ANOTHER CASE OF MODERN FRAUD: THE JOINT STATUES
FROM THE TOMB OF IKHETNEB *

Manu Ampim <Profmanu@a...> wrote: (#788)

TOMB OF IKHETNEB
There are other Old Kingdom images that show the same effect of a colorless ("white") face on a white surface, with traces of the original darker paint on the lower parts of the body. I have documented a number of these images. For the Ta_Seti members, I have included an example of two images on a white surface that have had almost all of their original color removed on the face and upper body, while the legs and feet retain much of their original darker colors. The pair statue from the TOMB OF IKHETNEB (Giza, tomb G1206, 5th dyn., Phoebe Hearst Museum of Anthropology, UC Berkeley) is a good example of the suspicious and unnatural colorless face - dark legs phenomena.
http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

> Katherine Griffiths-Greenberg egylist@g... wrote: (#792)

> "Oh, for heavens sake: the image of Ikhetneb was exposed to the
> sunlight, and paints from natural minerals

(such as ochre, which

> produced both red and yellows) and vegetable dyes

such an indigo,

> (which produced blues and greens) DO "bleach out" in the

sun, where

> these items were placed (in the front of chapel areas in the

tombs

> where, please recall, these areas were visited by relatives

after

> death to offer food and wine oferins to the deceased's ka). There

is

> nothing "conspiratorial" about it, except, apparently in Prof.

> Ampim's mind." Griffis-Greenberg added in a later message

that

> "there are no abrasions which indicate the paint was removed

> artificially."

>> Paul K. Manansala wrote in response to Griffis-Greenberg: (#793)

>> "It appears that the paint is removed

not bleached. You can definitely

>> see traces of the original paint.

Of course, it would be better to make the

>> observations in person. That's not to say that rain and other forms of

>> weather could not strip off the paint after long periods of time. Are these

>> limestone statues?" Paul added in a later message, "There are plenty

>> of patches of reddish-brown paint left on areas equally exposed as the

>> rest of the statue. On the legs it is obvious to me that the

>> light-colored limestone is exposed beneath the reddish-brown paint."

SMS1975 wrote in response to Griffis-Greenberg: (#799)

> AFAIK, no museum with a professional

> staff would _ever_ attempt to alter their acquisitions: it just isn't done,

> from my experience.

I understand what point you are trying to make, but anyone with enough sense knows that SOME people will alter information and art to further their positions and ideas. It did not take me long to know this was true especially concerning Ancient Egypt. I am also convinced that Egypt up until about 1500 BC was a predominately BLACK civilization. The art may depict "yellow" or "white" skin or "blonde" or "red" hair, but this in no way means the people were caucasian. I have seen numerous African people with blonde and red hair as well as so-called caucasian features so all those pictures depicting what looks to be caucasian people is very understandable. The colors of the pictures can be explained as well, but I do believe they were altered.

Reeder's response: (# 800)

I also agree that when it comes to "restoring" statues that nose replacement can and has lead to some bad work. But I reject that any museum would recarve or scrub off paint to change the color or "racial " features of their objects. Thinking like this leads to ideas like Ampim's that great masterpieces of Egyptian art have been faked (by very talented master craftsmen on a par with the great sculptors of all time) merely to make the Egyptians look less African. I don't think the curators care what color they are... they do care how fine, valuable, unique, historically important etc...but whether or not they look too African..no!

=====

Summary of Opinions

These are some of the recent responses to the post that I made of the joint statue from the Tomb of Ikhetneb. I submitted this photo as an example of the deliberate alteration of African statues that several Ta-Seti members have been writing about over the past couple months. Their general comments and observations in most cases are correct and accurate.

However, Griffis-Greenberg and Reeder amazingly believe that "professional" museum officials would "never" deliberately alter artifacts to deceive the public and they believe that this assertion is almost completely IMPOSSIBLE! They argue that museum officials would never deceitfully change or alter artifacts, because they value the artifacts too much and that they don't care what the images look like or what racial group they represent. Griffis-Greenberg seems to have trouble believing that museums alter artifacts in any way.

Griffis-Greenberg and Reeder have taken a position that is extremely naive at best in believing that, of all groups, museum officials, have never been involved in corrupt and deceitful activity with racial intent. They argue almost exclusively from their PERSONAL OPINION and ideological perspective rather than from the "evidence," and this is why they automatically take an opposite position on this issue, without even considering the evidence at hand. Their opposition is not credible because they have not bothered to seriously evaluate the evidence in question, before taking their oppositional stance. Because of their tendency to assume an entrenched, yet blind, position on issues, they will continue to make unnecessary errors on basic

facts, as Griffis-Greenberg did on Hetepheres' appearance, and to have to later make apologies as Reeder did to me for his emotional remarks and to Gloria Emeagwali for objecting to her comments on the Brit. Mus. artifacts without bothering to even look at her evidence. Their position rests on PERSONAL OPINION and the supposed "moral excellence" of all "professional" museum officials, rather than on SPECIFIC & CONCRETE EVIDENCE.

Reeder and Griffis-Greenberg also fail to realize that it is not simply museum officials involved in altering artifacts, as there are a series of groups that have handled excavated artifacts since the founding of public museums in the mid-eighteenth century. This group is what I call the "handlers" of the artifacts, and they include ***"Egyptologists and excavators, antiquities dealers, museum curators and directors, and restorers and conservationists."*** Somewhere between the original excavation of the artifacts, to their transport, sale and acquisition, storage, cleaning, conservation, and finally their display on the museum floor there has been a diligent effort at erasing paint colors, as well as altering, reworking, and "touching up" the facial features of countless statues.

This entire case is a complicated one which I will thoroughly document in my forthcoming book on Modern Fraud. On the other hand, Griffis-Greenberg and Reeder continue to rely on their personal beliefs – without considering specific evidence – and claim that all professional museum officials currently and over the past two centuries are squeaky clean, because of some assumed "moral imperative." They hold on to this unbelievable fantasy, even though Western public museums acquired African artifacts through colonial theft and plunder. The words and attitude of General H. Turner, who brought the Rosetta Stone to England in 1802 sums up how the artifacts were taken:

"I trust [the Rosetta Stone] will long remain, a most valuable relic of antiquity, the feeble but only yet discovered link of the Egyptian to the known languages, a proud trophy of the arms of Britain (I could almost say "spolia opima"), not plundered from defenceless inhabitants, but honourably acquired by the fortune of war."

There is certainly no "moral excellence" on the part of museum officials, who oversee vast amounts of confiscated treasures and rare artifacts of indigenous groups from around the world. Many of these groups are currently struggling against numerous museums to get their cultural artifacts returned in what is now a solid international repatriation movement to return stolen artifacts.

Colonial Context for Altered Artifacts

During their colonization period, Europeans established their racial and cultural identification as "superior" to the rest of the world. The racist representation of the "native," and the existing records and documents reflect the racial biases and prejudices of European and Euro-American writers. There are volumes of documentation of how Europeans misrepresented and rewrote African history to suit their colonial aims. Most of the "world history" over the past 400 years has falsely glorified Europe at the expense of African and other non-white people around the globe. And for any claim to be made that museum officials, or any other group of handlers of African artifacts, were somehow "completely untainted" by this kind of vicious racial activity is absolutely ridiculous and dishonest.

Further, there is a long list of noted western scholars and Egyptologists who argued that the ancient people of Kemet were "white" or a "mixed" group. Most of those who did admit that the people of Kemet were "Black Africans or Negroid" did so with negative and disparaging remarks. This long list of actors and their negative opinions about Black people helped fuel the persistent racist activity which created the environment that would lead to altered and forged artifacts in order to falsify evidence against a Black presence in ancient Kemet. While the environment and the motives alone do not substantiate that artifacts have been altered for racial reasons, they do put cases of documented fraud in a meaningful context.

**JOINT STATUE FROM THE TOMB OF KHETNEB
(MODERN FRAUD)**

The primary evidence presented below will show that Griffis-Greenberg's and Reeder's personal feelings and beliefs are contradicted by this specific example of fraud. Their position of taking an oppositional stand against anyone who points out the fraudulent activity of Western handlers and conspirators has no merit, as the photographic and written evidence speaks for itself.

Let's look at one example of the type of fraud and racial makeover that hundreds, if not thousands, of artifacts have experienced at the hands of modern conspirators. I have documented a number of these instances. In this case of the joint statue from the tomb of Ikhetneb (the identification of the couple is not certain), I will provide only enough evidence to prove this case of fraud. The greater documentation on this and many other artifacts (including the forgeries of Ra-Hotep and Nofret) will be given an extensive treatment in my book, rather than attempting to discuss and present details

on dozens of cases of fraud in a forum such as this discussion group.

The joint statue from the tomb of Ikhetneb has been deliberately stripped of its color by modern handlers. I will briefly show this fact from the photographic evidence, which is supported by the written descriptions of the statue.

Exhibit 1: Full body of Joint Statue

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

Examine the Exhibit 1 photo. The statue of the couple exhibits the irregular, uneven, and sporadic paint deterioration which is usually a direct clue pointing to the handiwork of modern conspirators. Both images now appear with the dark legs and a virtually colorless face and upper body. The pattern of operation of the conspirators is usually the same: as you look at the statues starting from the toes to the head, the further up the statue you go, the less and less paint you will see, and this pattern often culminates with no paint on the face, or else only faint traces of it. The motto of the conspirators is "THE FURTHER UP YOU GO, THE LESS PAINT YOU SHOW."

Exhibit 2: Half body of Joint Statue

http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.jpg

Exhibit 3: Faces of Joint Statue

http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.jpg

The Man As He Appears Today

According to the above photographs (Exhibits 2-3), the man has irregular and haphazard reddish-brown discoloration on his arms, torso, shoulders, and face. Notice his right arm and the varied and sporadic discoloration throughout his arm, particularly the middle part. This type of uneven and irregular light and dark areas of paint deterioration could not have been caused by any natural factors, which tend to fade colors in an even manner. Observe his torso and the inconsistent spots and areas remaining of the original reddish brown paint on the right side, middle of his stomach (particularly around his navel), and on his left side. In the middle of his chest are isolated areas of reddish-brown paint. Notice the lone paint spot that is visible, by itself, on the middle of his left chest. His left arm also has uneven light and dark paint areas primarily on the lower inside portion of his arm. His right shoulder still retains a large portion of the green strips on his collar and some of his reddish-brown skin. On his left shoulder rests the lady's (probably his wife) left hand, on which can be seen traces of her original yellow paint between her four fingers and the brown paint of the man between her thumb and first finger. Also, on the man's left shoulder near the woman's hand is a large yellowish brown spot which is apparently left over materials from the collar. His face shows further evidence of a modern hand at work, as there are rather large patches of paint on both the right and left side of his nose bridge near the corner of the eyes. There is also paint surviving on both sides of his nostrils, and smaller traces of paint on the left and right corner of his mouth. His wig has had almost all of its color removed. The close-up photos (Exhibits 2-3) make it clear that in this case the "sun fading theory" and other "natural cause" explanations collapse. The sun and other elements would not "selectively" leave irregular patches of paint in various locations on the statue where there were equally exposed areas. When natural causes are the agent, colors tend to fade in a somewhat gradual and even pattern, which is definitely not the result in this case.

The Woman As She Appears Today

The woman shows the same haphazard and irregular paint deterioration as the man. Her entire right arm from the armpit down to her wrist shows traces of yellow paint all around her arm. On her face there are small spots of yellow paint on the left side of her mouth, and on both the left and right sides of her nostrils. The bridge of the nose on both sides retains the largest section of remaining paint on this statue other than the large amount of yellow paint remaining on the feet and ankles. These two large sections of yellow paint remaining on both sides of her nose is one of the most obvious areas which shows that her paint was deliberately removed by modern hands. These surviving patches of color can not be conveniently explained by the overused "sun fading theory," because the pattern of which the paint survives is totally inconsistent among the equally exposed sections of the statue. There are faint traces of black eyeliner which remains on both her eyes, but the black color of her wig has all but been removed in recent times.

The large amounts of paint remaining on both the man's and the woman's feet and legs further demonstrates the unnatural and illogical "pattern" of the paint deterioration. Even the base on which this joint statue was executed has had most of its black color removed in recent times; this is the case more so at the top than near the bottom of the statues.

The above photos are CONCLUSIVE EVIDENCE which show that the joint statue as it appears today has been systematically lightened by unsteady human hands. The conspirators used the familiar technique of erasing more of the paint the closer the paint gets to the face. In these cases, the behind-the-scenes conspirators apply their RULE: THE HIGHER YOU GO THE LESS PAINT YOU SHOW." The dark paint left at the bottom of both

images is apparently a foolish attempt by the conspirators to apply their rule of thumb and deceive the superficial observer into thinking that the sun or wind somehow missed the lower part of the statue, but deteriorated the paints only above the legs. Most museum visitors never notice this often used colorless face-dark legs technique of fraud. Unfortunately for the conspirators, however, is that the sporadic and irregular areas of remaining original paint that they left on this statue negates any possibility of the paint deterioration being caused by natural elements. There is a distinct and unmistakable difference between naturally faded colors which show an even discoloration, as compared to those colors that have been artificially removed which often show rough and irregular paint deterioration.

The apparent objective of the conspirators in this case (as in the many others) is to erase all or a large portion of the dark colors, particularly around the facial area, in an attempt to "de-Africanize" the statues. Statues and reliefs certainly look far less African on a white or colorless limestone background than when they are painted with the rich colors that are typical of Black (African) people.

THE EARLIER PHOTOGRAPHS

The current photos of the statue (exhibits 1-3) show the illogical results of lightened and missing colors which represent conclusive evidence in themselves (despite what the conspirators and their allies might try to unsuccessfully argue) that it was the unsteady hand of a conspirator that deliberately removed the statue's original colors. In addition, there is also the "definitive evidence" of the earlier photographs which substantiate that this unsteady hand was that of a "20th century conspirator," who committed this act of fraud AFTER the statue was discovered.

The earlier photographs of the joint statue clearly show that BOTH IMAGES WERE MUCH DARKER AND RETAINED ALL OF THEIR ORIGINAL COLOR WHEN THEY WERE DISCOVERED in 1903. I have seen clear black and white photographs (which I will include in my book) of this joint statue which show without any doubt that the original dark paints survived for years after the discovery. These original paints highlighted facial features such as the eyes and details of the accessories. The most striking difference of how the statue appears today as compared to the earlier photographs is that the skin color is now missing on the man's upper body and face, and the woman's color on her right arm and face are now missing, and both figures have had the color removed from their wigs.

The current color photos and the earlier b&w photographs together show IRREFUTABLE EVIDENCE that the paint on the joint statue of the couple has been stripped in "recent times" by callous conspirators.

WRITTEN ACCOUNTS OF THE VANISHED COLORS

Another category of evidence which further documents this case of modern fraud are the written statements of eyewitnesses, which is another excellent source of primary information on the surviving colors of the joint statue and how it appeared after its discovery. Two examples will suffice.

UC Berkeley Egyptologist Cathleen Keeler recently wrote in _The American Discovery of Ancient Egypt_ (1995) concerning the original colors of this joint statue that,

"According to photographs made at the time of the statue's discovery, ITS COLOR WAS ALMOST PERFECTLY PRESERVED. Today almost all that remains is a portion of the man's broad collar on his proper shoulder." (p. 134, emphasis added).

Dr. Keeler's comments from her observations and analysis of the original photos as compared to the current appearance of the statue are clear and concise. It is obvious that there is also much of the paint surviving on the legs which Keeler does not note, but she is simply indicating that there is now a drastic difference between how the statue's color appears today as opposed to when it was first discovered. Her comments further document that the colors are now missing "after" the statue was discovered.

One other written description of the statues and the original paint is also worth quoting here. This account is from the observations of American Egyptologist Henry F. Lutz, who described the statue's appearance in 1930:

"The man's left foot is advanced; the stone between the leg and the rear column has remained and was painted black. ...The necklace preserves traces of three green bands or strips, with the upper and lower one being incised with small vertical lines. The eyes are outlined in black; eyebrows and pupils black. ...Hair black; body painted reddish brown.

"The woman's body is painted yellow. The feet are placed together and show above each ankle a red-colored anklet. The female dress preserves no traces of colored decoration [it is probable that the dress was left white and unpainted by the original artists]; the lower edge is set off from the legs; the upper one was merely indicated by a colored line which ran from the end of the shoulder bands below the breasts. Two shoulder bands cover the breasts completely. There are traces of an elaborately worked collar and a simple neckband of white colour. Neckband and collar left bare a strip of the neck, and a small portion of the body was also left uncovered

between the shoulder bands and the collar, this bare spot forming a triangle.

"Her natural hair shows in front under the black wig. ...The pupils of the eyes are brown; the contour of the eyes black." (_Egyptian Statues and Statuettes_ , 1930, pp. 22-24.)

It is clear from Lutz' 1930 description that some of the paint was missing at the time, but the bulk of it remained including the details of the eyes, skin color, and paint on the wigs. In fact, he is clearly describing colors of the eyes and skin around the neckband, etc. that no longer exist on the statue.

These written accounts further support the photographic evidence that the paint deterioration is not from ancient times, but from the hands of modern man. The irregular and haphazard deterioration is a clear indication that the paint was deliberately removed by the unsteady hand of a "modern conspirator."

SUMMARY OF EVIDENCE

The current photographs alone (exhibits 1-3) substantiate the deliberate effort to erase the original darker colors and thereby "de-Africanize" the joint statue from the Ikhetneb tomb. The irregular and unnatural distribution of the surviving paint is undeniable, and makes no sense other than this is the results of deliberate human activity. Yet, Griffis-Greenberg has speculated that the lightened and missing colors of this couple is due to anything from wind, sunlight, and chemicals in the modern air to museum humidity control problems. She also speculated about damage caused by natural events such as earthquakes and storms, as well as deliberate damage in "ancient" times. Her response, however, is nothing more than creative speculation and unrelated general commentary that has NOTHING to do with the SPECIFIC artifact in question.

The blotches of surviving reddish brown and yellow paint on all parts of these images, along with the sporadic light and dark sections of original paint, make it clear that this is ANOTHER CASE OF MODERN FRAUD RESULTING IN THE COLORLESS FACE-DARK LEGS PHENOMENA. The earlier b&w photos and the eyewitness written accounts both further cement this case of color removal by modern conspirators in a racist attempt to de-Africanize this joint statue of the couple. **Case closed!**

Reeder and Griffis-Greenberg can continue to argue a weak and untenable position based on their "personal opinion" and attempt to deny the obvious fact that this is a clear case of modern fraud; or they can admit that they are dead wrong and speculate about what specific group of handlers erased the paints of this statue and why. But it is an insult for them to argue that "professional" museum officials have always been such moral giants (even during the centuries of slavery and colonialism) that they could not have possibly deliberately altered any artifacts!

THE MOTIVES OF THE CONSPIRATORS

The activity of the racist conspirators to "de-Africanize" this joint statue and perhaps hundreds, if not thousands, of other statues that are now in museums around the world is very much consistent with the attitude of white scholars and Egyptologists over the past couple centuries who often wrote with extreme racial animosity against Black people. Unfortunately, these writers have made an indelible impact in misrepresenting how the identity of the ancient Egyptians as been portrayed and perceived by the public. The French scholar C.F. Volney writing in the _Ruins..of Empires _ (1791) pinpointed the issue confronting the conspirators and what would drive their motives of changing the appearance of countless statues. Volney wrote:

"How we are astonished...when we reflect that to the race of negroes at present our slaves, and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech; and when we recollect that, in the midst of those nations who call themselves the friends of liberty and humanity, the most barbarous of slaveries is justified, and that it is even a problem whether the understanding of negroes be of the same species with that of white men."

| 839|2001-10-23 21:52:35|Paul Kekai Manansala|Re: What They Did NOT Look Like! (Modern Fraud)|

>
> "According to photographs made at the time of the statue's discovery, ITS
> COLOR WAS ALMOST PERFECTLY PRESERVED. Today almost all
> that remains is a portion of the man's broad collar on his proper shoulder."
> (p. 134, emphasis added).
>

What had survived since the the Old Kingdom was gone in less than 70 years.

> Dr. Keeler's comments from her observations and analysis of the original
> photos as compared to the current appearance of the statue are clear and
> concise. It is obvious that there is also much of the paint surviving on the

> legs which Keeler does not note,

Wow! Even this Egyptologist apparently did not notice the paint was still there on the lower part of the body. It adds weight to your theory that the upper body and especially the face are what people notice.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 840|2001-10-23 22:20:37|Manu Ampim|Re: What They Did NOT Look Like! (Modern Fraud)|
Paul,

You are right. There are racial conspirators that have spent probably thousands of hours collectively figuring out details that the average person, and even the specialist, would never think about. They are masters of deceit. I have carefully watched average people in museums and it took me a while to successfully study their behavior and break the code. I was eventually able to discover some key principles that the conspirators and modern masters of fraud use to deceive the unsuspecting public and distort ancient African history. The colorless face-dark legs trick is one of many techniques that are used.

A couple volumes could be written about these acts of fraud. In fact, I will be covering the details of some of these fraudulent acts in my forthcoming book on _Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret_.

Prof. Manu A.
Profmanu@acninc.net
=====

----- Original Message -----
From: "Paul Kekai Manansala" <kekai@jps.net>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, October 23, 2001 10:40 PM
Subject: Re: [Ta_Seti] What They Did NOT Look Like! (Modern Fraud)

> >
> > "According to photographs made at the time of the statue's discovery, ITS
> > COLOR WAS ALMOST PERFECTLY PRESERVED. Today almost all
> > that remains is a portion of the man's broad collar on his proper shoulder."
> > (p. 134, emphasis added).
> >
> >
> >
> > What had survived since the the Old Kingdom was gone in less than 70 years.
> >
> > Dr. Keeler's comments from her observations and analysis of the original
> > photos as compared to the current appearance of the statue are clear and
> > concise. It is obvious that there is also much of the paint surviving on the
> > legs which Keeler does not note,
> >
> > Wow! Even this Egyptologist apparently did not notice the paint was
> > still there on the lower part of the body. It adds weight to your theory
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> > Ta_Seti-unsubscribe@yahoogroups.com
> >
> >
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> >
> >

| 841|2001-10-24 01:07:12|Sneferu@gizaplateau.net|Re: What are his qualifications?|
--- In Ta_Seti@y..., omari_maulana@h... wrote:

> What relevance does anyones opinion on Amin or Mugabe have in this


```
> forum? Furthermore, who is and who isn't a professor has little
> relevance either since the gaining of tenure at a university
> generally has political motives anyway. These political motives
> usually are tied into the same eurocentric motives that surface in
> all of the social systems of this society. White supremacy!
>
```

I want to know Ampim's views on these two "gentlemen" to see if he is racist, and if you use the term Professor then you should be qualified. Someone who gives lectures at some local community hall can not be termed Professor, or would you accept someone who gave lectures on Car Parking management a Professor too?

Eurocentism huh! Any form of racism whether it be KKK, White Supremacy, Eurocentrism, Afocentrism, Black Revisionism or Farrakhanian are all equally racist. You see, it cuts both ways, or do you not accept this?
| 842|2001-10-24 11:16:05|Paul Kekai Manansala|Re: What are his qualifications?|
Messages concentrated on interrogating members of this group are simple harassment and are not allowed.

If you want to know about Manu Ampim's qualifications ask him by email.

Why not discuss the now voluminous amount of material that Manu has offered to the group?

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

Sneferu@gizaplateau.net wrote:

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> To unsubscribe from this group, send an email to:
> Ta\_Seti-unsubscribe@yahoo.com
>
>
>
> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/
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Check out <http://AsiaPacificUniverse.com/>
| 843|2001-10-24 12:06:54|omari_maulana@hotmail.com|Bernal|
Interesting post can be found on Bernal's web site.

<http://www.blackathena.com/encyc.html>
| 844|2001-10-24 18:07:20|Greg Reeder|Re: What They Did NOT Look Like! (Modern Fraud)|
Dear Manu,

Thank you very much for posting such good evidence of an antiquity altered after its discovery.

Your proof is of course solid and thanks also for the quote of Dr. Keller's from The Rediscovery of Ancient Egypt stating that the color was different than when it was discovered. (The early photos of it show this).

I also noted that on page 132 another statue of the woman Ijetka suffered the same fate ... her coloring was much stronger when she was discovered.

What I am still having a problem with is why and how they were altered. Why deliberately change colors that are the standard colors of statues from ancient Egypt. ...red ochre for men and yellow for the women? What would be the point?

All the painted statues that survive are those colors...except for the ones painted black.

And then not do too good a job of it at that. Why get rid of part of the necklace?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
| 845|2001-10-24 19:32:39|historynow2002@yahoo.com|Indus Script vividly linked to Easter Island`|
Do we have some more information to amplify the ONE
page (p. 93) of Gregory Possehl's HUGE book, called
Indus Age (c) 1999 (U. of Penn Press)?

It shows an incredibly persuasive (if correctly rendered)
page of illustrations showing the congruence of Easter Island

script with Indus script.

The research was done by M. de Hevesy (1935). But apparently the author was unwilling to spend more time than this.

MORE! We need MORE! Anyone have insights or information?

George
| 846|2001-10-24 19:37:05|historynow2002@yahoo.com|Here's what one girl looked like!|
http://www.hp.uab.edu/image_archive/udc/statue02.jpg

At this URL is the image of an Indus Valley "dancing girl".

I think I met her at a convention in Washington DC.

George
| 847|2001-10-24 19:47:49|Greg Reeder|Re: Correction: What They Did NOT Look Like! (Modern Fraud)|
Correction: The Book is The American Discovery of Ancient Egypt.
Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: [Greg Reeder](#)
To: Ta_Seti@yahoogroups.com
Sent: Wednesday, October 24, 2001 6:10 PM
Subject: Re: [Ta_Seti] What They Did NOT Look Like! (Modern Fraud)

Dear Manu,
Thank you very much for posting such good evidence of an antiquity altered after it's discovery.
Your proof is of course solid and thanks also for the quote of Dr. Keller's from The Rediscovery of Ancient Egypt

| 848|2001-10-24 23:32:04|Manu Ampim|What They Did NOT Look Like! (Modern Fraud)|
Greg,

Well, the first important understanding to reach is that artifacts have been deliberately altered in modern times as I have stated from the outset. The joint statue from the tomb of Ikhetneb is clear proof of deliberately lightened colors and modern fraud. Yes, you are correct to note that the statue of Ijjetka (The _American Discovery of Ancient Egypt_, p. 132) has also received the same type of color lightening. These are simply two examples of a much deeper issue. I will reiterate that I have documented these type of cases in museums around the world. Now that you do agree -- contrary to what you stated earlier -- that artifacts are altered and the paints have been "deliberately erased," then the next step is to find out why. Obviously, this is the reason for your questions. I have already given a clear answer to most of your questions. **The clear intent of erasing the colors is to de-Africanize the images, and it is done for racial reasons, plain and simple.**

PURPOSE OF THE FRAUD & TECHNIQUES USED
Lets start with the facts. Most of the altered images have had their color lightened or have been stripped of their paint altogether. Many of these images have been deliberately lightened from head to toe (and the haphazard and irregular paint deterioration on these images makes this point clear). Other images, as I noted in my post yesterday on the joint statue, have received another type of treatment by these masters of fraud. That is, the modern conspirators apply their rule of thumb, "THE HIGHER YOU GO THE LESS PAINT YOU SHOW." In other words, as you look at the statue starting at the toes, the closer you get to the face the less paint that remains. This is why many images now appear with a colorless face and dark legs. This effect is rarely due to the overused "sun fading theory" of paint deterioration. The conspirators answer the question of "why?" by their consistent actions. Why would they place so much emphasis on lightened body colors and a colorless (or nearly colorless) face? The emphasis clearly is on producing a "light-colored appearance." Greg, why else would someone eliminate or lighten the darker colors if it were not an attempt to change the racial appearance? This was their emphasis time and again: to erase the darker colors in an attempt to change the racial appearance of the images. I will simply quote from what I said yesterday about this matter:

"The apparent objective of the conspirators...is to erase all or a large portion of the dark colors, particularly around the facial area, in an attempt to 'de-Africanize' the statues. Statues and reliefs certainly look far less African on a white or colorless limestone background than when they are painted with the rich colors that are typical of Black (African) people."

You rarely see a statue in an immaculate state of preservation, retaining almost all of its rich dark colors. These are very powerful images that are intimidating to the conspirators and many other people. If you notice from the two cases mentioned above that the BLACK PAINT is totally erased on the wigs, base on which the statues stand, their eyes and eyebrows. In fact, BROWN colors are lightened or eliminated and treated almost the same way as BLACK by the conspirators, while they often leave the lighter yellow color if they decide to leave any color at all.

COLOR SCHEME

Greg, you mentioned the yellow color of women and red color of men being standard colors. Actually, the color of the men was a brown and reddish brown color, and the women was a yellowish-tan, tan, light brown, and in some cases yellow. The colors that we are seeing today, in the vast majority of cases, are a lightened version of the original colors. The darker colors on these images are not readily obvious and are discernable only with a close and patient analysis of the paints. Most people, including Egyptologists, only see and describe the paint colors that are most obvious to us today. They rarely look at the images close enough to notice the original darker paint materials that still survive on a large number of statues and reliefs. My point is that BLACK and BROWN are the prime colors that are eliminated by the conspirators, while they usually leave the lighter colors such as yellow, or they produce a lighter color through perhaps some type of wet cloth technique. Anyhow, if you compare images that still have the original darker colors with those that have been lightened, you can easily see how a casual viewer would get two very different impressions of what the people in Kemet looked like and what race they represent.

By the way, as for your question about "why get rid of...the necklace?" It was easier for the conspirators to eliminate all the colors rather than spend time trying to work around detailed accessories. You also mentioned that they did a bad job in stripping the paints. Actually, believe it or not many other statues are left with pockets and spots of original paint in a similar manner. As careless as the conspirators were in many cases, few people around the world have bothered to notice these clear clues of modern fraud. I will end here for now.

EXAMPLE OF FRAUD

The three images below are from the Joint Statue from the Tomb of Ikhetneb (5th dyn.). The images show the sporadic and irregular paint deterioration on this statue that is clearly the result of the handiwork of modern 20th century conspirators.

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

Exhibit 2: Half body of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.jpg

Exhibit 3: Faces of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.jpg

Prof. Manu Ampim
Profmanu@acninc.net

=====

----- Original Message -----

From: Greg Reeder
To: Ta_Seti@yahooogroups.com
Sent: Wednesday, October 24, 2001 6:10 PM
Subject: Re: [Ta_Seti] What They Did NOT Look Like! (Modern Fraud)

Dear Manu,
Thank you very much for posting such good evidence of an antiquity altered after it's discovery. Your proof is of course solid and thanks also for the quote of Dr. Keller's from The Rediscovery of Ancient Egypt stating that the color was different than when it was discovered. (The early photos of it show this). I also noted that on page 132 another statue of the woman Itjetka suffered the same fate ... her coloring was much stronger when she was discovered. What I am still having a problem with is why and how they were altered. Why deliberately change colors that are the standard colors of statues from ancient Egypt. ...red ochre for men and yellow for the women? What would be the point? All the painted statues that survive are those colors...except for the ones painted black. And then not do too good a job of it at that. Why get rid of part of the necklace?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

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| 849|2001-10-25 09:24:48|Manu Ampim|More Fraud: What They Did NOT Look Like! |
Dear Greg,

Since you have a copy of The American Discovery of Ancient Egypt, then I will point out to you two other cases of MODERN FRAUD. There are many different areas of fraudulent activity on the part of 19th and 20th century forgers of ancient African artifacts. I will repeat that the goal of the conspirators was to deceive the public and de-Africanize the statues and reliefs by altering their racial appearance. It was done for racist reasons. Period.

You now know -- without a doubt and contrary to what you had stated

earlier -- that modern conspirators indeed have been actively erasing the darker paint on ancient statues from Kemet. I will show the magnitude of this activity in my book on _Modern Fraud_. Let me introduce you and the other Ta-Seti members to another technique of the behind-the-scene masters of fraud. I guarantee that most people can observe these images that I will point out below and never notice the subtle, yet obvious (if pointed out) alterations.

MORE FRAUD: (TWO EXAMPLES)
Take for example the image on page 124 of _The American Discovery of Ancient Egypt_. This stela of the Royal Acquaintance Nofer was found in Giza (4th dyn.) in a remarkable state of preservation, with minimal surface damage. Notice that the area around the body is perfectly preserved, yet around her face and head there is "undeniable evidence" that A MODERN HAND HAS SCRATCHED UP THE SURFACE in an attempt to reshape the nose and facial structure. Observe the abrasions and scratches that appear ONLY near the facial and head area. For effect, the modern forgers scratched up the stela near the top and back of her head to distract the viewer from the real intentions of altering the nose and face. The evidence speaks for itself and is irrefutable.

Look at the second example on page 92. The so-called "Wilbour Plaque" in the Brooklyn Museum shows two images facing each other: Queen Nefertiti and perhaps King Akhenaten. The deliberate scratches and heavy grooves are present ONLY in their facial area, where there was a crude and unsuccessful attempt to reshape the nose and mouth area. The conspirators were not successful in every instance, but an attempt to alter the images has been made in the vast majority of cases.

These are two obvious examples of an pattern of fraud by the modern masters of deceit. The more you observe, then the more you learn about how diligent the conspirators have been in altering and falsifying a large number of African images and artifacts.

I have now given examples of TWO SPECIFIC AREAS OF MODERN FRAUD: the erasing of dark paint colors on statues, and reshaping facial features on stelae. The evidence is undeniable. What's your response?

Manu Ampim
Profmanu@acninc.net

=====

EXAMPLE OF FRAUD (from message # 838)
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Prof. Manu Ampim
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Sent: Wednesday, October 24, 2001 6:10 PM
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| 850|2001-10-25 09:42:59|reeder@sirius.com|Re: More Fraud: What They Did NOT Look Like!|
Dear Manu,
Thanks for more examples. I will have look tonight. I do agree with you that the coloring on the statue group in Berkeley has changed...it is not as found. But at present I am unconvinced that it was a deliberate act by "conspirators." As I said before the original color is standard and exists on many examples so it seems futile to try to change it. It was the colors that Egyptologists, curators etc accept as the colors the AE's used to represent themselves.
I would like to know more about it.
Greg

Original Message:

From: Manu Ampim Profmanu@acninc.net
Date: Thu, 25 Oct 2001 09:30:18 -0700
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] More Fraud: What They Did NOT Look Like!

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Period.

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Manu Ampim
Profmanu@acninc.net

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Prof. Manu Ampim
=====

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Greg Reeder
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<http://mail2web.com/> .

| 851|2001-10-25 10:08:23|Djehuti Sundaka|Kings Of Kash|
Shabaka
Shabataka
Taharqa

Does anyone know the meanings of these names? I'm particularly
interested in the meaning of "Shabaka".

Djehuti Sundaka
| 852|2001-10-25 10:18:20|Paul Kekai Manansala|Re: More Fraud: What They Did NOT Look Like!|

> I will repeat that the goal of the
> conspirators was to deceive the public and de-Africanize the statues and
> reliefs by altering their racial appearance. It was done for racist reasons.
> Period.

This is a very important point. Many of us have known that
artifacts have been altered in some way or another.

The question then becomes what was the intent of some/all/most of this alteration.

Since one purpose of this forum is rigorous debate, how do you substantiate your claim that the alterations were racist.

Do you consider the evidence prima facie as to the motive?

I think it's quite easy to show that racism exists in this field of scholarship and even most liberal thinkers will admit this, at least if you are talking in the past tense.

Can we link up racist lines of thought, that most of us know existed, with the actual tampering with regard to the appearance of images?

It seems that you are already exploring this by showing that the alterations in large part have to do with changing the images from one racial norm to another.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 853|2001-10-25 10:28:17|Manu Ampim|Re: More Fraud: What They Did NOT Look Like!|
Greg,

In your reply later, please explain how could the perfectly preserved paint be removed from the face, but somehow survive on the lower portion of the joint statue in Berkeley if it were not a deliberate act by conspirators.

I am sure you are not suggesting that the paint was through some miraculous event accidentally erased from the face and not the lower body. It seems obvious that in this (and other cases) the paint was indeed removed in a deliberate attempt to lighten or eliminate the dark colors of the skin. Do you have another plausible explanation other than calculated fraud?

Lastly, the historical and political context of this fraudulent color elimination has to be considered. People do not act in a vacuum! In message #838, I discussed the de-Africanizing of the ancient images within the "colonial context for the altered artifacts."

Manu Ampim

----- Original Message -----

From: <reeder@sirius.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, October 25, 2001 9:43 AM

Subject: RE: [Ta_Seti] More Fraud: What They Did NOT Look Like!

> Dear Manu,
> Thanks for more examples. I will have look tonight. I do agree with you
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>
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> Original Message:

> -----

> From: Manu Ampim Profmanu@acninc.net

> Date: Thu, 25 Oct 2001 09:30:18 -0700

> To: Ta_Seti@yahoogroups.com

> Subject: [Ta_Seti] More Fraud: What They Did NOT Look Like!

>
>
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> FRAUD: the erasing of dark paint colors on statues, and reshaping
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> response?
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> Manu Ampim
> Profmanu@acninc.net
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>
>
> Prof. Manu Ampim
> =====
> ----- Original Message -----
> From: Greg Reeder
> To: Ta_Seti@yahoogroups.com
> Sent: Wednesday, October 24, 2001 6:10 PM
> Subject: Re: [Ta_Seti] What They Did NOT Look Like! (Modern Fraud)
>
>
> Dear Manu,
> Thank you very much for posting such good evidence of an antiquity
> altered after it's discovery.
> Your proof is of course solid and thanks also for the quote of Dr.
> Keller's from The Rediscovery of Ancient Egypt stating that the color
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> necklace?
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>
> Greg Reeder
> reeder@sirius.com
> <http://www.egyptology.com/>
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>

| 854|2001-10-25 10:28:25|Djehuti Sundaka|Mummy preparation more complex than once believed|
Mummy preparation more complex than once believed
<http://www.miami.com/herald/content/news/world/digdocs/009044.htm>

Egyptian mummies were dedicated followers of fashion
http://www.abc.net.au/news/science/research/2001/10/item20011025054022_1.htm
| 855|2001-10-25 12:00:15|Manu Ampim|Re: More Fraud: What They Did NOT Look Like!|
Paul Manansala wrote:

> Since one purpose of this forum is rigorous debate, how do you
> substantiate your claim that the alterations were racist.
>
> Do you consider the evidence prima facie as to the motive?

MY RESPONSE

The present-day appearance of the altered artifacts is indeed prima facie evidence that establishes the racial intent of the modern conspirators. The racial transformation that the images have undergone is apparent when one considers the before and after images. People automatically observe facial features to determine a person's racial or ethnic identity. Skin color is certainly a major consideration in this identification process. Other than human remains and biological material, one of the best categories of evidence of how an ancient group of people looked is how they portrayed themselves on statues and reliefs.

Both the facial features and the color of the skin are the most obvious areas of racial identification, and it is no accident that these are the two main areas that are systematically changed in the vast majority of fraudulent alterations. The colorless face-dark legs phenomena that now appears on many images is an example of the racial intent behind the conspirators' handiwork. The EMPHASIS IS CONSISTENTLY TO LIGHTEN OR ERASE THE COLORS OF THE "FACE." Also, remember the honest mistake by Griffis-Greenberg in wrongly identifying Hetepheres II as having white skin and blond hair. Her identification of the queen was made on the "first appearances" and not a detailed study of the image.

The racial intent of the systematically altered images by modern conspirators is also clear from the volumes of the

written materials by Western scholars and Egyptologists over the past two centuries. Many of them argued vigorously AGAINST a Black presence and influence in ancient Kemet. There is a direct relationship between the numerous anti-Black writings by many noted Western writers in the 19th and 20th centuries and the fraudulent and racial alterations of ancient Egyptian artifacts. These overlapping time periods are no accident. Let's be serious, people don't exist in isolation of their environment. The racist climate of slavery and colonialism no doubt influenced the biased writings of many Western scholars and Egyptologists. I could provide this long list and the absurd statements that they made about Black people and their presence (or lack of) in the Nile Valley. To somehow avoid dealing with the socio-political environment that would motivate the racial activity of the modern forgers is untenable.

One last point in regards to the racial implications of the fraud is that even now in the 21st century there are many people still promoting the ridiculous imaginary white images of ancient Egyptians created by National Geographic in the 1940s, and similar imaginary drawings by Winifred Brunton from the 1920s!

Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

----- Original Message -----
From: "Paul Kekai Manansala" <kekai@jps.net>
To: <Ta_Seti@yahoogroups.com>
Sent: Thursday, October 25, 2001 11:06 AM
Subject: Re: [Ta_Seti] More Fraud: What They Did NOT Look Like!

> > I will repeat that the goal of the
> > conspirators was to deceive the public and de-Africanize the statues and
> > reliefs by altering their racial appearance. It was done for racist
reasons.
> > Period.
>
> This is a very important point. Many of us have known that
> artifacts have been altered in some way or another.
>
> The question then becomes what was the intent of some/all/most
> of this alteration.
>
> Since one purpose of this forum is rigorous debate, how do you
> substantiate your claim that the alterations were racist.
>
> Do you consider the evidence prima facie as to the motive?
>
> I think it's quite easy to show that racism exists in this
> field of scholarship and even most liberal thinkers will admit
> this, at least if you are talking in the past tense.
>
> Can we link up racist lines of thought, that most of us know existed,
> with the actual tampering with regard to the appearance of images?
>
> It seems that you are already exploring this by showing that the
> alterations in large part have to do with changing the images
> from one racial norm to another.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabal/en/afro.htm>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
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>
>

| 856|2001-10-25 12:35:49|Thomas Mountain|DNA tests on mummies?|
Has anyone heard any news on the results of the dna tests that were supposed
to be done on king tut?
thomas c. mountain
| 857|2001-10-25 14:03:19|Emeagwali, Gloria (History)|Re: More Fraud: What They Did NOT Look Like!|
Yes. I had the 'Wilbour Plaque' in mind.I wanted to put that up with a
pre-scratched version which I stumbled on -

but I temporarily misplaced the latter. As Manu Ampim points out, the scratched version tampers with the facial features. I was fortunate to stumble on a pre-scratched picture of the plaque. The Boston Museum of Fine Arts made a big show of the scratched version during their exhibit 'Pharaohs of the Sun' in 1998.Were the curators aware of the pre-scratched version? I guess not.

Gloria Emeagwali

From: reeder@sirius.com [mailto:reeder@sirius.com]
Sent: Thursday, October 25, 2001 12:43 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] More Fraud: What They Did NOT Look Like!

Dear Manu,
Thanks for more examples. I will have look tonight. I do agree with you that the coloring on the statue group in Berkeley has changed...it is not as found. But at present I am unconvinced that it was a deliberate act by "conspirators." As I said before the original color is standard and exists on many examples so it seems futile to try to change it. It was the colors that Egyptologists, curators etc accept as the colors the AE's used to represent themselves.
I would like to know more about it.
Greg

Original Message:

From: Manu Ampim Profmanu@acninc.net
Date: Thu, 25 Oct 2001 09:30:18 -0700
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] More Fraud: What They Did NOT Look Like!

Dear Greg,

Since you have a copy of _The American Discovery of Ancient Egypt_, then I will point out to you two other cases of MODERN FRAUD. There are many different areas of fraudulent activity on the part of 19th and 20th century forgers of ancient African artifacts. I will repeat that the goal of the conspirators was to deceive the public and de-Africanize the statues and reliefs by altering their racial appearance. It was done for racist reasons.
Period.

You now know -- without a doubt and contrary to what you had stated earlier -- that modern conspirators indeed have been actively erasing the darker paint on ancient statues from Kemet. I will show the magnitude of this activity in my book on _Modern Fraud_. Let me introduce you and the other Ta-Seti members to another technique of the behind-the-scene masters of fraud. I guarantee that most people can observe these images that I will point out below and never notice the subtle, yet obvious (if pointed out) alterations.

MORE FRAUD: (TWO EXAMPLES)
Take for example the image on page 124 of _The American Discovery of Ancient Egypt_. This stela of the Royal Acquaintance Nofer was found in Giza (4th dyn.) in a remarkable state of preservation, with minimal surface damage. Notice that the area around the body is perfectly preserved, yet around her face and head there is *undeniable evidence* that A MODERN HAND HAS SCRATCHED UP THE SURFACE in an attempt to reshape the nose and facial structure. Observe the abrasions and scratches that appear ONLY near the facial and head area. For effect, the modern forgers scratched up the stela near the top and back of her head to distract the viewer from the real intentions of altering the nose and face. The evidence speaks for itself and is irrefutable.

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Manu Ampim
Profmanu@acninc.net

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http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.jpg

Prof. Manu Ampim
=====

----- Original Message -----
From: Greg Reeder
To: Ta_Seti@yahooogroups.com
Sent: Wednesday, October 24, 2001 6:10 PM
Subject: Re: [Ta_Seti] What They Did NOT Look Like! (Modern Fraud)

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Thank you very much for posting such good evidence of an antiquity altered after it's discovery.
Your proof is of course solid and thanks also for the quote of Dr. Keller's from The Rediscovery of Ancient Egypt stating that the color was different than when it was discovered. (The early photos of it show this).
I also noted that on page 132 another statue of the woman Itjetka suffered the same fate ... her coloring was much stronger when she was discovered.
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And then not do too good a job of it at that. Why get rid of part of the necklace?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

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| 858|2001-10-25 14:09:11|reeder@sirius.com|Re: More Fraud: What They Did NOT Look Like!|
Dear Gloria,
If you come across that prescratched version do put it on the list. I
would like very much to see it.
Greg

Original Message:

From: Emeagwali, Gloria (History) emeagwali@mail.ccsu.edu
Date: Thu, 25 Oct 2001 17:02:43 -0400
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] More Fraud: What They Did NOT Look Like!

Yes. I had the 'Wilbour Plaque' in mind.I wanted to put that up with a
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of the Sun' in 1998.Were the curators aware of the pre-scratched
version? I
guess not.

Gloria Emeagwali

mail2web - Check your email from the web at
<http://mail2web.com/> .
| 859|2001-10-25 14:45:55|Emeagwali, Gloria (History)|Re: More Fraud: What They Did NOT Look Like!|
I hid it away for safe keeping and misplaced it temporarily. I am sure to
find it eventually and would surely
put it up.
GE

-----Original Message-----
From: reeder@sirius.com [mailto:reeder@sirius.com]
Sent: Thursday, October 25, 2001 5:10 PM
To: Ta_Seti@yahoogroups.com
Subject: RE: RE: [Ta_Seti] More Fraud: What They Did NOT Look Like!

Dear Gloria,
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From: Emeagwali, Gloria (History) emeagwali@mail.ccsu.edu
Date: Thu, 25 Oct 2001 17:02:43 -0400
To: Ta_Seti@yahoogroups.com
Subject: RE: [Ta_Seti] More Fraud: What They Did NOT Look Like!

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| 860|2001-10-25 16:07:18|Paul Kekai Manansala|Re: DNA tests on mummies?|
The same Japanese team (Waseda Univ.) that discovered
evidence of Khufu worship at Saqqara was supposed to
conduct DNA tests on Pharaoh Tutankhamen.

These were called off some time ago, but I remember
reading that they have been approved since.

Scott Woodward and other BYU researchers took
extensive DNA samples from royal and other
mummies a few years ago. They haven't published
much on the subject since then, or at least if they
did it must be well-hidden.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

Thomas Mountain wrote:

>
> Has anyone heard any news on the results of the dna tests that were supposed
> to be done on king tut?
> thomas c. mountain
>
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--
Check out <http://AsiaPacificUniverse.com/>
| 861|2001-10-25 20:38:16|Greg Reeder|Re: More Fraud: Wilbour Plaque|
Dear Manu and Ta-Setians,
I looked at your evidence from p. 124 of the American Discovery of Ancient Egypt and the Wilbour Plaque from p.92.
As Gloria mentioned this plaque was in the exhibition Pharaohs of the Sun and is in the catalogue by that name on page 245.
By the way the text and ft notes accompanying the photo in the catalogue say that some have questioned the authenticity of this piece but it is now fairly well accepted as being genuine. As I looked at the scratches between the heads of Akhenaten and Nefertiti I said to myself " Where have I seen this before...somewhere I
have seen similar scratches between two faces." Then it hit me for I had seen similar scratches in the tomb of Niankhkhnum and Khnumhotep.

Please see: http://www.egyptology.com/niankhkhnum_khnumhotep/niankh8d.html Sorry it is a big file so be patient. These scratches as far as I can tell only appear on this image close to the faces and curiously not on other images in the tomb. The tomb was discovered in 1964 in Saqqara.

IMHO I believe the scratches on all the examples are ancient done by the artisans themselves. Gloria I would of course like to see your evidence of a prescratched plaque. Right now I can only guess why the scratches appear.. Perhaps to break up the background to make the features stand out more? Perhaps it is rough to help the plaster to stick, often used to smooth out areas and over time has fallen away. Perhaps it is where the sculptor began his strikes on the stone to begin his work. Perhaps it is just left unfinished there. Perhaps it is magical, done on certain reliefs to bring them to life such as the Opening of the Mouth ritual where the Sem priest uses an adze to strike the statue. Or perhaps it is as you say done by conspirators to change the facial features to make them less African. But then the question arises were any of them successful? Are the features of Akhenaten and Nefertiti somehow different on the Wilbour plaque than they appear elsewhere. I do not think so.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Thursday, October 25, 2001 9:30 AM
Subject: [Ta_Seti] More Fraud: What They Did NOT Look Like!

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Prof. Manu Ampim
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From: [Greg Reeder](#)
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| 862|2001-10-25 21:01:49|Manu Ampim|More Fraud (The Original Wilbour Plaque)|

Manu Ampim wrote:

Look at the second example on page 92. The so-called "Wilbour Plaque" in the Brooklyn Museum shows two images facing each other: Queen Nefertiti and perhaps King Akhenaten. The deliberate scratches and heavy grooves are present ONLY in their facial area, where there was a crude and unsuccessful attempt to reshape the nose and mouth area. The conspirators were not successful in every instance, but an attempt to alter the images has been made in the vast majority of cases.
[ref. _The American Discovery of Ancient Egypt_ (1995), p. 92]

Gloria Emeagwali wrote:

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Greg Reeder wrote:
If you come across that prescratched version do put it on the list. I would like very much to see it.
=====

Summary of Evidence

Here is the official color reproduction of the Wilbour Plaque by the Brooklyn Museum. Concerning the reproduction the Brooklyn Mus. wrote the following:

"Purchased near Amarna in 1881 by the first American Egyptologist Charles Edwin Wilbour... This stone reproduction is faithful to the fragment which dates back to 1353-36 BC."
<http://shop.store.yahoo.com/museumcompany/5000040.html>

A comparison of the original Wilbour Plaque as it was found in 1881 and the plaque as it appears today leaves no doubt that this artifact was altered by MODERN conspirators, who attempted to change the facial features on these two images. There is no room for speculation in this case. The evidence is CONCLUSIVE.

This is yet another well documented and undeniable case of deliberate fraud. I submit that each case of modern fraud adds to the unavoidable conclusion that the deliberate modern alterations are done with racial intent.

Prof. Manu Ampim

| 863|2001-10-25 21:07:29|Greg Reeder|Re: More Fraud (The Original Wilbour Plaque)|
Dear Manu,
The pic you provided is of a reproduction of the original to be sold in the museum gift shop not a photo of the original plaque?
Greg

<http://shop.store.yahoo.com/museumcompany/5000040.html>

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Thursday, October 25, 2001 9:07 PM
Subject: [Ta_Seti] More Fraud (The Original Wilbour Plaque)

Manu Ampim wrote:

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| 864|2001-10-25 21:23:41|Manu Ampim|Re: More Fraud (The Original Wilbour Plaque)|
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Manu Ampim
Profmanu@acninc.net
http://www.geocities.com/m_ampim/Vanishing/Update.html

----- Original Message -----
From: [Greg Reeder](#)
To: Ta_Seti@yahoogroups.com
Sent: Thursday, October 25, 2001 9:11 PM
Subject: Re: [Ta_Seti] More Fraud (The Original Wilbour Plaque)

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Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: [Manu Ampim](#)
To: Ta_Seti@yahoogroups.com
Sent: Thursday, October 25, 2001 9:07 PM
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| 866|2001-10-25 22:18:29|Manu Ampim|Re: More Fraud (The Original Wilbour Plaque)|
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I haven't given the reference for the original yet (stay tuned).

I would still like to know your theory on how the joint statue images somehow lost almost all the color on their face and upper body AFTER their discovery, but retained the color on their lower body. If this is not deliberate fraud, what other explanation would you offer? Was this a feak accident?

Manu A
Profmanu@acninc.net
http://www.geocities.com/m_ampim/Vanishing/Update.html

Example of Fraud:

Exhibit 1: Full body of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_lkhetneb.jpg

Exhibit 2: Half body of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.JPG

=====

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| 867|2001-10-25 22:30:14|Manu Ampim|Correction on URLs|
The URLs have changed for the two photos below of the Joint Statue from
Tomb of Ikhetneb.

Here are the **new** URLs: ("JPG" is now capitalized).

Exhibit 2: Half body of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.JPG

Exhibit 3: Faces of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.JPG

See message #838 for my detailed comments, or you can go to
http://groups.yahoo.com/group/Ta_Seti/files
for only the descriptions of the pictures.

Prof. Manu Ampim
Profmanu@acninc.net
http://www.geocities.com/m_ampim/Vanishing/Update.html

| 868|2001-10-25 22:45:50|Greg Reeder|Re: More Fraud (The Original Wilbour Plaque)|
Dear Manu,
I don't know. That is a mystery. I will get back to you on that.
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: [Manu Ampim](#)
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Sent: Thursday, October 25, 2001 10:24 PM
Subject: Re: [Ta_Seti] More Fraud (The Original Wilbour Plaque)

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| 869|2001-10-26 10:19:50|Paul Kekai Manansala|Fwd: The correlation between languages and genes: the Usko-Mediterr
The following abstract is of an article written
by the some of the same authors, including the
lead author, of the earlier study on the
Greek-Egyptian genetic link.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

Medline abstract

Hum Immunol 2001 Sep;62(9):1051-61

The correlation between languages and genes: the Usko-Mediterranean peoples.

Arnaiz-Villena A, Martinez-Laso J, Alonso-Garcia J.

Department of Immunology and Molecular Biology, H. 12 de Octubre, Universidad Complutense, 28041, Madrid, Spain. arnaiz@eucmax.sim.ucm.es

The usko-Mediterraneans peoples are defined as ancient and present day populations that have lived in the Mediterranean/Middle-East/Caucasus area and have spoken a Basque related language. The present day existing populations show an HLA genetic relatedness which is more or less close according to geographical distance. The Greek sample is an outlying in all genetic analyses, because Greeks have a significant genetic input from sub-Saharan Ethiopians and Blacks. This probably occurred in Pharaonic times. Present day comparisons between genes and languages show a lack of correlation: Macedonian, Palestinians, Kurds, part of Berbers, Armenians, and Turks belong to the old Mediterranean substratum, but they do not speak a language included in the old Mediterranean Dene-Caucasian group. This is due to an "elite"-imposed culture and language. Other ethnic groups speak an "old Mediterranean language" or "usko-Mediterranean language" modified by Roman Latin (i.e., Spanish, Italians), or by other not fully explained processes (Jews). Therefore, the correlation between genes and languages may exist at a macrogeographical level, but not when more precise microgeographical studies are done, as shown in the present "usko-Mediterranean" peoples model.

| 870|2001-10-26 22:07:21|kcam23063@aol.com|(no subject)|
For those who are interested, I received the following in e-mail from Dr. Anderson Thompson. I tried to clean it up as best I could so I hope everyone's computer is able to read it:

International Society for Nubian Studies
Tenth International Conference
September 9-14, 2002 - Rome, Italy

August 31st, 2001 Second Circular Letter

Dear Colleague,

Thank you for answering the First Announcement of the Conference. We are pleased to note that no less than 170 colleagues have returned the reply form and that about 100 communications have been proposed.

The Organising Committee has envisaged four panels for the morning plenary sessions in order to get a general perspective on each topic by some invited speakers:

Settlement	Ch. Bonnet, M. Honegger, D.A.Welsby, D. Wildung
Cemetery	P. Lenoble, J. Reinold, I. Vincentelli, B. Zurawski
Temple	W. Godlewski, T. Kendall, Salah ed-Din, P. Wolf
Territory	F. Geus, K. Grzymiski, R. Kuper, R. Fattovich.

Workshops are also envisaged in the afternoon sessions. The chair of Nubian Antiquities in the University of Rome (Prof. Luisa Bongrani) is calling for participants in two workshops: a) Links between temples and settlements; b) New written sources. More proposals will be considered.

Prof. Alessandro Roccati	Prof. Isabella Caneva
Chair of Egyptology	Near Eastern Prehistory
Rome University ila Sapienza	University of Lecce
(For the Organizing Committee)	(For the Society)

Telephone: 003906-4466611 - Fax: 003906-4453672
e-mail: nubia.conference@rmcisadu.let.uniroma1.it

LAND ARRANGEMENT

Dear participant

We have appointed a travel agency to arrange the transfer from Fiumicino airport and the reservation of hotels, which are located at walking distance to the University compound where the conference will take place.

Hotel 3 *superior			
Quote per person in twin room	Usd 620		
Quote per person in single room	(double rooms single use)	Usd 975	
Extra night in twin room	Usd 90		
Extra night in single room	Usd 140		
Hotel 3 *			
Quote per person in twin room	Usd 350		
Quote per person in single room	(double rooms single use)	Usd 605	
Extra night in twin room	Usd 55		
Extra night in single room	Usd 85		
Hotel 2 *			
Quote per person in twin room	Usd 280		
Quote per person in single room	(double rooms single use)	Usd 515	
Extra night in twin room	Usd 40		
Extra night in single room	Usd 60		

The quote is calculated for 7 nights bed and breakfast from 8 to 15 September and includes the assistance upon arrival and transfer to the hotel with private bus.

Can you please advise, on your next correspondence, either to our secretariats office or directly to the travel agent, what kind of accommodation you will need, the type of room and for how many days. You can also request a different class of hotel (4* or more).

In view of the high request for single rooms we suggest that either you may share a room with a colleague of your choice or otherwise we can make the arrangement.

APPOINTED AGENT:

Pleasure Time International S.a.s.
Tour Operator
Via Quattro Fontane n8 15ñ 00184 Roma
TEL 06 42011898/ TEL/FAX 06 42003445
E mail: [HYPERLINK mailto:info@pleasuretime.it](mailto:info@pleasuretime.it) info@pleasuretime.it

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 871|2001-10-26 22:09:32|kcamm23063@ao1.com|Apology: Nubian Conference/Rome 2002|
I apologize for not having a subject title in the previous post.

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Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 872|2001-10-27 10:31:15|Djehuti Sundaka|Ways to keep mum|
Ways to keep mum
<http://www.guardian.co.uk/science/story/0,3605,580308,00.html>
| 873|2001-10-28 14:46:19|kekai@jps.net|Fwd: The spirit of Omdurman|
Al-Ahram Weekly Online
25 - 31 October 2001
Issue No.557

The spirit of Omdurman

The Sudanese capital Khartoum is where the Blue Nile (Bahr El-Asarco) meets the White Nile (Bahr El-Abiad). It is also a meeting place for people, and for an exchange of goods and culture. It is interesting, exciting, it defies superlatives writes Khaled El-Fiqi, who captured its spirit with his lens

Sudan is the gateway to middle and southern Africa, so it is no wonder that its inhabitants, transitory or permanent, come from a variety of cultures. From the north come the Nubians, from the east are the Bishari and Ababda -- who can be found also in Egypt's Eastern Desert -- and from the south are the Shuluk, the Nuer, the Dinka, and the Latoqa. Most of these people are nomads, some of whom live in Uganda, Kenya, Eritrea, Ethiopia and Chad.

On a recent trip with a friend I rediscovered Omdurman, which I knew from school history lessons when we learned about the late 19th century colonial expedition and the destruction of the Mahdi's tomb. This man, an extraordinarily gifted orator of impressive physical appearance, followed in the true tradition of the warrior-priests of Islam and claimed to be one of the descendants of the Prophet Mohammed.

I should, perhaps, have first made my way to the National Museum, to see the treasures dating back to 4,000 BC and earlier, and the temples of Queen Hatshepsut and Pharaoh Thutmose III salvaged from Buhen and Semna during the Nubian rescue operations and reconstructed in the garden. But I was more interested in the Omdurman camel market and the 1,800- year-old Arab souq, and that is what I made for.

There a person can find anything and everything for sale, from a pin to a rocket, as we say . The souq includes various small markets specialising in leather, fish, fruit and vegetables. Ivory and ebony candlesticks are carved by market craftsmen, and there are gold and silversmiths who fashion all kinds of exotic jewellery.

Walking around the souq I felt it somewhat similar, yet different from our own Khan El-Khalili. There are narrow streets, peddlers, an craftsmen on the sidewalks selling their products, but the spirit is different. How? It is indefinable, and probably a question of the manner in which different people traditionally buy and sell their wares.

But this is no place for the environmentally- sensitive. It was sad to see how inexpensive snakeskin handbags were -- the equivalent of LE 55. And even the more expensive crocodile skin goods were reasonably-priced compared with markets outside the Sudan. Ivory, despite restrictions on its sale, can be bought with ease. The asking price of a tiny elephant-shaped statue was the equivalent of LE 75.

Henna is plentiful in the souq, and I never knew that so many products were made from this herb. Natural henna is used by the women in their daily lives as well as for certain ritual ceremonies. Among the varieties is that used to paint the upper part of the nails of both hands and the feet; another for painting the palm of the hands, and the sole of the foot. As for the bride, there is a special type of henna -- naturally the most costly -- called Henna El-Aroussa, henna for the bride.

Every night after prayers, in the cool of the evening, the people of Omdurman get together with groups of friends to sing, play musical instruments and chat. Every Friday night a different Sufi Muslim group -- of which there are ten in the Sudan -- performs. The most-famous of them is the Mukashafiya, followed by the Sunna. They have an enthusiastic audience. My friend and I shared their magic that night.

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| 874|2001-10-30 11:07:17|Paul Kekai Manansala|Fwd: Ancient Roots for an African Language?|
In addition to the article below, check out
an interesting interview with John McWhorter
who postulates all modern languages come
from a single parent language from East Africa:

<http://www.nytimes.com/2001/10/30/science/social/30CONV.html>

Ancient Roots for an African Language?
<http://www.academicpress.com/inscight/10222001/graphb.htm>

SAN DIEGO--A genetic study of several hundred people in Africa has revealed that the first human language may have resembled today's African click languages, geneticists argue. The proposal is controversial, however.

Found only in Africa, click languages rely on distinctive clicking sounds made by the tongue to form words. Peoples across Africa use click languages, including the Hadza tribe of Tanzania, in eastern Africa, and the San (Bushmen) groups of Botswana and Namibia, in southern Africa.

To determine whether click languages emerged from a common tongue, anthropological geneticists Alec Knight and Joanna Mountain and their colleagues at Stanford University analyzed cells from cheek swabs of several African populations for genetic markers on the Y chromosome, which fathers pass on to sons. The more related click speakers are, Knight reasoned, the more likely it is that click languages arose relatively recently. If click speakers are genetically diverse, that could imply that other speakers lost their clicks after the click speakers diverged into separate populations.

The researchers examined a nucleotide change on the Y chromosome. About half the Hadzabe (plural of Hadza), a third of the San, and a third of non-click speakers in central Africa share the variant, which is not found elsewhere. Limiting their study to just these individuals, the team then looked at another Y chromosome marker. Changes there revealed that the Hadzabe and the San "are as genetically distant from one another as two populations could be," Knight reported on 14 October at the annual meeting of the American Society for Human Genetics. Both the San and the Hadzabe appear more similar to the non-click speaking groups than to one another. The researchers dispute the going theory that the San and Hadzabe languages arose independently; the dialects, Mountain says, are too complex for that.

But not everyone buys the anthropologists claim. "Linguistically, we don't think they're one group, and we don't believe they have a common ancestor," says linguist Bonny Sands of Northern Arizona University in Flagstaff.

--CAROLINE SEYDEL
| 875|2001-10-31 07:47:54|Djehuti Sundaka|Ancient Egyptian Prosthetic Surgery|
Ancient Egyptian Prosthetic Surgery
<http://www.sciam.com/news/010301/2.html>
| 876|2001-10-31 15:40:12|Emeagwali, Gloria (History)|Re: More Fraud: Wilbour Plaque|
. "Right now I can only guess why the scratches appear.. Perhaps to break up the background to make the features stand out more? Perhaps it is rough to help the plaster to stick, often used to smooth out areas and over time has fallen away. Perhaps it is where the sculptor began his strikes on the stone to begin his work. Perhaps it is just left unfinished there. Perhaps it is magical, done on certain reliefs to bring them to life such as the Opening of the Mouth ritual where the Sem priest uses an adze to strike the statue. Or perhaps it is as you say done by conspirators to change the facial features to make them less African. But then the question arises were any of them successful? Are the features of Akhenaten and Nefertiti somehow different on the Wilbour plaque than they appear elsewhere. I do not think so. "Greg Reeder

.....

Greg, Interesting questions. I can assure you that when you place the original and the scratched up versions of the Wilbour Plaque side by side, it becomes very clear that the intent of the vandal who did the scratches is to de-emphasize the African features . The original representations are indeed closer to the images of Nefertiti and Akhenaten on the relief from the temple of Aten at Tell Amarna. I can't think of a better example for now.

The scratched-up faces remain African in appearance generally speaking but a margin of doubt is injectedespecially for those who are not sensitive enough to anatomical differences or distinctions in physiognomy. An artist that seeks to break up the background to make the features stand out more would not mutilate his work in the process and will certainly be more careful. After all the style of art in question is generally naturalistic and not impressionistic. Smooth out areas? No this is actually doing the opposite. Left unfinished there? Nope.

Were they successful? Yes and No. By generating doubt they encourage those who continue to deny the largely African identity of Pharaonic Egypt.Their defacement also makes it easier for those who continue to falsify images in the name of conservation. For those of us who have seen through the distortions of the eurocentric game they have certainly failed.

Gloria Emeagwali
<http://members.aol.com/afsci/africana.htm>

[Professor Gloria Emeagwali (History)]

-----Original Message-----
From: Greg Reeder [mailto:reeder@sirius.com]
Sent: Thursday, October 25, 2001 11:41 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] More Fraud: Wilbour Plaque

Dear Manu and Ta-Setians,
I looked at your evidence from p. 124 of the American Discovery of Ancient Egypt and the Wilbour Plaque from p.92.

By the way the text and f notes accompanying the photo in the catalogue say that some have questioned the authenticity of this piece but it is now fairly well accepted as being genuine. As I looked at the scratches between the heads of Akenaten and Nefertiti I said to myself " Where have I seen this before... somewhere I have seen similar scratches between two faces." Then it hit me for I had seen similar scratches in the tomb of Niankhhunem and Akhnemhotep.

IMHO I believe the scratches on all the examples are ancient done by the artisans themselves. Gloria I would of course like to see your evidence of a prescratched plaque

| ——— Original Message ——— |

Dear Greg,

You now know -- that out a doubt and contrary to what you had stated earlier -- that modern conspirators indeed have been actively erasing the darker paint on ancient statues from Kemet. I will show the magnitude of this activity in my book on „Modern Fraud“. Let me introduce you and the other Ta-Sei members to another technique of the behind-the-scene masters of fraud. I guarantee that most people can observe these images that I will point out below and never notice the subtle, yet obvious (if pointed out) alterations.

Look at the second example on page 92. The so-called "Wilbour Plaque" in the Brooklyn Museum shows two images facing each other: Queen Nefertiti and perhaps King Akenaten. The deliberate scratches and heavy grooves are present **ONLY** in their facial area, where there was a crude and unsuccessful attempt to reshape the nose and mouth area. The conspirators were not successful in every instance, but an attempt to alter the images has been made in the vast majority of cases.

I have now given examples of TWO SPECIFIC AREAS OF MODERN FRAUD: the erasing of dark paint colors on statues, and reshaping facial features on stelae. The evidence is undeniable. What's your response?

=====

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

Exhibit 3: Faces of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.jpg

PRO version Are you a developer? Try out the [HTML to PDF API](#)

=====

----- Original Message -----

From: [Greg Reeder](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, October 24, 2001 6:10 PM

Subject: Re: [Ta_Seti] What They Did NOT Look Like! (Modern Fraud)

Dear Manu,

Thank you very much for posting such good evidence of an antiquity altered after it's discovery. Your proof is of course solid and thanks also for the route of Dr. Keller's from The Rediscovery of Ancient Egypt stating that the color was different than when it was discovered. (The early photos of it show this). I also noted that on page 132 another statue of the woman Itjetka suffered the same fate ... her coloring was much stronger when she was discovered. What I am still having a problem with is why and how they were altered. Why deliberately change colors that are the standard colors of statues from ancient Egypt. ...red ochre for men and yellow for the women? What would be the point? All the painted statues that survive are those colors...except for the ones painted black. And then not do too good a job of it at that. Why get rid of part of the necklace?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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| 877|2001-10-31 17:23:33|Greg Reeder|Re: More Fraud: Wilbour Plaque|

Dear Gloria,

Thank you for you input on this. My concern is that the older photo, that I have not as yet seen, may be a photo of the museum gift shop reproduction , in which case it is produced from a mold and it would be all smoothed out with no scratches at all. So I am waiting to see the original or older photograph of the plaque (and not a museum gift shop repro) to see how it differs from the newer published photographs. Again similar scratches appear on other objects and reliefs such as I stated:

"Please see: http://www.egyptology.com/niankhkhnum_khnumhotep/niankh8d.html Sorry it is a big file so be patient. These scratches as far as I can tell only appear on this image close to the faces and curiously not on other images in the tomb. The tomb was discovered in 1964 in Saqqara. "

Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: [Emeagwali, Gloria \(History\)](#)

To: Ta_Seti@yahoogroups.com

Sent: Wednesday, October 31, 2001 3:38 PM

Subject: RE: [Ta_Seti] More Fraud: Wilbour Plaque

. "Right now I can only guess why the scratches appear.. Perhaps to break up the background to make the features stand out more? Perhaps it is rough to help the plaster to stick, often used to smooth out areas and over time has fallen away. Perhaps it is where the sculptor began his strikes on the stone to begin his work. Perhaps it is just left unfinished there. Perhaps it is magical, done on certain reliefs to bring them to life such as the Opening of the Mouth ritual where the Sem priest uses an adze to strike the statue. Or perhaps it is as you say done by conspirators to change the facial features to make them less African. But then the question arises were any of them successful? Are the features of Akhenaten and Nefertiti somehow different on the Wilbour plaque than they appear elsewhere. I do not think so. "Greg Reeder

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Gloria Emeagwali
<http://members.aol.com/afsci/africana.htm>

[Professor Gloria Emeagwali (History)]

| 878|2001-10-31 17:44:25|Order of the 7 Ethiopian Jewels|Pharaohs of the Sun, National Geographic Follow-Up|

Back in April 2001, National Geographic featured an article called "Pharaohs of the Sun."

It chronicled the court of Akhenaten.

I pointed out then that the magazine seemed to contradict itself in its representation of 18th dynasty Egyptians. In the magazine piece numerous artifacts portrayed Akhenaten and Tiye with obvious "Africoid" features. Yet in the modern computer recreation, they are portrayed as near southern Europeans. It was as if the right hand of NG didn't know what the left hand was doing.

It seemed I wasn't the only one who noticed the blatant contradiction. I recently happened to read a letter to the editor regarding that peice. In it a writer states something to the effect that there are two extremes regarding Egypt, one in which they are made out to be "all black" and the other older idea that pharaonic Egypt was "all white." Taking a middle of the road approach he criticizes National Geographic by stating that at the least, Akhenaten, Tiye and numerous other 18th dynasty figures are representative of "black" Egyptians (his words and ideas, not mine).

National Geographic actually took time to respond to the criticism leveled against them. They stated (paraphrasing) that their recreation was based on consultation with "experts." And that to their knowledge, the modern Egyptian population is identical to the pharaonic population of some 3,500 years ago. Furthermore National Geographic contends that Egyptian statues and busts can't be relied upon. Thus their computer generated recreation used modern Egyptians as a template.

I don't find National Geographic's response perplexing or even surprising. I've come to at times expect the bizarre regarding this ever recurring topic. At best its humorous, and here's why.

1.) The idea that the modern Egyptian population is phenotypically identical to that of 3,500 years is something that can and has been disputed.

2.) But lets say, for argument's sake, the modern Egyptian population has somehow miraculously escaped any phenotypic change in the past several thousand years. This would still leave us with a problematic issue. For the representations of 18th dynasty figures on pp. 48-51 of the April 2001 edition of NG assume that a) all pharaonic Egyptians looked alike and b) all modern day Egyptians look alike. And this monotypic look is supposedly akin to southern Europeans. Most of the representations in their picture could not even pass for the likes of Zawi Hawass nor past leaders such as Mubarak, Nasser and certainly not Sadat.

3.) As before, where the busts of pharaonic Egyptians featured within the original NG article were ignored for computer recreations, NG contradicts itself once again within its own pages. On p. 57 of the article is the only close up photo of a modern day Egyptian worker. Ironically this figure is not only dark skinned, but has enough Africoid

features to earn himself a seat on the back of any bus in the Jim Crow south. This modern day Egyptian (one in the same with those NG supposedly used as a template for their recreation of the 18th dynasty) looks absolutely *nothing* like the figures in their computer enhanced art work.

4.) Since Egyptian busts and statues are supposedly useless when it comes to recreation, we must assume the pharaonic Egyptians at times liked to portray themselves as Africoids...for kicks.

All this has led me to the conclusion that people tend to make less and less sense as they attempt to deceive. I suspect in fact that not only are the folks at NG (and their ilk) playing this game of deception, but that somehow in the process they have come to believe it as well--thus deceiving even themselves.

DG
| 879|2001-10-31 19:10:46|sidahmed|[Fwd: Discovery may unlock mystery of Nubians]]
----- Original Message -----

News Article by GM posted on July 17, 2001 at 12:49:11: EST (-5 GMT)

Discovery may unlock mystery of Nubians
Site in Sudan may offer up clues to culture overshadowed by Egypt,
archeologists say

By KRISTA FOSS
The Globe and Mail
July 17, 2001

Among the red-brick rubble and shifting desert sands of a remote northern Sudanese town, a Canadian archeologist has helped discover a beautifully preserved 2,000-year-old city built around a huge temple that may answer questions about the mysterious ancient world of Nubia.

The discovery has emerged during a renaissance of archeological interest in the rich historical treasures hidden beneath the dunes and savannahs of Sudan, a country crippled in the past two decades by war, famine and extreme poverty.

This latest find could help rewrite the historical importance and complexity of the 3,000-year-old Nubian culture which has long been underappreciated and eclipsed by the pyramids, treasures and omnipotence of ancient Egypt, the Nubians' northern neighbour and trading partner.

And because the discovery is located at what was once a prosperous juncture of desert trade routes near an impassable part of the Nile, where Nubian gold, skins, spices and ivory tusks made their way to Egypt, it may also hold the secret to the sudden decline of the richest period of Nubian history, the Meroitic Age.

"Anything we find there is completely brand new," said archeologist Julie Anderson, a research associate with the Royal Ontario Museum who made the discovery with a Sudanese colleague last summer and writes about it in the autumn issue of the Royal Ontario Museum magazine Rotunda.

"It might be able to cast some light on the end of this kingdom . . . We know the culture decayed, but we don't know much about how the Meroitic kingdom came to an end. Because everything is preserved so high [in the sand] it is like they gave up and left."

Canadians are currently at the forefront of about 30 international expeditions from nine different countries with a presence in Sudan that are attempting to excavate ancient Nubian temples, cities and burial grounds before they are destroyed by encroaching villages, agriculture or neglect.

"It is a race to preserve these sites from development. There's a real need for rescue operations," said ROM senior curator, Krzysztof Grzymski, an archeologist with an expertise in Nubian culture who has been digging in Sudan for the past 14 years, mainly at the site of the ancient Nubian city of Meroe.

Last summer, his colleague and former student, Dr. Anderson, took the nine-hour trip from Khartoum, including 100 kilometres across desert tracks, to arrive at the site of suspected Nubian ruins called Dangeil -- which had all but been ignored by archeologists until now.

"It didn't look like a regular site. It had a series of discrete mounds. At first, I thought this is really weird. It was enigmatic," Dr. Anderson said. After Dr. Anderson and Sudanese archeologist Salah Ahmed conducted a topographical survey of the site, they realized they had stumbled upon an entire city preserved under the sands -- with a huge

temple in the centre
and some buildings preserved right up to their rooftops.

Ceramic shards found among the surface rubble helped them date the ruins
back to the first
to second century AD. To dig, they braved 45-degree heat, sand
booby-trapped
with scorpions,
and dinner-plate-sized sun spiders that emerged at nightfall. But the
rewards came fast.

On the first day, they struck the pylon or gate of a temple.

"It got bigger and bigger and bigger. And we realized it's a major
temple --
one of the biggest in
the Sudan," Dr. Anderson said.

The excavating team also found ancient cornices and mouldings, pottery
and
even bread moulds
with bread remnants still in them. (Bakeries were often located in
temples
to feed priests and
bread was used in offerings to the gods.)

Dr. Anderson is certain that the large temple is dedicated to the
ram-headed
god Amun, known as
the hidden one, to which the Nubians had a singular devotion. Many
archeologists believe the
Egyptians adopted worship of the benevolent fertility god from the
Nubians.
The Egyptian Pharoah,
Tutankhamun, whose name translates as "the living image of Amun," is the
world's most popular
follower of what some believe was a Nubian deity.

The gold riches of Tutankhamun's tomb certainly owed much to the the
productive Nubian mines
in northern Sudan -- the Nubians were the industrial powerhouses of the
ancient world, producing
immense quantities of gold and iron.

Dr. Anderson believes the ancient city at Dangeil, five hours north from
the
Nubian cultural seat of
Meroe, was a trading centre.

Bolstered by a grant from a Swiss foundation, Dr. Anderson plans to
return
to the site for more
excavation next February, when she hopes to break through to the inner
sanctuary of the large
main temple and possibly uncover an altar and, even better, ancient
tablets
inscribed with Meroitic,
the Nubian hieroglyphic language.

Meroitic, the second-oldest written language in Africa, is one of the
few
remaining undeciphered
ancient languages. And a city such as Dangeil, which was occupied and
then
abandoned in the
latter half of the Meroitic age, might contain the Nubian version of a
Rosetta Stone, a bilingual
record that would lead to decoding the mysterious language and shed more
light on Nubian culture.

Peter Verney,
Editor, Sudan Update

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| 880|2001-10-31 19:16:11|Manu Ampim|More Fraud: Wilbour Plaque|

Gloria,

Let's be serious. I will re-iterate my position, which is documented by the undeniable photographic evidence, that the 5th dynasty joint statue from the Ikhetneb Tomb has been deliberately stripped of its paint in the 20th century by modern conspirators. The sporadic pattern of paint deterioration and other evidence leaves no doubt that this statue has been stripped of its dark colors and purposefully "de-Africanized" by behind the scenes actors with a racial agenda. Mr. Reeder has no answer to this obvious case of FRAUD, because he refuses to admit that his position is wrong and is directly contradicted by the evidence. If Reeder had a response he would have given one at some point during the past week.

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

Exhibit 2: Half body of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.JPG

Exhibit 3: Faces of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.JPG

It doesn't matter what opinions Reeder solicits from his colleagues in an attempt to counter the evidence I have presented, the evidence is still OBJECTIVE and IRREFUTABLE! If he wants to go on record claiming that this case of the deliberately lightened colors of the joint statue "is a mystery" then that is his chose. Anyone honestly looking at the written descriptions as well as the before and after photos of the joint statue from the Ikhetneb tomb, knows that Mr. Reeder has no credible position in this matter. He started out claiming that no "professional" museum would ever alter any artifact, and now that I have shown that he is in error his position is to talk about a "mystery." The fact is that this statue was in an almost IMMACULATE STATE of presenation when the "professional" handlers assumed the care of this artifact, and the results are the images of the statue have now been stripped of almost all of their upper body and facial paint so that they now appear colorless or "white." Again let's be serious, for Reeder to avoid admitting the fraud in this case is nothing more than INTELLECTUAL ACROBATICS to escape the obvious conclusion that this statue has been altered by modern handlers for racial reasons. If this is not the case, Reeder's explanation must be something to the effect that the facial colors were erased in an unbelievable freak accident, or that the paint just fell off by itself! This and other de-colored and de-Africanized statues and reliefs have made it possible for many writers, Egyptologists, and publications to promote falsified white images of the builders of ancient Nile Valley Civilizations. This racial game has now been exposed.

Lastly, regarding the stela of the royal acquaintance Nofer, the Wilbour Plaque, and the statue of Itjekta it is also clear from the pattern of damage that a "modern hand" has been at work. Reeder can speculate about the scratched and damaged areas around the faces being ancient, but this is PURE GUESSWORK that doesn't fit the pattern of damage. In my forthcoming book on "Modern Fraud," I will thoroughly document a number of these cases of deliberate modern color lightening and facial alterations. The biggest case of them all is the fabrication of the Ra-Hotep and Nofret statues in the Cairo Museum, and I will document this case just as thoroughly as the joint statue fraud, a case that Reeder has yet to offer an explanation.

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

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. "Right now I can only guess why the scratches appear.. Perhaps to break up the background to make the features stand out more? Perhaps it is rough to help the plaster to stick, often used to smooth out areas and over time has fallen away. Perhaps it is where the sculptor began his strikes on the stone to begin his work. Perhaps it is just left unfinished there. Perhaps it is magical, done on certain reliefs to bring them to life such as the Opening of the Mouth ritual where the Sem priest uses an adze to strike the statue. Or perhaps it is as you say done by conspirators to change the facial features to make them less African. But then the question arises were any of them successful? Are the features of Akhenaten and Nefertiti somehow different on the Wilbour plaque than they appear elsewhere. I do not think so. "Greg Reeder

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Gloria Emeagwali
<http://members.aol.com/afsci/aficana.htm>

[Professor Gloria Emeagwali (History)]

| 881|2001-10-31 19:58:01|Greg Reeder|Re: More Fraud: Wilbour Plaque|

Dear Manu and Ta Setians,
I say it is a mystery because to me it is one. I just do not understand why the statues would be deliberately erased of much of their color in some deception to de-Africanize them. Why?...because the colors that they were painted are colors accepted by all as the colors the ancient Egyptians used to depict themselves. Red ochre for the man and yellow for the woman. What was being gained by erasing colors that are common to painted Egyptian statues? Dr Keller readily admits in the catalogue that the originals were brightly colored and they now have lost their color. Therefore, yes, I can only guess that some environmental pollution or incompetent handling has caused the statues to lose their color. One thing can be said for sure, the statues are less valuable now to the collection than they would be had they retained their bright coloring. No collector nor curator wishes to devalue the artifacts in their possession. And yes of course that is all just my opinion.

I would still like to see an earlier photograph of the Wilbour Plaque showing it before the scratches.

Greg

Greg Reeder

----- Original Message -----
From: Manu Ampim
To: Ta Seti@yahooogroups.com
Sent: Thursday, November 01, 2001 7:25 AM
Subject: [Ta_Seti] More Fraud: Wilbour Plaque

Gloria,

Let's be serious. I will re-iterate my position, which is documented by the undeniable photographic evidence, that the 5th dynasty joint statue from the Ikhetneb Tomb has been deliberately stripped of its paint in the 20th century by modern conspirators. The sporadic pattern of paint deterioration and other evidence leaves no doubt that this statue has been stripped of its dark colors and purposefully "de-Africanized" by behind the scenes actors with a racial agenda. Mr. Reeder has no answer to this obvious case of FRAUD, because he refuses to admit that his position is wrong and is directly contradicted by the evidence. If Reeder had a response he would have given one at some point during the past week.

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg

Exhibit 2: Half body of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.JPG

Exhibit 3: Faces of Joint Statue
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Close-Up.JPG

It doesn't matter what opinions Reeder solicits from his colleagues in an attempt to counter the evidence I have presented, the evidence is still OBJECTIVE and IRREFUTABLE! If he wants to go on record claiming that this case of the deliberately lightened colors of the joint statue "is a mystery" then that is his chose. Anyone honestly looking at the written descriptions as well as the before and after photos of the joint statue from the Ikhetneb tomb, knows that Mr. Reeder has no credible position in this matter. He started out claiming that no "professional" museum would ever alter any artifact, and now that I have shown that he is in error his position is to talk about a "mystery." The fact is that this statue was in an almost IMMACULATE STATE of preservation when the "professional" handlers assumed the care of this artifact, and the results are the images of the statue have now been stripped of almost all of their upper body and facial paint so that they now appear colorless or "white." Again let's be serious, for Reeder to avoid admitting the fraud in this case is nothing more than INTELLECTUAL ACROBATICS to escape the obvious conclusion that this statue has been altered by modern handlers for racial reasons. If this is not the case, Reeder's explanation must be something to the effect that the facial colors were erased in an unbelievable freak accident, or that the paint just fell off by itself! This and other de-colored and de-Africanized statues and reliefs have made it possible for many writers, Egyptologists, and publications to promote falsified white images of the builders of ancient Nile Valley Civilizations. This racial game has now been exposed.

Lastly, regarding the stela of the royal acquaintance Nofer, the Wilbour Plaque, and the statue of Itjekta it is also clear from the pattern of damage that a "modern hand" has been at work. Reeder can speculate about the scratched and damaged areas around the faces being ancient, but this is PURE GUESSWORK that doesn't fit the pattern of damage. In my forthcoming book on "Modern Fraud," I will thoroughly document a number of these cases of deliberate modern color lightening and facial alterations. The biggest case of them all is the fabrication of the Ra-Hotep and Nofret statues in the Cairo Museum, and I will document this case just as thoroughly as the joint statue fraud, a case that Reeder has yet to offer an explanation.

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

| 882|2001-10-31 21:46:10|Paul Kekai Manansala|Re: More Fraud: Wilbour Plaque|

- > Are the features of Akhenaten and
- > Nefertiti somehow different on the Wilbour plaque than they appear
- > elsewhere. I do not think so. "Greg Reeder

But Greg, although it seems it will take nothing short of hard documentation of conspiracy to convince you of fraud, you don't seem to have hang-ups on the race of the Egyptians.

Many people already believe the ancient Egyptians were "white." This is not by accident.

Maybe it doesn't take that much to make people believe what they want to believe. If you have some idea of what makes the greatest impression on people, then you influence people with subtle changes. For example, it might be enough to change the color of the upper body in order to give the impression to the average person that the Egyptians were fair-skinned.

To say there has been a conspiracy doesn't mean every Egyptologist and museum director was in on the game.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

| 883|2001-10-31 22:30:19|Greg Reeder|Re: More Fraud: Wilbour Plaque|

----- Original Message -----
From: Paul Kekai Manansala <kekai@jps.net>
To: <Ta_Seti@yahooogroups.com>
Sent: Wednesday, October 31, 2001 10:34 PM
Subject: Re: [Ta_Seti] More Fraud: Wilbour Plaque

- > But Greg, although it seems it will take nothing short
- > of hard documentation of conspiracy to convince you of fraud,
- > you don't seem to have hang-ups on the race of the Egyptians.

Yes...and thank you.

Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

| 884|2001-11-01 09:54:27|Manu Ampim|More Fraud: Wilbour Plaque|
Greg and Ta-Seti Members:

The documentation of modern fraud is already there. The photographs and written records indicate that the joint statue was deliberately stripped of its paint color by the group of conspirators that I identified all along, which are the "handlers" of the artifact. What I have already presented in this case is irrefutable proof of calculated fraud beyond all sane rebuttal. I will present the full photographic and written record of the joint statue in my forthcoming book on "Modern Fraud", which will further document this airtight case of deliberate racial alterations. Greg can throw out the "environmental pollution" speculation, this is illogical and is completely outside the realm of basic reasoning to suggest that somehow pollution selectively attacked the face and upper body, while leaving the bottom portion of the statue untouched!! This is empty speculation "without" a shred of evidence. Greg has not presented "any evidence" or a rational explanation of what happened to this statue; therefore his discussion is not credible.

Joint Statue from Tomb of Ikhmetneb (modern fraud)
http://groups.yahoo.com/group/Ta-Seti/files/Joint_Statue_Half-Body.JPG

Regarding the other cases of fraud, a little background and context is in order. The first point is that Greg is not a standard by which a fraud has to pass a clearance. He promotes fairy tale and imaginary white images through KMT Magazine and he is simply protecting his own indefensible and unconscionable actions. Greg has been central to the magazine's operation for the past decade. During this time, KMT Magazine has Europeanized the ancient African images through its use and promotion of racist 20th century paintings, and is essentially no different from the racist conspirators who damage the artifacts in order to change the racial identity of the builders of ancient Kemet.

Greg how could you admit on the one hand that the African people of Kemet were not "caucasian" and then turn around and spend the past 11 years of your life giving your time, talent, and energy working diligently with KMT Magazine to consistently promote and advertise the very racist images that you agree don't accurately represent the people that they supposedly portray? This is another form of deliberate fraud: to consciously promote imaginary white images of African rulers and misled the public. This is shameful and if you are a person of character and integrity how could you continue to associate with this type of 21st century racist propaganda? You know better than this, yet you participate in this fallacious representation of ancient Egyptian images.

Greg, your discourse about racially-altered artifacts has no credibility as along as you -- through KMT Magazine -- continue the deliberate falsification of ancient African images. Are you doing this for money or to satisfy your friends?

Advancing the work,

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

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you of fraud,

> > you don't seem to have hang-ups on the race of the

Egyptians.

>
> Yes...and thank you.
>
>

Greg

> Greg Reeder
>

href="mailto:reeder@sirius.com">reeder@sirius.com

>

href="http://www.egyptology.com/">http://www.egyptology.com/

| 885|2001-11-01 10:01:26|Paul Kekai Manansala|Re: More Fraud: Wilbour Plaque|
Manu Ampim wrote:

> Greg and Ta-Seti Members:
>
> The documentation of modern fraud is already there.

To be clear, what I meant by "hard documentation" are written documents that clearly outline efforts to alter images with racial intent. Maybe Greg would even insist that the word "de-Africanize" be included in these documents.

That is, of course, a higher standard than required even in most courts of law. For example, to prove murder, you don't need a recorded statement by the killer stating specific intent to kill someone.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

| 886|2001-11-01 10:29:48|Greg Reeder|Re: More Fraud: Wilbour Plaque|

Dear Ta Setians,
I do not understand why Manu Ampim insists on attacking me personally.
I reject such attacks.

I do not promote racist images. I am a contributing editor for KMT. <http://www.egyptology.com/kmt/>
I do not choose the pictures. The editor does and he has a special fondness for Brunten's miniature painted ivories of the kings and queens of ancient Egypt. They were in one of the first books he owned a child about ancient Egypt. Yes by today's standards they are not correct but she did base her depictions on the statues of the kings and queens and her use of skin color is not far from how the ancient Egyptians depicted woman. I agree they are way too light.

But Manu why insist on attacking me? I thought we were having a discussion on the artifacts that you claim are frauds etc.
I will gladly discuss those issues but leave my personal life out of it or I will not participate in Ta-Seti.

I ask assistance from the moderator on this.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Thursday, November 01, 2001 10:03 PM
Subject: [Ta_Seti] More Fraud: Wilbour Plaque

Greg and Ta-Seti Members:

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Joint Statue from Tomb of Ikhetneb (modern fraud)
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.JPG

Regarding the other cases of fraud, a little background and context is in order. The first point is that Greg is not a standard by which a fraud has to pass a clearance. He promotes fairy tale and imaginary white images through KMT Magazine and he is simply protecting his own indefensible and unconscionable actions. Greg has been central to the magazine's operation for the past decade. During this time, KMT Magazine has Europeanized the ancient African images through its use and promotion of racist 20th century paintings, and is essentially no different from the racist conspirators who damage the artifacts in order to change the racial identity of the builders of ancient Kemet.

Greg how could you admit on the one hand that the African people of Kemet were not "caucasian" and then turn around and spend the past 11 years of your life giving your time, talent, and energy working diligently with KMT Magazine to consistently promote and advertise the very racist images that you agree don't accurately represent the people that they supposedly portray? This is another form of deliberate fraud: to consciously promote imaginary white images of African rulers and misled the public. This is shameful and if you are a person of character and integrity how could you continue to associate with this type of 21st century racist propaganda? You know better than this, yet you participate in this fallacious representation of ancient Egyptian images.

Greg, your discourse about racially-altered artifacts has no credibility as along as you -- through KMT Magazine -- continue the deliberate falsification of ancient African images. Are you doing this for money or to satisfy your friends?

Advancing the work,

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

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> Yes...and thank you.
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> Greg Reeder
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| 887|2001-11-01 10:45:34|Paul Kekai Manansala|Re: More Fraud: Wilbour Plaque|
Greg Reeder wrote:

>
> But Manu why insist on attacking me? I thought we were having a discussion on the artifacts that you claim are frauds etc.
> I will gladly discuss those issues but leave my personal life out of it or I will not participate in Ta-Seti.
>
> I ask assistance from the moderator on this.

Well, I think this group will get nowhere if we start concentrating on the motives of fellow members. We can leave that to Usenet, although technically this is an

unmoderated group.

I think that Manu was questioning your judgement under the impression you had editorial control over content in KMT, but as you are only a contributing editor, then this was clearly a mistake.

I would ask all the participants to stick strictly to the issues and to avoid ad hominum stuff.

Regards,
Paul Kekai Manansala
<http://pweb.ips.net/~kabal/en/afro.htm>
flame-filled discussions of the recent past.
| 888|2001-11-01 10:59:40|Emeagwali, Gloria (History)|Re: More Fraud: Wilbour Plaque|
I find Manu Ampim's outburst and attack on Greg unnecessary and counter-productive. Personal attacks have no place in this discussion.
I thought we got over that and were on the path to civility. Remember one thing Manu, there was a time when to even identify Egyptian land space with Africa was treason. The eurocentric model of distortion reigned supreme. Greg Reeder was one of the first egyptologists to at least hint at the African identity of the Egyptians....at a time when he could have been burnt at the stakes for saying so.or even thinking so.

Gloria Emeagwali

-----Original Message-----
From: Greg Reeder [mailto:reeder@sirius.com]
Sent: Thursday, November 01, 2001 1:31 PM
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] More Fraud: Wilbour Plaque

Dear Ta Setians,
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I do not promote racist images. I am a contributing editor for KMT. <http://www.egyptology.com/kmt/>
I do not choose the pictures. The editor does and he has a special fondness for Brunten's miniature painted ivories of the kings and queens of ancient Egypt. They were in one of the first books he owned a child about ancient Egypt. Yes by today's standards they are not correct but she did base her depictions on the statues of the kings and queens and her use of skin color is not far from how the ancient Egyptians depicted woman. I agree they are way too light.

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| 889|2001-11-01 11:48:58|Manu Ampim|More Fraud: Wilbour Plaque|
Greg,

My point is that the fraudulent evidence in the case of the joint statues is clear and that you have offered no credible response to the contrary. Your position about the supposed morally clean activity of "professional" handlers of African artifacts is directly contradicted by the fraud in this documented case.

My point in regards to the other artifacts in question (the stela of Nofer, Wilbour Plaque, and many others) is that your position is not credible as long as you actively associate with offensive activity that misrepresents African images as "white" people. This is another example of modern fraud. This is not ad hominem against you, but a FACTUAL statement about your current position. I never stated that you had editorial control of KMT. I said that your 11 year DIRECT ASSOCIATION in fraudulent activity is a contradiction.

Lastly, I have made my point which is consistent with the facts. I have no interest in wasting my time with a dishonest discourse. To engage in illogical acrobatics in the face of concrete evidence in the case of the joint statue is dishonest and insulting. If you want to discuss the evidence of the other cases, then that's fine because the evidence has not been fully presented. On this issue, I agree with you.

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

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>
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>

| 890|2001-11-01 12:28:16|Manu Ampim|More Fraud: Wilbour Plaque|
Gloria,

You are about two decades behind in your information. There are dozens of Egyptologists before Reeder who have admitted that the people of Kemet were African! What evidence to you have to substantiate your statement that "[Greg Reeder was one of the first egyptologists to at least hint at the African identity of the Egyptians?](#)" This statement flies in the face of the voluminous materials in this matter. What is your concrete documentation for this statement?

I suggest you go back and read what I stated in a previous message that if you understand the discourse, many people don't consider the people of ancient Kemet to be "Black" or "Black African." They only agree that the civilization was an African culture. You can't confuse and misrepresent people's position to make it fit your own. You should also examine the current records if you mistakenly believe that the Eurocentric model of distortion is something of the past. Unfortunately, KMT Magazine, National Geographic Magazine as well as many individual writers keep this model alive and well.

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

I find Manu Ampim's outburst and attack on Greg unnecessary and counter-productive. Personal attacks have no place in this discussion. I thought we got over that and were on the path to civility. Remember one thing Manu, there was a time when to even identify Egyptian land space with Africa was treason. The eurocentric model of distortion reigned supreme. Greg Reeder was one of the first egyptologists to at least hint at the African identity of the Egyptians....at a time when he could have been burnt at the stakes for saying so.or even thinking so.

Gloria Emeagwali

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From: Greg Reeder [mailto:reeder@sirius.com]
Sent: Thursday, November 01, 2001 1:31 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] More Fraud: Wilbour Plaque

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| 891|2001-11-01 13:09:38|Manu Ampim|Pharaohs of the Sun, National Geographic Follow-Up|
DG and Ta-Seti Members,

This is a good analysis of the ongoing misrepresentation by National Geographic (NG) in its April 2001 issue. The bizarre light and white skinned depictions of ancient Africans in the Nile Valley is inconsistent with the first-hand evidence and is absurd. This game of racial deceit and fraud is widespread and it must be challenged in every area.

Probably the most influential NG issue related to deceit is its October 1941 issue. Although the author states that "the Egyptians are, and always have been, Africans," and that they are a "brown" and "brunet" (i.e. dark brown or reddish brown) skinned people, the 32 imaginary color paintings show them as pale-skinned. These imaginary pale-skinned paintings from 60 years ago are still being used and re-used today, even in the 21st century. The are even available for purchase!

Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

> Back in April 2001, National Geographic
> featured an article called "Pharaohs of the Sun."
> It chronicled the court of Akhenaten.
>
> I pointed out then that the magazine seemed to
> contradict itself in its representation of 18th dynasty
> Egyptians. In the magazine piece numerous artifacts
> portrayed Akhenaten and Tiye with obvious "Africoid"
> features. Yet in the modern computer recreation, they
> are portrayed as near southern Europeans. It was as
> if the right hand of NG didn't know what the left hand
> was doing.
>
> It seemed I wasn't the only one who noticed the
> blatant contradiction. I recently happened to read
> a letter to the editor regarding that peice. In it a
> writer states something to the effect that there are
> two extremes regarding Egypt, one in which they are
> made out to be "all black" and the other older idea
> that pharaonic Egypt was "all white." Taking a middle
> of the road approach he criticizes National Geographic
> by stating that at the least, Akhenaten, Tiye and numerous

> other 18th dynasty figures are representative of "black"
 > Egyptians (his words and ideas, not mine).
 >
 > National Geographic actually took time to respond to
 > the criticism leveled against them. They stated (paraphrasing)
 > that their recreation was based on consultation with "experts."
 > And that to their knowledge, the modern Egyptian population
 > is identical to the pharaonic population of some 3,500 years
 > ago. Furthermore National Geographic contends that Egyptian
 > statues and busts can't be relied upon. Thus their computer
 > generated recreation used modern Egyptians as a template.
 >
 > I don't find National Geographic's response perplexing or
 > even surprising. I've come to at times expect the bizarre regarding
 > this ever recurring topic. At best its humorous, and here's why.
 >
 > 1.) The idea that the modern Egyptian population is phenotypically
 > identical to that of 3,500 years is something that can and has been
 > disputed.
 >
 > 2.) But lets say, for argument's sake, the modern Egyptian population
 > has somehow miraculously escaped any phenotypic change in the
 > past several thousand years. This would still leave us with a
 > problematic issue. For the representations of 18th dynasty figures
 > on pp. 48-51 of the April 2001 edition of NG assume that a) all
 > pharaonic Egyptians looked alike and b) all modern day Egyptians
 > look alike. And this monotypic look is supposedly akin to southern
 > Europeans. Most of the representations in their picture could not
 > even pass for the likes of Zawi Hawass nor past leaders such as
 > Mubarak, Nasser and certainly not Sadat.
 >
 > 3.) As before, where the busts of pharaonic Egyptians featured
 > within the original NG article were ignored for computer recreations,
 > NG contradicts itself once again within its own pages. On p. 57 of
 > the article is the only close up photo of a modern day Egyptian worker.
 > Ironically this figure is not only dark skinned, but has enough Africoid
 >
 > features to earn himself a seat on the back of any bus in the Jim Crow
 > south. This modern day Egyptian (one in the same with those
 > NG supposedly used as a template for their recreation of the 18th
 > dynasty) looks absolutely 'nothing' like the figures in their computer
 > enhanced art work.
 >
 > 4.) Since Egyptian busts and statues are supposedly useless when
 > it comes to recreation, we must assume the pharaonic Egyptians at
 > times liked to portray themselves as Africoids...for kicks.
 >
 > All this has led me to the conclusion that people tend to make
 > less and less sense as they attempt to deceive. I suspect in fact
 > that not only are the folks at NG (and their ilk) playing this game
 > of deception, but that somehow in the process they have come
 > to believe it as well---thus deceiving even themselves.
 >
 >
 > DG
 >
 >
 >
 >
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 > Ta_Seti-unsubscribe@yahoogroups.com
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 >
 >
 > Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
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 >
 >

| 892|2001-11-01 13:28:40|Paul Kekai Manansala|Re: Pharaohs of the Sun, National Geographic Follow-Up|
 Manu Ampim wrote:

>
 > DG and Ta-Seti Members,
 >
 > This is a good analysis of the ongoing misrepresentation by National
 > Geographic (NG) in its April 2001 issue. The bizarre light and white
 > skinned depictions of ancient Africans in the Nile Valley is inconsistent
 > with the first-hand evidence and is absurd. This game of racial deceit and
 > fraud is widespread and it must be challenged in every area.
 >

I also agree strongly with DG.

You very rarely see modern representations of ancient Egyptians as
 Black unless there is the qualifier "Nubian."

Tiye, Tutankhamen and Akhenaten are so East African-looking to me that

it is absurd to depict them as southern Europeans.

National Geographic was also using a stereotype of the "modern Egyptian population" to justify their white-washing.

Anyone who has been to Egypt would know that among the present-day Egyptians most representative of the ancient ones (Copts, Nubians, etc.) there are still plenty of Africoid people around.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 893|2001-11-01 15:21:03|Greg Reeder|What happened to the Statue of Ikhetneb?|
Dear Ta Setians,
I was able to speak with Dr. Keller at the University of California at Berkeley. You will remember that in she admitted in the catalogue for the exhibit The American Discovery of Ancient Egypt she published the information that when discovered the statues were brightly colored but today little of that color remains. (see pgs.132-34) I asked her what happened to the color on the statue group of Ikhetneb and wife and the statue of Itjetka. She explained that:
-
In 1902 they were in storage in San Francisco in the old Hearst Museum on Parnassis Ave the same museum which "hosted" the last of his tribe Ishi. She said the museum was more a storage museum and there was not a professional Egyptology staff there and someone at some point (in the 1920's) "cleaned" the statues washing away much of the color.
-
That is what is known. Later the museum's contents were moved to the UCB and today form the foundation of a great American collection.

It should be noted that mistakes happen ...even the British Museum has been accused of "ruining" the Elgin Marbles because the cleaning they did on them stripped away a whole layer of patina.
I post the above in good faith to answer the question about what happened to the statues.
I see it as an act of gross incompetence. Others will no doubt see it differently.

Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
| 894|2001-11-01 18:50:48|Greg Reeder|Re: Correction! What happened to the Statue of Ikhetneb?|
Correction! My first paragraph was so tortured let me try again.
gr

Dear Ta Setians,
I was able to speak with Dr. Keller at the University of California at Berkeley. You will remember that in the catalogue for the exhibit The American Discovery of Ancient Egypt she published the information that when discovered the statues were brightly colored but today little of that color remains. (see pgs.132-34) I asked her what happened to the color on the statue group of Ikhetneb and wife and the statue of Itjetka. She explained that:
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Greg

Greg Reeder
reeder@s...
<http://www.egyptology.com/>
| 895|2001-11-01 19:10:14|Paul Kekai Manansala|Re: Correction! What happened to the Statue of Ikhetneb?|
Greg Reeder wrote:

>
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> to the statues.
> I see it as an act of gross incompetence. Others will no doubt see it
> differently.

>

You honestly believe they "cleaned" off the paint.
How many times over will this story work with you.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 896|2001-11-01 20:04:21|Greg Reeder|Re: Correction! What happened to the Statue of Ikhetneb?|
Yes Paul I think it more probable that some incompetent person in the Museum
in the 1920's ruined the color by scrubbing it off. Now the question is
was this to hide the African appearance of the statue or was it stupidity?
As I have said before I cannot understand the point of trying to change the
color for racial reasons as so many other statues are painted just the same
and everyone agrees that the colors they are painted are the colors that the
ancients used to depict themselves. What's to hide? You and Manu believe in
racist "conspirators" defacing Egyptian statues and reliefs trying to hide
their African appearance. I don't see it that way. So we disagree.

Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Paul Kekai Manansala <kekai@jps.net>
To: <Ta_Seti@yahoogroups.com>
Sent: Thursday, November 01, 2001 7:59 PM
Subject: Re: [Ta_Seti] Correction! What happened to the Statue of Ikhetneb?

> Greg Reeder wrote:
>
>
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happened
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> Paul Kekai Manansala
> <http://pweb.jps.net/~kabal/en/afro.htm>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
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>
>
>

| 897|2001-11-01 21:41:21|Paul Kekai Manansala|Re: Correction! What happened to the Statue of Ikhetneb?|
Greg Reeder wrote:

>
> Yes Paul I think it more probable that some incompetent person in the Museum
> in the 1920's ruined the color by scrubbing it off.

Greg, this is hard for me to accept. How did this happen? How hard
would you have to scrub to make the paint come off?

Wouldn't the person notice the paint is coming off?

Also, how does a valuable statue like this, at least as impressive as
Rahotep and Nofret in my opinion, come into the hands of "incompetent"
persons? Could they be racist as well as incompetent.

Now the question is

> was this to hide the African appearance of the statue or was it stupidity?
> As I have said before I cannot understand the point of trying to change the
> color for racial reasons as so many other statues are painted just the same
> and everyone agrees that the colors they are painted are the colors that the
> ancients used to depict themselves. What's to hide?

Well, Greg remember the persons are "incompetent" so maybe they did not
think it out all that well.

Either that or maybe they knew/know that the average person has absolutely no idea of what color schemes the ancient Egyptians normally used.

What's to hide? Good question.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 898|2001-11-02 01:27:20|Manu Ampim|What happened to the Statue of Ikhetneb? (Modern Fraud!)|

Greg and Ta-Seti Members,

http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_Ikhetneb.jpg
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_Half-Body.JPG

This is the first direct response to the serious evidence that I have presented on the deliberately erased colors of the joint statue from the tomb of Ikhetneb. Now that you have taken this matter seriously, I will point out the next level of information that shows the "deliberate fraud" in this case. I have known all along that the museum records make a vague reference to "cleaning" the statue, and I'm glad that you talked to Dr. Keller to find out his basic information. There are two points to make.

COLORLESS FACE & DARK LEGS

First, the pattern of the so-called "cleaning" clearly shows the intent of erasing the colors was to change the racial appearance from African to colorless ("white"). For example, while the conspirators stripped the paint from the face and upper body, they decided to conveniently not "clean" the paint on the lower portion of the body. They followed the same pattern as the other conspirators, who have left many ancient Egyptian statues with their fraudulent signature: COLORLESS FACE-DARK LEGS. These conspirators seemed be to quite aware that most people only observe the face and upper body of statues, and they rarely ever look at the bottom portion of the statue. This racial trick apparently worked on Dr. Keller who stated in her description that the paint only survived on the man's shoulder. She never mentioned the paint on the legs when it is objectively clear that the legs on both images is the area where the largest amount of paint survives. As Paul pointed out earlier, even Egyptologists are fooled by the game of the conspirators.

TWO SEPARATE EPISODES OF "CLEANING"

Second, the paint was stripped during at least **two separate periods.** When the joint statue was found in 1903 the colors were in an immaculate state of preservation. However, by 1930 the statue had been deliberately stripped of SOME of the paint on various parts of the statue, particularly on the faces of the two images. Sometime AFTER 1930 another episode of paint removal took place, as almost all of the remaining color has been systematically removed from the face and upper body, with irregular traces of paint remaining in a few sections. There is no doubt that the conspirators deliberately "cleaned" the joint statue on at least two separate occasions. The photographs from the different periods make this point clear.

The evidence of DELIBERATE FRAUD with a racial motive is clear in this case, not only from the pattern of paint removal which was designed to de-Africanize the statue, but also because the so-called "cleaning" was done on more than one occasion. These callous museum handlers went back at least a second time to finish their dirty work. They knew exactly what they were doing.

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

> Dear Ta Setians,

> I was able to

Speak with Dr. Keller at the University of California at

> Berkeley. You

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> exhibit The American

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> -

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>

> Greg

>

> Greg

Reeder

>

[size=2>reeder@s...](mailto:reeder@s...)

>

href="http://www.egyptology.com/">http://www.egyptology.com/
| 899|2001-11-02 07:41:01|Manu Ampim|(Modern Fraud) What happened to the Statue of Ikhetneb?|
Greg Reeder wrote:
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in the 1920's ruined the color by scrubbing it off. Now the question is
was this to hide the African appearance of the statue or was it stupidity?
As I have said before I cannot understand the point of trying to change the
color for racial reasons as so many other statues are painted just the same
and everyone agrees that the colors they are painted are the colors that the
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Paul Kekai Manansala wrote:

> Greg, this is hard for me to accept. How did this happen? How hard
> would you have to scrub to make the paint come off?
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> think it out all that well.
>
> Either that or maybe they knew/know that the average person has
> absolutely no idea
> of what color schemes the ancient Egyptians normally used.

=====

Ta-Seti Members,

I missed Paul's response and good questions in my previous message this morning on this well-documented case of MODERN FRAUD. These questions are solid and make logical sense. Greg assumes that racists are not incompetent, and that incompetent people can't be racist. Well, the fact is that many racists are both incompetent and irrational. Further, it is not logical to argue that because the paint colors on the joint statue were the same colors as that on many other statues that there could not have been a deliberate attempt to de-Africanize the statue or hide anything. As Paul stated, "the average person has absolutely no idea of what color schemes the ancient Egyptians normally used." So there is quite a bit to hide from the general public by erasing the color of the paint in order to change the Africoid identity.

CONTEXT OF THE DELIBERATE FRAUD

The problem with Greg's position is that it totally lacks a social and historical context, and this is why the incompetent and apparently racist actions of the modern museum conspirators is puzzling to him. Let us remember that it was with the celebrated discovery of King Tutankhamun's tomb in 1922 that brought the attention of ancient Egypt to a vast number of people in American society. It is not a coincidence that the conspirators deliberately erased (or "cleaned") the paint colors of the joint statue in the 1920s, a time of increased scholarly and popular enthusiasm about ancient Egypt because of Tutankhamun's discovery.

As I stated in my previous message, the "evidence of DELIBERATE FRAUD with a racial motive is clear in this case, not only from the pattern of paint

removal which was designed to de-Africanize the statue, but also because the so-called "cleaning" was done on more than one occasion. These callous museum handlers went back at least a second time to finish their dirty work. They knew exactly what they were doing."

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html
| 900|2001-11-03 02:41:45|Alex van Deelen|Re: Digest Number 203|
<http://www.biomedcentral.com/1471-2156/2/13>

Interesting article on mt-DNA at BioMed Central - charts are included. Especially of interest to this newsgroup would be the spread of L3 (out of Africa and into the Near East and Arabia) and U6 (out of the Middle East into North Africa), respectively.

Alex
| 901|2001-11-03 08:38:39|Paul Kekai Manansala|Re: Digest Number 203|
Alex,

The article looks a little suspect to me. It mentions "Caucasians" expanding around 39,000 to 52,000 years ago.

The use of the term Caucasian, or even "Caucasoid," at this early date seems unfounded based on what we know from cranial studies.

I might add that there are some anthropologists who even question whether the "Negroid" type had developed in Africa by the Mesolithic period and whether the "Proto-Mongoloid" was around before 9,000 BP!

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

Alex van Deelen wrote:

>
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>
> Alex
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> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
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--
Check out <http://AsiaPacificUniverse.com/>
| 902|2001-11-04 08:01:52|historynow2002@yahoo.com|Phallus Worship in Harappan Culture|
In an ANCIENT book [(c) 1968], THE INDUS CIVILIZATION by
Sir Mortimer Wheeler, I read a very brief comment about
phallus worship:

Page 109 -

"Another such element was phallus-worship, a non-Aryan tradition which appears to have obtained amongst the Harappans, if certain polished stones, mostly small but up to 2 feet or more in height have been correctly identified with the linga and other pierced stones with the yoni. The likelihood that both Siva and linga-worship have been inherited by the Hindus from the Harappans is perhaps reinforced by the prevalence of the bull (the vehicle of Siva) or of full-like animals amongst the seal-symbols.... Composite, sometimes man-faced,, animals and 'minotaurs' presumably indicate on the one hand the coalescence of initially separate animal-cults and, on the other hand, their progress towards anthropomorphism.

The representation of the image of a 'unicorn' carried in procession might recall the animal-standards which represented the nomes of Egypt, but that the widespread occurrence of these signs in the Indus valley seems to militate against their association with particular districts or provinces [1].

[Footnote 1: Mackay in Marshall, II, p. 384.
Marshall, J. MOHENJO-DARO AND THE INDUS CIVILIZATION
(London, 1931).]

1) I am less concerned about why unicorns might not represent small districts, while processional standards in Egypt did.

2) What does interest me is whether there has been any more scholarship on Indus-valley animal standards?

3) And whether there has been any more scholarship on phallus or pillar worship in this region. It would seem obvious that the "followers" of such a faith (especially with 'working models') would be female.

4) I have been working on parallels in Israelite and Egyptian pillar worship - - also with 'working models'.

Any thoughts or leads on the matter would be greatly appreciated.

George

P.S. I was surprised to see no reaction to the dancing girl image that was uncovered from the Indus Valley. She looks like a figurine that could have just as easily been uncovered from Nubia or Ethiopia, and so find it an interesting possible link to pre-dynastic Egypt. Perhaps people thought I was not serious about it coming from the Indus valley?
| 903|2001-11-04 15:41:12|Greg Reeder|Re: (Modern Fraud) What happened to the Statue of Ikhetneb?| Dear Manu and Ta_Setians,

Besides talking with Dr. Keller at Berkeley I also communicated with Katherine Griffis. She sent me some helpful information about problems and solutions in museum conservation. This is presented to indicate some possible explanations for what might have happened to the Berkeley statues (though from my information Ikhetneb was not handled by a professional staff) and to contribute some information to the list on the difficulties and complexities that even the most professional museums conservators go through in trying to preserve our past.

From K. Griffis-

I decided to have a personal discussion on the piece with Dr. Stephen Quirke, who, as you know, is one of the more well-known experts on the issues of color and paints used in ancient Egypt. His article on the matter can be found in

Ancient Egyptian Materials and Technology (Ed. Ian Shaw and Paul Nicholson, 2000) : 105-120....under "Painting Materials."

Here's what Dr. Quirke has suggested in our discussion:

In the early years of conservation, many museums were unaware of the agents used and/or their various modes of deterioration in both painting and binding materials used in ancient Egyptian paintings. These paints and bindings also changed depending upon materials used, such that wood often had different paints than stone, etc. Unaware of the binding materials (See Serpico's article on the uses of oil, fat and waxes in the same volume from pp. 390-429, particularly on the deterioration of these materials by modern treatment and pollution), many pieces were treated with varnishes, light clearing materials, etc. which stripped off these binders and with it, the paints.

In what I could gather from Dr. Quirke, it is possible the deterioration of the paints on the joint statue are due to the following:

a) photochemical deterioration: The colors used in skin coloration of the male is red ochre normally, but can also be mixed with elements of realgar (which is slightly brighter red and faintly orange, and thus more "skin toned"). These materials are _extremely_ sensitive to photochemical deterioration (that is, they fade under exposure to light), degrading to pararealgar which is orange-yellow (Quirke, 2000: 114). In the case of the female's coloration, there is use of yellow ochre which can also fade in sunlight, although not as dramatically as realgar does.

b) Since the stone is limestone, the attempts to conserve/clean the piece did not take into account the fact the particles of paint were likely much larger than the grain of the stone (which has a poor history of holding paint in open air situations). In short, "any" contact with the surface, however slight, could cause flaking away of the paint.

c) Perhaps most importantly, since materials such as fat and beeswax were used to bind the paints to surfaces, it should be understood they do dry and flake away of their own accord, taking the paint with it. Today, most conservators understand this process and tend not to "clean" objects as they did in the early 20th century.

Often, as you point out, this is a matter of gross incompetence. At other times, it is inevitable due to other issues, such as conservation of the entire artwork, where the material, such as limestone, must be stabilized

by removing the soluble salts present in the stone which remove both the detail and paint. To stabilize the material to preserve the art detail, often the paint has to be sacrificed. For a vivid example of this, please see

Pearlstein, E. "Conservation for the New Egyptian Galleries at the Brooklyn Museum." in _Conservation in Ancient Egyptian Collections_, C. Brown, F. Macalister, and M. Wright (ed.), 1995: 93-102

which discusses how, for example, Wilbour Fund 48.74, a MK relief of a woman nursing an infant, originally came to the Museum with extensive polychromy. It was also laden with the soluble salts found in limestone. The 1948 conservation notes record treatment for the removal of the salts, which was originally halted since the painted surface was at risk. Here's the rest of the text verbatim from the article:

"...One week later, a heavy efflorescence developed, and the piece was soaked again for ten days, at which point the rinse water no longer tested positive for chlorides. Five days later, the relief developed what is described as a black fungal growth and a re-efflorescence of salts. It was soaked again for two weeks. Consequences described are that all paint was lost and the relief broke into many fragments. The surface had then been impregnated with cellulose acetate, and the piece mended.

When the piece was examined in 1986 and again in 1992, no soluble salts were detected. The cellulose acetate coating had yellowed, but remained soluble in acetone, allowing it to be reduced. This is an instance where the previous treatment stabilized the limestone, at the expense of the polychromy." (Pearlstein, 1995: 97-98).

Thank you Katherine for some valuable information.

Speaking of the Wilbour collection. Any luck in tracking down an earlier photograph of the Wilbour Plaque without the scratches?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
| 904|2001-11-05 07:46:39|Emeagwali, Gloria (History)|Re: More Fraud: Wilbour Plaque|
Well let Greg Reeder speak for himself. I don't intend to join your Reeder-bashing crusade. Yes the Eurocentric model is alive and well. I agree with you on that one and even have a web site on this:

<http://members.aol.com/sekgo/racism.htm>

Gloria Emeagwali

-----Original Message-----
From: Manu Ampim [mailto:Profmanu@acninc.net]
Sent: Friday, November 02, 2001 3:37 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] More Fraud: Wilbour Plaque

Gloria,

You are about two decades behind in your information. There are dozens of Egyptologists before Reeder who have admitted that the people of Kemet were African! What evidence to you have to substantiate your statement that "Greg Reeder was one of the first egyptologists to at least hint at the African identity of the Egyptians?" This statement flies in the face of the voluminous materials in this matter. What is your concrete documentation for this statement?

I suggest you go back and read what I stated in a previous message that if you understand the discourse, many people don't consider the people of ancient Kemet to be "Black" or "Black African." They only agree that the civilization was an African culture. You can't confuse and misrepresent people's position to make it fit your own. You should also examine the current records if you mistakenly believe that the Eurocentric model of distortion is something of the past. Unfortunately, KMT Magazine, National Geographic Magazine as well as many individual writers keep this model alive and well.

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

I find Manu Ampim's outburst and attack on Greg unnecessary and counter-productive. Personal attacks have no place in this discussion. I thought we got over that and were on the path to civility. Remember one thing Manu, there was a time when to even identify Egyptian land space with Africa was treason. The eurocentric model of distortion reigned supreme. Greg Reeder was one of the first egyptologists to at least hint at the African identity of the Egyptians....at a time when he could have been burnt at the stakes for saying so.or even thinking so.

Gloria Emeagwali

-----Original Message-----
From: Greg Reeder [mailto:reeder@sirius.com]
Sent: Thursday, November 01, 2001 1:31 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] More Fraud: Wilbour Plaque

Dear Ta Setians,
I do not understand why Manu Ampim insists on attacking me personally.
I reject such attacks.
I do not promote racist images. I am a contributing editor for KMT. <http://www.egyptology.com/kmt/>
I do not choose the pictures. The editor does and he has a special fondness for Brunten's miniature painted ivories of the kings and queens of ancient Egypt. They were in one of the first books he owned a child about ancient Egypt. Yes by today's standards they are not correct but she did base her depictions on the statues of the kings and queens and her use of skin color is not far from how the ancient Egyptians depicted woman. I agree they are way too light.

But Manu why insist on attacking me? I thought we were having a discussion on the artifacts that you claim are frauds etc. I will gladly discuss those issues but leave my personal life out of it or I will not participate in Ta-Seti.

I ask assistance from the moderator on this.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Thursday, November 01, 2001 10:03 PM
Subject: [Ta_Seti] More Fraud: Wilbour Plaque

Greg and Ta-Seti Members:

The documentation of modern fraud is already there. The photographs and written records indicate that the joint statue was deliberately stripped of its paint color by the group of conspirators that I identified all along, which are the "handlers" of the artifact. What I have already presented in this case is irrefutable proof of calculated fraud beyond all sane rebuttal. I will present the full photographic and written record of the joint statue in my forthcoming book on Modern Fraud, which will further document this airtight case of deliberate racial alterations. Greg can throw out the "environmental pollution" speculation, this is illogical and is completely outside the realm of basic reasoning to suggest that somehow pollution selectively attacked the face and upper body, while leaving the bottom portion of the statue untouched!! This is empty speculation "without" a shred of evidence. Greg has not presented "any evidence" or a rational explanation of what happened to this statue; therefore his discussion is not credible.

Joint Statue from Tomb of Ikhetneb (modern fraud)
http://groups.yahoo.com/group/Ta_Seti/files/Joint_Statue_HalfBody.JPG

Regarding the other cases of fraud, a little background and context is in order. The first point is that Greg is not a standard by which a fraud has to pass a clearance. He promotes fairy tale and imaginary white images through KMT Magazine and he is simply protecting his own indefensible and unconscionable actions. Greg has been central to the magazine's operation for the past decade. During this time, KMT Magazine has Europeanized the ancient African images through its use and promotion of racist 20th century paintings, and is essentially no different from the racist conspirators who damage the artifacts in order to change the racial identity of the builders of ancient Kemet.

Greg how could you admit on the one hand that the African people of Kemet were not "caucasian" and then turn around and spend the past 11 years of your life giving your time, talent, and energy working diligently with KMT Magazine to consistently promote and advertise the very racist images that you agree don't accurately represent the people that they supposedly portray? This is another form of deliberate fraud: to consciously promote imaginary white images of African rulers and mislead the public. This is shameful and if you are a person of character and integrity how could you continue to associate with this type of 21st century racist propaganda? You know better than this, yet you participate in this fallacious representation of ancient Egyptian images.

Greg, your discourse about racially-altered artifacts has no credibility as long as you -- through KMT Magazine -- continue the deliberate falsification of ancient African images. Are you doing this for money or to satisfy your friends?

Advancing the work,

Prof. Manu Ampim
http://www.geocities.com/m_ampim/Vanishing/Update.html

=====

> > But Greg, although it seems it will take nothing short
> > of hard documentation of conspiracy to convince you of fraud,
> > you don't seem to have hang-ups on the race of the Egyptians.
>
> Yes...and thank you.
>
> Greg

> Greg Reeder
> reeder@sirius.com
> <http://www.egyptology.com/>

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| 905|2001-11-05 07:53:57|Emeagwali, Gloria (History)|Re: Digest Number 203|
Thanks for this great reference.
GE

-----Original Message-----

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
Sent: Saturday, November 03, 2001 5:37 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Digest Number 203

<http://www.biomedcentral.com/1471-2156/2/13>

Interesting article on mt-DNA at BioMed Central - charts are included.
Especially of interest to this newsgroup would be the spread of L3
(out of Africa and into the Near East and Arabia) and U6 (out of the
Middle East into North Africa), respectively.

Alex

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| 906|2001-11-05 12:18:39|Djehuti Sundaka|Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival of Hor|
Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival of Horus
<http://www.touregypt.net/featurestories/set.htm>
| 907|2001-11-05 13:02:18|Paul Kekai Manansala|Re: Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival o|
Djehuti Sundaka wrote:

>
> Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival of Horus
> <http://www.touregypt.net/featurestories/set.htm>
>

It's interesting that the article calls Set an equal to Horus,
but also details how Set was considered somewhat demonic as
opposed to Horus, who was linked with goodness and the royal
family.

It also links Set as god of the 'red-heads' with his function
as god of foreign lands describing Set himself as having "white
skin and red hair."

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

| 908|2001-11-06 13:48:15|ahuguley@ix.netcom.com|Re: Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival o|
Something I found puzzling is that while Sut and Harw are considered
equals, only Sut was mighty enough to slay Apopy. If they were equal,
Harw should have been able to slay Apopy as well. From what I
understand, Harw also had been in the solar barge along with Djhwty
and Maat (and of course Amun-Ria).

Djehuti Sundaka

--- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> Djehuti Sundaka wrote:
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> skin and red hair."
>

> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabal/en/afro.htm>

| 999|2001-11-06 15:10:38|olukumi|Re: Phallus Worship in Harappan Culture|

I have seen that same picture in some of Dr. Ivan Van Sertima's publications, most notably "Africans In Early Asia." Perhaps the other list members are familiar with it as well and did not think that it needed to be commented on.

-----Original Message-----

From: historynow2002@yahoo.com

Date: Sun, 04 Nov 2001 16:01:47 -0000

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Phallus Worship in Harappan Culture

> In an ANCIENT book [(c) 1968], THE INDUS CIVILIZATION by
> Sir Mortimer Wheeler, I read a very brief comment about
> phallus worship:
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> Page 109 -
>
> "Another such element was phallus-worship, a non-Aryan
> tradition which appears to have obtained amongst the Harappans,
> if certain polished stones, mostly small but up to 2 feet or
> more in height have been correctly identified with the linga
> and other pierced stones with the yoni. The likelihood that both
> Siva and linga-worship have been inherited by the Hindus from the
> Harappans is perhaps reinforced by the prevalence of the bull
> (the vehicle of Siva) or of full-like animals amongst the
> seal-symbols.... Composite, sometimes man-faced,, animals and
> 'minotaurs' presumably indicate on the one hand the coalescence
> of initially separate animal-cults and, on the other hand, their
> progress towards anthropomorphism.
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> The representation of the image of a 'unicorn' carried in procession
> might recall the animal-standards which represented the nomes
> of Egypt, but that the widespread occurrence of these signs in
> the Indus valley seems to militate against their association with
> particular districts or provinces [1].
>
> [Footnote 1: Mackay in Marshall, II, p. 384.
> Marshall, J. MOHENJO-DARO AND THE INDUS CIVILIZATION
> (London, 1931).]
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> 1) I am less concerned about why unicorns might not represent
> small districts, while processional standards in Egypt did.
>
> 2) What does interest me is whether there has been any more
> scholarship on Indus-valley animal standards?
>
> 3) And whether there has been any more scholarship on phallus
> or pillar worship in this region. It would seem obvious that
> the "followers" of such a faith (especially with 'working
> models') would be female.
>
> 4) I have been working on parallels in Israelite and Egyptian
> pillar worship - - also with 'working models'.
>
> Any thoughts or leads on the matter would be greatly appreciated.
>
> George
>
> P.S. I was surprised to see no reaction to the dancing girl
> image that was uncovered from the Indus Valley. She looks
> like a figurine that could have just as easily been uncovered
> from Nubia or Ethiopia, and so find it an interesting possibility
> link to pre-dynastic Egypt. Perhaps people thought I was not
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Powered by Outblaze
| 910|2001-11-06 17:54:54|historynow2002@yahoo.com|The Harappan Dancing Girl|
And I have to wonder if we shouldn't wonder if
Dravidians came to Africa, as well as whether Africans
went to India!

George

```
--- In Ta_Seti@y..., "olukumi " wrote:
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> -----Original Message-----
> From: historynow2002@y...
> Date: Sun, 04 Nov 2001 16:01:47 -0000
> To: Ta_Seti@y...
> Subject: [Ta_Seti] Phallus Worship in Harappan Culture
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> > Page 109 -
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| 911|2001-11-06 18:57:23|kcam23063@aol.com|Re: The Harappan Dancing Girl|

History 2002, in searching for more information on the Dravidian/Harappan ancient civilization, I came upon the following site, which I found quite interesting. Put together by researchers from the Centre of Ecological Science, in Bangalore; the Centre for Research in Indo-Bangladesh Relations, in Calcutta; and the Anthropological Survey of India, in Mysore, the "Peopling of India" is basically a study in genetics and linguistics of ancient India:

[Peopling of India, Demographic History, Global Genetic History, Mitochondrial DNA Base Sequences](#)

I have never given any thought to Indians returning to Africa and integrating their culture (if that is what you are referencing), but if you have any material or resources that gives validity to this, I would like to see it. However, should you do so, please provide dates. Speaking for myself, without any kind of chronology, I am very much lost.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 11/6/01 5:56:16 PM Pacific Standard Time, historynow2002@yahoo.com writes:

And I have to wonder if we shouldn't wonder if
Dravidians came to Africa, as well as whether Africans
went to India!

George

--- In Ta_Seti@y..., "olukumi " wrote:

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>

> -----Original Message-----

> From: historynow2002@y...

> Date: Sun, 04 Nov 2001 16:01:47 -0000

> To: Ta_Seti@y...

> Subject: [Ta_Seti] Phallus Worship in Harappan Culture

>

>

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> > Page 109 -

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```

| 912|2001-11-06 19:41:01|g|Re: The Harappan Dancing Girl|
I will see if I can put some of my meager research findings
(from books only) that I have found.

But in terms of chronology, I believe the KUSH we are all
familiar with comes from a Dravidian-linked moon god called
Kushuk.

I believe the dravidian linked migration occurred in Africa
pre-Egyptian dynasties.

I believe the rise of the Egyptian dynasties was an indigenous
response to OUST the Dravidian/Mesopotamians..... not as the
indication of their domination.

The disappearance of Mesopotamian influences marks the
submergence of the Mesopotamian intrusion.

George

```
--- In Ta_Seti@y..., kcam23063@a... wrote:
> History 2002, in searching for more information on the
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> <http://ces.iisc.ernet.in/hpg/cesmq/peopling.html>Peopling
> of India, Demographic History, Global Genetic History, Mitochondrial
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> > > Date: Sun, 04 Nov 2001 16:01:47 -0000
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| 913|2001-11-07 15:07:40|Djehuti Sundaka|Beauty Salts|

Beauty Salts

<http://www.toureygypt.net/featuresories/salt.htm>

| 914|2001-11-07 18:12:02|Paul Kekai Manansala|Fwd: Early clues to 'modern' humans|

BBC News

http://news.bbc.co.uk/hi/english/sci/tech/newsid_1642000/1642580.stm

Modern humans descended from African hominids

A collection of bone tools dating back 70,000 years is raising new questions about human evolution. The discovery suggests that our early human ancestors were far more sophisticated than previously thought.

The bone tools and flaked stone points, possibly used as spear heads, were found in a cave on the South African coast, east of Stillbaai.

What has been suggested up until now is that modern human behaviour was a very late occurrence
Christopher Henshilwood, archaeologist
Until now, it was assumed that humans were not advanced enough to make such tools until long after they had emerged from Africa and migrated into Europe.

The appearance of bone, rather than stone tools, and signs of abstract and creative thought in the form of body decoration and art works appeared in Europe about 35,000 years ago.

But according to new evidence, published in the Journal of Human Evolution, ancient humans were already making bone tools in Africa more than twice as long ago.

The implications are that humans came out of Africa with fully developed "modern" technology and modes of behaviour.

'Modern' behaviour

Royden Yates, one of the team that discovered the tools, told the BBC: "Every indication that we have been able to gather suggests that we are looking at something between 80 and 100,000 years old.

"Artefacts very similar to this occur in Europe and they are dated to about 19,000 years ago."

The collection of 28 bone tools and related artefacts were found in Blombos cave, located on a cliff overlooking the Indian Ocean at the extreme tip of South Africa.

A yellow sand layer lying above the sediment containing the tools is thought to date to 60,000-70,000 years ago. The tools were found below the sand layer and are thought to be somewhat older.

Bone tools need a high degree of skill and labour to produce, which is why archaeologists consider them a significant indicator of human development.

New horizons

According to archaeologist Christopher Henshilwood, of the Iziko-South African Museum in Cape Town, the tools show that people in Africa exhibited "modern" behaviour as far back as 80-100,000 years ago.

"What has been suggested up until now is that modern human behaviour was a very late occurrence," he said.

"The implication was that though people were anatomically modern in Africa from about 150,000 to 100,000 years ago, they remained behaviourally non-modern until about 40,000 or 50 000 years ago, when they suddenly changed and then moved into Europe and elsewhere."

There have been a few claims of equally old bone tools found at other African sites, such as in the Democratic Republic of Congo. But these have been either single finds or of doubtful authenticity.

However, while Europe has been extensively excavated, many sites in Africa have yet to be examined closely.

This find may mark the beginning of a new understanding of the human fossil record.

| 915|2001-11-07 19:58:33|Alex van Deelen|Re: Digest Number 206|

>Message: 4
> Date: Mon, 5 Nov 2001 10:52:36 -0500
> From: "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>
>Subject: RE: Digest Number 203
>
>Thanks for this great reference.
>GE

Thanks. It's always great to see this stuff put out in the open on the internet, where it's at least accessible to all.

Cheers,

Alex

```
>-----Original Message-----
>From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
>Sent: Saturday, November 03, 2001 5:37 AM
>To: Ta\_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Digest Number 203
>
>
>http://www.biomedcentral.com/1471-2156/2/13
>
>Interesting article on mt-DNA at BioMed Central - charts are included.
>Especially of interest to this newsgroup would be the spread of L3
>(out of Africa and into the Near East and Arabia) and U6 (out of the
>Middle East into North Africa), respectively.
>
>Alex
```

| 916|2001-11-07 20:08:50|Alex van Deelen|Re: Digest Number 205|

```
>Message: 1
> Date: Sat, 03 Nov 2001 09:27:48 -0800
> From: Paul Kekai Manansala <kekai@jps.net>
>Subject: Re: Digest Number 203
>
>Alex,
>
>The article looks a little suspect to me. It mentions
>"Caucasians" expanding around 39,000 to 52,000 years ago.
>
>The use of the term Caucasian, or even "Caucasoid," at this
>early date seems unfounded based on what we know from
>cranial studies.
>
>I might add that there are some anthropologists who even
>question whether the "Negroid" type had developed in Africa
>by the Mesolithic period and whether the "Proto-Mongoloid"
>was around before 9,000 BP!
```

Can't win them all. :-) I guess they'll all get sorted out in the end.

By the way, I saw a documentary on Ancient Egypt and Hatchepsut on BBC 2, and the odd thing is that they studiously tried to avoid showing any of the extra's faces. This is something new. Weird. They did pretty much portray most of them as darkskinned, and some of the extras did seem to have come from Upper Egypt. Just an observation.

Alex

```
>Regards,
>Paul Kekai Manansala
>http://pweb.jps.net/~kabalen/afro.htm
>
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>> Ta\_Seti-unsubscribe@yahoogroups.com
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>>
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>> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/
>
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>Check out http://AsiaPacificUniverse.com/
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>

| 917|2001-11-07 23:29:14|Katherine Griffis-Greenberg|Re: Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival o|
--- In Ta_Seti@y..., ahuguley@i... wrote:

> Something I found puzzling is that while Sut and Harw are considered
> equals, only Sut was mighty enough to slay Apopy. If they were equal,
> Harw should have been able to slay Apopy as well. From what I
> understand, Harw also had been in the solar barge along with Djhwty
> and Maat (and of course Amun-Ria).

By the Late Period, there are representations of Horus slaying Apophis, particularly at Edfu where Apophis is represented as a hippopotamus, which normally represents Seth's power. However, as Erik Hornung points out about the Seventh Hour of Night (*which is when Apophis is overcome):

"According to the original version of the myth, Seth himself overcomes the serpentine monster Apophis, thus using his incredible strength in the service of Creation; but he also disturbs and threatens it with the murder of Osiris, his own brother.

Apophis appears to share some of this ambiguity with Seth. Apophis is not simply the principle of evil: the Egyptians always suspected that the complex interwoven structures of the world could not be reduced to the dualistic system of good and evil. The chaotic and shapeless nothing from which Apophis emerges and into which he always returns, threatens the order of Creation. But it includes all the elements that Creation requires for its own perpetuation and regeneration."

Source: Hornung, E. _The Valley of the Kings: Horizon of Eternity_. 1990 (Timken: New York): 107.

While this may be a reflection of the duality of this god (Seth was a deity about there were always ambivalent feelings: he was strongly associated with the kingship since the early Old Kingdom (show atop the serekhs of kings), and possibly earlier; he was assimilated into Ba'al worship by the Hyksos and thus took on a more negative meaning to the xenophobic Egyptians. He saves creation by the nightly slaying of Apophis, but is a trickster figure who always goes against the natural order), it is also possible we're talking about two conflicting myths as well. In the original stories of Seth and Horus, the two deities are brothers and the struggle for the kingship of the gods are a reflection of the temporal struggles between Upper and Lower Egypt (reflected by Seth and Horus, respectively). So, Seth's positive aspects could perhaps reflect his early cult aspects, only to become demonized when he was later associated with foreigners and chaos. See teVelde's work on the topic, which is

teVelde, H. _Seth, God of Confusion_. 1977. (Leiden: Brill)

The destruction of Apophis in the nightly journey is not a completely one-man operation, however, nor is Apophis alone in attacking the solar barge, where he is assisted by his gang, referred to generally as the 'offspring of the weak.' The Book of Gates speaks of Isis charming the serpent with magic, while 13 divinities in the form of monkeys grab the serpent tight in a net. Selket then lassoes him, and then Geb and the "children of Horus" hold him tight. He is then speared by other unnamed deities with spears and the demon is cut into pieces. However, the final struggle begins when he reappears before the solar barque, threatening Ra, and it is up to Seth to deliver the final blow. It was said that only Seth could withstand the gaze of the demon and only his spear could finally pierce his scales to deliver the death blow.

The association with Seth and Horus remains strong after this act, for in an the Book of the Amduat the two deities are united into a single being, called the "god with two faces." It is in this form that assists the next phase of the night journey (the reunification of the ba's of Ra and Osiris).

HTH.

Regards --
Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 918|2001-11-09 09:16:34|ahuguley@ix.netcom.com|Re: Set (Seth), God of Storms, Slayer of Apep, Equal to and Rival o|
As always, thanks for this information.

Djehuti Sundaka

```
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> HTH.
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> Regards --
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>

| 919|2001-11-09 14:00:56|kekai@jps.net|Fwd: Archaeologists Unearth Ancient Egypt Doctor's Tomb |
http://dailynews.yahoo.com/fc/Science/Anthropology_and_Archaeology

Tuesday November 6 12:32 PM ET
Archaeologists Unearth Ancient Egypt Doctor's Tomb

SAKKARA, Egypt (Reuters) - Archaeologists sifting through the desert sands near Cairo have discovered the oldest-known tomb of a pharaonic surgeon, dating back more than 4,000 years, a top Egyptian antiquities official said Tuesday.

``For the first time, a discovery has been made of a doctor's tomb dating back 4,200 years,'' said Zahi Hawass, antiquities chief in the Giza pyramids area.

``We found 30 surgical tools (inside the tomb) used by the ancient Egyptian doctor,'' he told Reuters at the site in Sakkara, near the Egyptian capital.

Hawass said the grave of Skar, the chief physician of one of Egypt's Fifth Dynasty rulers, contained bronze medical implements such as scalpels, needles and a type of spoon. He said the discovery would help scholars gain new insights into ancient medical techniques.

``Inside, this tomb has a number of beautiful scenes (on the walls) revealing the daily life (of the Fifth Dynasty) ... colored in beautiful colors that are special to the Sakkara area,'' he said.

Hawass said archaeologists also found an alabaster altar and 22 statues of different gods and goddesses inside the tomb.
| 920|2001-11-10 08:24:13|Djehuti Sundaka|Cherubim, The Pre-Biblical Origins of|
Cherubim, The Pre-Biblical Origins of
<http://www.bibleorigins.net/CherubimOrigins.html>
| 921|2001-11-10 08:32:43|Djehuti Sundaka|The First Peace Treaty in History|
The First Peace Treaty in History
<http://www.touregypt.net/featurestories/treaty.htm>
| 922|2001-11-11 10:29:29|Paul Kekai Manansala|Fwd: Meteor may have caused demise of Old Kingdom|
Crater may explain history mystery

November 5, 2001

BY ROBERT MATTHEWS

<http://www.suntimes.com/output/news/cst-nws-meteor05.html>

LONDON--Scientists have found the first evidence that a devastating meteor impact in the Middle East might have triggered the mysterious collapse of civilizations more than 4,000 years ago.

Studies of satellite images of southern Iraq have revealed a

two-mile-wide circular depression that scientists say bears all the signs of an impact crater.

If confirmed, it would point to the Middle East being struck by a meteor with the violence equivalent to hundreds of nuclear bombs.

Today's crater lies on what would have been shallow sea 4,000 years ago, and any impact would have caused fires and flooding.

The catastrophic effect of these could explain the mystery of why so many early cultures went into sudden decline around 2300 B.C.

They include the Akkad culture of central Iraq, with its mysterious semi-mythological emperor Sargon; the fifth dynasty of Egypt's Old Kingdom, which ended following the building of the Great Pyramids, and hundreds of early settlements in the Holy Land.

Until now, archaeologists have put forward a host of explanations for these events, from local wars to environmental changes. Recently, some astronomers have suggested that meteor impacts could explain such historical mysteries.

The crater's faint outline was found by Sharad Master, a geologist at the University of Witwatersrand in South Africa, on satellite images of the Al 'Amarah region, about 10 miles from the confluence of the Tigris and Euphrates.

"It was a purely accidental discovery," Master said last week. "I was reading a magazine article about the canal-building projects of Saddam Hussein, and there was a photograph showing lots of formations, one of which was very, very circular."

Detailed analysis of other satellite images taken since the mid-1980s showed that for many years the crater contained a small lake. The draining of the region, as part of Saddam's campaign against a local Arab group, has since caused the lake to recede, revealing a ring-like ridge inside the larger bowl-like depression--a classic feature of meteor impact craters.

Benny Peiser, a lecturer at John Moores University in England, said the crater was one of the most significant discoveries in recent years and would corroborate research he and others have done.

Sunday Telegraph
| 923|2001-11-12 02:12:09|Coptic2001|(no subject)|
Dear friends,

I am wonder about this site?
Do you know the truth or the light of God!

<http://www.stmarychurch.org>

Tell ma or ask your frinds about this and tell me please
| 924|2001-11-12 10:38:15|Ayele Bekerie|Historical Revolution|
Dear Ta-seti participants,

I am glad to inform you that archaeologists who conducted field research in Eritrea have vindicated our position regarding the origin of the Aksumite/Ethiopian civilization. As you may well know, I presented a strong case in support of an African origin of Ethiopian civilization (Please read Chapter 1 of ETHIOPIC, AN AFRICAN WRITING SYSTEM ("The Arabian Peninsula in Ethiopian Historiography"). In the November 2001 issue of NEW AFRICAN, Professor Richard Greenfield wrote:

"UP ON THE MOUNTAINOUS PLATEAU OF NORTHEASTERN AFRICA, ERITREAN SCHOLARS AND THEIR INTERNATIONAL COLLEAGUES AT THE UNIVERSITY OF ASMARA HAVE BEEN CONDUCTING NEW EXCAVATIONS AND UTILIZING THE LATEST CARBON-DATING TECHNIQUES TO REVOLUTIONARY EFFECT. THIS RESEARCH HAS ALREADY REVEALED INCONTROVERTIBLE EVIDENCE OF SETTLED PASTORAL AND AGRICULTURAL COMMUNITIES DATING WAY BACK TO 800 BC - EARLIER BY FAR THAN HERETOFORE ENVISAGED."

"TOGETHER WITH REVISED LINGUISTIC EVIDENCE (SEE BERNAL'S BLACK ATHENA WRITES BACK; I must admit that I was surprised not to see any reference to my work by Professor Bernal, who attended my public presentations on more than one occasion and he is certainly aware of the comments I posted on Bernal-Lefkowitz Debate in 1996. Paul and Gloria can attest to that.), IT SERIOUSLY AND PROBABLY FINALLY CHALLENGES ASSUMPTIONS, DATING FROM THE COLONIAL ERA AND EARLIER, THAT IT MUST HAVE BEEN IMMIGRATION OF SABEANS (SOUTH ARABIANS OF THE ANCIENT PERIOD) CROSSING THE RED SEA INTO AFRICA, THAT INTRODUCED SEMITIC AND RELATED LANGUAGES AND GAVE RISE TO THE EMERGENCE OF COMPLEX SOCIETIES AND CULTURES SUCH AS THAT OF AKSUM."

Gloria was right when she advised me not to respond to Peters Daniels' politically motivated and erroneous review of my book. The truth has come out and the Aksumites were the authors of a great

African civilization from northeast Africa.

I owe a chapter to Gloria on Ancient Aksum.

Keep up the good work.

Ayele

--
Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784
| 925|2001-11-12 11:21:36|Paul Kekai Manansala|Re: Historical Revolution|
Congratulations Dr. Bekerie. I truly hope that you
will be mentioned in the "Debating Black Athena"
book edited by Bernal.

I also remember when Peter Daniels led an internet
attack on your work. I guess the truth will
eventually come out.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

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> Keep up the good work.
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> Ayele Bekerie, PhD
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> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/

--
Check out http://AsiaPacificUniverse.com/
| 926|2001-11-13 07:34:37|Djehuti Sundaka|Nekhet, Goddess of Upper Egypt, Childbirth and Protector of Pharaoh|
Nekhet, Goddess of Upper Egypt, Childbirth and Protector of Pharaoh
http://www.touregypt.net/featurestories/nekhbet.htm
| 927|2001-11-15 12:45:14|kekai@jps.net|Re: Historical Revolution|
I have believed that Egyptian and Beja are probably
on the same branch as Cushitic. I'll repost some
of my messages to Usenet on this subject starting with
the one below:
```

```
In article <3519948c.868503@news.wxs.nl>,
mcv@wxs.nl wrote:

>
>
> Which is more or less what I said: only the Chadic "free object"
```

```
forms

> [obj.2 in my table], which are used in Hausa as perfective PVP's for
> the affirmative and relative Completive [and in N. Hausa apparently
> also for the Potential/Future II] have preserved -n as the plural
> marker, as well as the old PAA 2f. form *kim > kin.
>
```

Allright, I must have missed that in the other post. My point was that to much attention is put in linking ancient Egyptian and Coptic with Semitic and Berber. Chadic, and especially, Cushitic have very much in common with the Egyptian languages. Particularly as regards to root shape. Also, both generally do not inflect their verb roots in the same manner as Semitic. At least this is the case with the Coptic conjugation, and probably also with ancient Egyptian. The Semitic verb inflection is very complex, while these other languages just attach affixes to their roots.

For example, in Akkadian the stem forms for the strong verb are:

```
G-stem formation

Infinitive parāsum
Verbal adjective parsum f. parsatum
Stative paris (3rd m.sg..)
Imperative purus
Participle pārisum f. pāristum
Preterite iprus 3rd m.sg.
Present iparras 3rd m.sg.
Perfect iptaras 3rd m.sg.
```

And then you have complex conjugations:

```
G-stem stative G-stem preterite G-stem present

sg.3m paris sg.3c iprus sg.3c iparras
3f parsat 2m taprus 2m taparras
2m parsāta 2f taprusi 2f taprrasi
2f parsāti 1c aprus 1c aparras
1c parsāku
pl. pl. pl.
3m parsū 3m aprus 3m iparrasu
3f parsā 3f iprusa 3f iparrasa
2m parsātunu 2c taprusa 2c taparrasa
2f parsātina 1c niprus 1c niparras
1c parsānu
```

And there are many other inflections that just these ones.

In Cushitic and Chadic, you have tone changes and sometimes changes in vowel quality but rarely inflection. Usually the affix or CVP is just added to the verb stem/root as in Beja:

```
Verb du:r "visit"

Perfect Imperfect

s.1 du:r-an s.1 du:r-ani
2m du:r-ta 2m du:r-tini:a
2f du:r-ta:y 2f du:r-tini:i
3m du:r-ya 3m du:r-i:ini
3f du:r-ta 3f du:r-tini
```



```
p.1 du:r-na p.1 du:r-nay
2 du:r-ta:na 2 du:r-te:na
3 du:r-ya:n 3 du:r-e:n
```

If ancient Egyptian follows Coptic the verb would also be uninflected:

Egyptian Coptic Coptic negative

Sing.

```
1c dm-y ai-mosi mpi-mosi
2m dm-k ak-mosi mpek-mosi
2f dm-t are-mosi mpe-mosi
3m dm-f af-mosi mpef-mosi
3f dm-s ac-mosi mpec-mosi
```

Pl.

```
1c dm-n an-mosi mpen-mosi
2c dm-tn areten-mosi mpeten-mosi
3c dm-sn au-mosi mpou-mosi
```

Notice that in Beja and Egyptian/Coptic they have all common plural verbs, while in Semitic they add gender to the conjugation.

Regards,

Paul Kekai Manansala
| 928|2001-11-15 13:13:04|historynow2002@yahoo.com|Re: Historical Revolution|
Any connection between Beja and Meroitic?
Any thoughts about Prof. Winter's findings? Has he been able to make a compelling case? I don't have enough knowledge in these matters to be sure he's substantiated his approach, but I do find his conclusions appealing.

George

```
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> 3f parsat 2m taprus 2m taparras
> 2m parsäta 2f taprusi 2f taprrasi
> 2f parsäti 1c aprus 1c aparras
> 1c parsäku
> pl. pl. pl.
> 3m parsü 3m aprus 3m iparrasu
> 3f parsä 3f iprusa 3f iparrasa
> 2m parsätunu 2c taprusa 2c taparrasa
> 2f parsätina 1c niprus 1c niparras
> 1c parsänu
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>
> p.1 du:r-na p.1 du:r-nay
> 2 du:r-ta:na 2 du:r-te:na
> 3 du:r-ya:n 3 du:r-e:n
>
>
> If ancient Egyptian follows Coptic the verb would also be
uninflected:
>
> Egyptian Coptic Coptic negative
>
> Sing.
> 1c dm-y ai-mosi mpi-mosi
> 2m dm-k ak-mosi mpek-mosi
> 2f dm-t are-mosi mpe-mosi
> 3m dm-f af-mosi mpef-mosi
> 3f dm-s ac-mosi mpek-mosi
>
> Pl.
> 1c dm-n an-mosi mpen-mosi
> 2c dm-tn areten-mosi mpeten-mosi
> 3c dm-sn au-mosi mpou-mosi
>
>
> Notice that in Beja and Egyptian/Coptic they have all common plural
verbs, while in Semitic they add gender to the conjugation.
>
>
> Regards,
> Paul Kekai Manansala

```

| 929|2001-11-16 11:35:30|kekai@jps.net|Re: Historical Revolution|
--- In Ta_Seti@y..., historynow2002@y... wrote:

```

> Any connection between Beja and Meroitic?
> Any thoughts about Prof. Winter's findings? Has he
> been able to make a compelling case? I don't have
> enough knowledge in these matters to be sure he's
> substantiated his approach, but I do find his conclusions
> appealing.
>

```

I've subscribed Dr. Winters at least temporarily so that
he may address your queries directly.

I'm still working on the idea of Proto-Mande as equivalent
to Proto-African, if I read him correctly.

But I'm a believer in Proto-African itself.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 930|2001-11-16 11:46:29|okpkemetian@yahoo.com|Hotep|

can anyone tell me exactly how this has been translated to mean
peace? does ho and tep mean something independently which when they
are joined can be interpreted as peace. that is, how do we know that
hotep means peace?
thank you.
Kemetian
| 931|2001-11-16 12:15:33|historynow2002@yahoo.com|Re: Historical Revolution|
I believe Dr. Winters suggests (and I'm very sympathetic to this
idea) that there are Dravidian links to Meroitic.

How is this consistent with, or conflicting with, a
proto-Mande view?

George

```
--- In Ta_Seti@y..., kekai@j... wrote:
> --- In Ta_Seti@y..., historynow2002@y... wrote:
> > Any connection between Beja and Meroitic?
> > Any thoughts about Prof. Winter's findings? Has he
> > been able to make a compelling case? I don't have
> > enough knowledge in these matters to be sure he's
> > substantiated his approach, but I do find his conclusions
> > appealing.
> >
> >
> > I've subscribed Dr. Winters at least temporarily so that
> > he may address your queries directly.
> >
> > I'm still working on the idea of Proto-Mande as equivalent
> > to Proto-African, if I read him correctly.
> >
> > But I'm a believer in Proto-African itself.
> >
> > Regards,
> > Paul Kekai Manansala
> > http://pweb.jps.net/~kabalén/afro.htm
```

| 932|2001-11-16 17:50:07|Paul Kekai Manansala|Re: Historical Revolution|
historynow2002@yahoo.com wrote:

```
>
> I believe Dr. Winters suggests (and I'm very sympathetic to this
> idea) that there are Dravidian links to Meroitic.
>
> How is this consistent with, or conflicting with, a
> proto-Mande view?
>
```

If I remember correctly Dr. Winters connects Dravidian to
Meroitic as a result of a migration by Saharan or Proto-Saharan
speakers when African weather patterns were changing.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalén/afro.htm>

| 933|2001-11-17 13:13:08|Katherine Griffis-Greenberg|Re: Hotep|
--- In Ta_Seti@y..., okpkemetian@y... wrote:

```
> can anyone tell me exactly how this has been translated to mean
> peace?
```

According to its hieroglyphic rendering, the word is actually
/Htp/ (Gardiner signs: R4:X1*Q3). It is a verb, and can mean

be pleased
be happy
be gracious (to)
pardon (to someone)
be at peace
be peaceful
become calm (as of sky after a storm)
in rest
go to rest (setting of the sun)
satisfy, make content
pacify
rest in (a tomb)
assume (a titulary)

As a noun, it is /Htpw/ {Gardiner signs: R4:X1*Q3-G43-Y1:Z2} with meanings of

peace

contentment
good pleasure

>does ho and tep mean something independently which when they
> > are joined can be interpreted as peace.

You will note there is no 'o' sign in any of the word: that is a modern shorthand vocalization of the word so to mimic the /H/ sound (which is theorized as maybe being an aspirant stop, as in a long 'ha'). However, /Htp/ is often transcribed as 'hetep,' since it cannot be said conclusively exactly how /H/ or any ancient Egyptian sounded.

> > that is, how do we know that
> > hotep means peace?

Primarily from the way it is used in Egyptian writings: its earliest uses appear in the Pyramid Texts, Story of Sinuhe (the earliest novel of ancient times) and the "Story of the Shipwrecked Sailor." In the Pyramid Texts, its primary meaning there was "to pacify," for example.

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 934|2001-11-17 20:21:30|kekai@jps.net|Welcome to Dr. Martin Bernal|
I would like to welcome Dr. Bernal to our
group and look forward to his contributions
to our discussions.

Also thanks to Alex Van Deelen for inviting
him.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 935|2001-11-17 21:07:26|okpkemetian@yahoo.com|Thanks|
A friend also asked this of me, perhaps you (or anyone) can
help.

"After perusing through the list of suggested texts and looking
online for some specifics that might be in them, I have
condensed my questions to three basic ones.

1)Are there any online resources that have a centralized location
of legible photos of egyptian texts and articles. i.e. a close up
view of the rosetta stone.

2)Where can I find a copy of the Rosetta stone that is blown up
enough to be able to read the symbols? Same question for the
Philea Obelisk inscriptions that were used during early
deciphering of hieroglyphics?

3)Are there any english translations of all CHAMPOLLION's
works that show how he translated the early glyphs?

Basically right now i have a copy of the Rosetta stone (decent
copy anyways) and am looking for an image of the inscription on
the Philea Obelisk to start where J.F. CHAMPOLLION did. I'm
pulling in the visual resources now, but i want to find a
book/online text that has a step-by-step timeline of everything
that was done to determine what glyphs "x,y,and z" meant. "

Thanks in advance.
Yimhotep Dr. Bernal.

Thanks in advance for any help."
| 936|2001-11-18 01:32:57|Katherine Griffis-Greenberg|Rosetta Stone and Translation Sources (WAS Re: Thanks)|
--- In Ta_Seti@y..., okpkemetian@y... wrote:

> A friend also asked this of me, perhaps you (or anyone) can
> help.
>
> "After perusing through the list of suggested texts and looking
> online for some specifics that might be in them, I have
> condensed my questions to three basic ones.
>
> 1)Are there any online resources that have a centralized location

> of legible photos of egyptian texts and articles. i.e. a close up
> view of the rosetta stone.
>
> 2)Where can I find a copy of the Rosetta stone that is blown up
> enough to be able to read the symbols?

I would suggest starting at the source of the object in most cases: in the case of the Rosetta Stone, it's the British Museum. Carol Andrews wrote the most recent translation of the stone in 1991, which is

Andrews, C. 1991 _is British Museum Book of the Rosetta Stone_. London: British Museum Press.

The largest online image I can find of the Rosetta Stone (you must understand how large this item is: 114.4 cm H x 73.3 cm W x 27.9 cm D) is also at the British Museum's COMPASS site of

<<http://www.thebritishmuseum.ac.uk/compass/>>

search for "Rosetta Stone," (no quote marks). This will lead you to much of the information you see on this piece.

>Same question for the
> Philea Obelisk inscriptions that were used during early
> deciphering of hieroglyphics?

You may want to locate the works of Labib Habachi on this one:

Habachi, L. 1977 _The Obelisks of Egypt: Skyscrapers of the Past_. New York: Scribners.

He covers most of the obelisks, and their translations, as I recall.

> 3)Are there any english translations of all CHAMPOLLION's
> works that show how he translated the early glyphs?

Not that I have been able to find: his main work, beyond the Dacier letter*, in French was _Grammaire Egyptienne ou Principes généraux de l'écritures_. There is a 1994 reprint of this posthumous 1836 edition at

<<http://www.antigbook.com/books/bookinfo.phtml?nr=43420583>>

* Champollion, J. _Lettre a M. Dacier, Secrétaire Perpetuel De L'Academie Royale Des Inscriptions Et Belles-Lettres, Relative a L'Alphabet Des Hieroglyphes Phonétiques_. 1822 (rept in 2001). Paris, Chez Firmin Didot Pere et fils 1822 //Softcover Print On Demand: 2001.

Acquirable from Alibris at (watch wrap):

<<http://www.alibris.com/search/detail.cfm?BID=8014726898&AID=53156&PID=284433>>

> Basically right now i have a copy of the Rosetta stone (decent
> copy anyways) and am looking for an image of the inscription on
> the Philea Obelisk to start where J.F. CHAMPOLLION did. I'm
> pulling in the visual resources now, but i want to find a
> book/online text that has a step-by-step timeline of everything
> that was done to determine what glyphs "x,y,and z" meant. "

I would suggest the place to start on both history and use of hieroglyphs is

Collier, M and Manley, B. 1998. _How to read Egyptian Hieroglyphs_. London: British Museum Press.

HTH.

Regards --
Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 937|2001-11-18 01:38:50|gorkeh nkrumah|Re: Welcome to Dr. Martin Bernal|
I would also like to welcome Dr Bernal and look forward to his insightful observations. I wonder if Dr Bernal remembers my meeting with him in the company of David DuBois, stepson of WEB DuBois in Cairo in the mid-1990s.
FORWARD EVER,
Gamal.
--- kekai@ips.net wrote:

> I would like to welcome Dr. Bernal to our
> group and look forward to his contributions
> to our discussions.
>
> Also thanks to Alex Van Deelen for inviting
> him.
>
> Regards,
> Paul Kekai Manansala
> <http://pweb.jps.net/~kabal/en/afro.htm>
>
>

Do You Yahoo!?
Find the one for you at Yahoo! Personals
<http://personals.yahoo.com>
| 938|2001-11-18 11:12:25|Djehuti Sundaka|Pyramids crumble as chaff burning creates acid smog|
Pyramids crumble as chaff burning creates acid smog
<http://news.telegraph.co.uk/news/main.jhtml?xml=/news/2001/11/18/wpyra18.xml&sSheet=/news/2001/11/18/ixhomef.html>
| 939|2001-11-19 09:05:37|Divine Ruler Equality Allah|MR (pyramid) text study, utterance 1|
This is from Faulkner's translation "Ancient Egyptian Pyramid
Texts"

"Recitation by Nut, the greatly beneficent: The King is my eldest
son who split open my womb; he is my beloved, with whom I am well
pleased"

Nt was the Queen of the Night Sky. She was the daughter of
Sh (Lord of the Air/Atmosphere and Daylight) and Tfnt
(Queen of Moisture and Tides and Moonlight). Nt's first son
was Wsr (Ausar). Here, as in many funerary rights,
the King is identified or being initiated as Ausar,
Lord of the Perfect Black, or the Balanced Man, having
influence and Cosmic, Personal, and Microscopic issues.
You will see the connection in future utterances. Nt represents
the vessel for the Stars or the Babies, be their Stellar
or Planetary, i.e. representing motherhood on a macroscopic level,
since the multitude of far celestial objects are in her body.
Nt's great-grandfather is Nn, which is the primordial medium, or the
so called "dirac sea" of zero state quantum mechanical oscillators,
which are the building blocks for manifestations of matter and
radiation.
Peace.
| 940|2001-11-19 09:07:35|Divine Ruler Equality Allah|MR (pyramid) text study, utterance 2|
Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 2

"Recitation of Geb: The King is my bodily Son....."

My comments:

Gb is the Lord of the Earth. Gb is the father of Wsr.
The Body of Man as he lives on the planet is made of the
constituents of the planet (carbon, water, oxygen, etc.)
Gb is also the son of Sh (Lord of the Air/Atmosphere and Daylight)
and Tfnt (Queen of Moisture and Tides and Moonlight). "Traditional"
anthropologist have tried to suggest that Gb was the earth
itself. In reality, Gb was the lord of SOLIDS, being that
Solid is the PRIMARY state of Matter. His sister/wife,
Nt, was the Queen of Gases or the Atmosphere. Gases are
a medium of microscopic solids (atoms). The first state
of matter is Solid. That is what is meant by "Lord of the
Earth". The Rock of the Earth is the Foundation for making
astronomical observations into the body of Nt, the Night
Sky. So Gb describes the Scientist that constructs the
material constitution of the body of Wsr, Lord of the Perfect
Black, or the Balanced Man. Gb's grandfather is Wtm, who is
also known as Rh (Ra). Wtm is related to the word Atom, which
means unbreakable or indivisible. Ra is related to Light and
Radiation. In fact classical atoms can be "cracked", but their
products are other particles, in particular photons, which
are indivisible. This is outlining the heritage of the
solid state of matter being transferred to Gb from Wtm-Rh.
Peace.
| 941|2001-11-19 09:53:34|ahuguley@ix.netcom.com|Re: MR (pyramid) text study, utterance 2|
Hatip Divine Ruler Equality Allah,

When you say that "Solid is the PRIMARY state of Matter", what do you
mean by "PRIMARY"? I'm thinking that either plasma or interstellar

gases would be the primary state of matter.

Djehuti Sundaka

```
--- In Ta_Seti@y..., "Divine Ruler Equality Allah" wrote:
> Peace.
>
> From Faulkner's "Ancient Egyptian Pyramid Texts"
>
> Utterance 2
>
> "Recitation of Geb: The King is my bodily Son...."
>
> _____
> My comments:
>
> Gb is the Lord of the Earth. Gb is the father of Wsr.
> The Body of Man as he lives on the planet is made of the
> constituents of the planet (carbon, water, oxygen, etc.)
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> and Tfnt (Queen of Moisture and Tides and Moonlight). "Traditional"
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> itself. In reality, Gb was the lord of SOLIDS, being that
> Solid is the PRIMARY state of Matter. His sister/wife,
> Nt, was the Queen of Gases or the Atmosphere. Gases are
> a medium of microscopic solids (atoms). The first state
> of matter is Solid. That is what is meant by "Lord of the
> Earth". The Rock of the Earth is the Foundation for making
> astronomical observations into the body of Nt, the Night
> Sky. So Gb describes the Scientist that constructs the
> material constitution of the body of Wsr, Lord of the Perfect
> Black, or the Balanced Man. Gb's grandfather is Wtm, who is
> also known as Rh (Ra). Wtm is related to the word Atom, which
> means unbreakable or indivisible. Ra is related to Light and
> Radiation. In fact classical atoms can be "cracked", but their
> products are other particles, in particular photons, which
> are indivisible. This is outlining the heritage of the
> solid state of matter being transfered to Gb from Wtm-Rh.
> Peace.
```

| 942|2001-11-19 10:32:58|Paul Kekai Manansala|Re: MR (pyramid) text study, utterance 2|
ahuquley@ix.netcom.com wrote:

```
>
> Hatip Divine Ruler Equality Allah,
>
> When you say that "Solid is the PRIMARY state of Matter", what do you
> mean by "PRIMARY"?
```

There is a common concept that the primary state is non-polarized
and inactive followed by more polarized active phases.

Hotep,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalén/afro.htm>
| 943|2001-11-19 11:23:23|kcam23063@aol.com|Re: Welcome to Dr. Martin Bernal|
Welcome Dr. Bernal - I am looking forward to reading your contributions to this group.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 11/17/01 8:22:33 PM Pacific Standard Time, kekai@jps.net writes:

```
I would like to welcome Dr. Bernal to our
group and look forward to his contributions
to our discussions.

Also thanks to Alex Van Deelen for inviting
him.

Regards,
Paul Kekai Manansala
http://pweb.jps.net/~kabalén/afro.htm
```

| 944|2001-11-19 11:33:13|kcam23063@aol.com|Thank You, Paul|
Paul,

I just want to acknowledge you for your contribution to Egyptology on the internet. You have created an excellent group where scholars can share their knowledge and exchange their findings; and laymen, such as myself, can enjoy the reading. Also, your humbleness has not gone unnoticed.

So thank you. Paul.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 945|2001-11-19 12:03:28|Divine Ruler Equality Allah|Re: MR (pyramid) text study, utterance 2|
The ions or atoms in the plasma are still made up of "atoms" which
are SOLIDS. Peace.

```
--- In Ta_Seti@y..., ahuguley@i... wrote:
> Hatip Divine Ruler Equality Allah,
>
> When you say that "Solid is the PRIMARY state of Matter", what do
you
> mean by "PRIMARY"? I'm thinking that either plasma or interstellar
> gases would be the primary state of matter.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., "Divine Ruler Equality Allah"
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> >
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> > itself. In reality, Gb was the lord of SOLIDS, being that
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> > a medium of microscopic solids (atoms). The first state
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> > Earth". The Rock of the Earth is the Foundation for making
> > astronomical observations into the body of Nt, the Night
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> > material constitution of the body of Wsr, Lord of the Perfect
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> > means unbreakable or indivisible. Ra is related to Light and
> > Radiation. In fact classical atoms can be "cracked", but their
> > products are other particles, in particular photons, which
> > are indivisible. This is outlining the heritage of the
> > solid state of matter being transfered to Gb from Wtm-Rh.
> > Peace.

| 946|2001-11-19 19:02:39|Order of the 7 Aethiopian Jewels|FWD: Egypt Finds 2,500-Year-Old Tomb in Cairo|
Egypt Finds 2,500-Year-Old Tomb in Cairo
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(Reuters) - Egyptian archaeologists have discovered
a 2,500-year-old limestone tomb, possibly of a palace
worker, in a densely populated area of apartment blocks
in Cairo, a top antiquities official said Sunday.

`This is an amazing discovery because ... between the
houses of downtown Cairo in an area called Ain Shams ...
(we) have found this tomb,' said Zahi Hawass, antiquities
chief for the Giza Pyramids area.

full article:
http://dailynews.yahoo.com/h/nm/20011118/sc/egypt_tomb_dc_2.html
| 947|2001-11-20 06:40:25|ahuguley@ix.netcom.com|Re: MR (pyramid) text study, utterance 2|
So, if I'm understanding this perspective correctly, matter in any
state is solid due to being composed of compact units of energy
such as in the electron shell and the nucleus. Correct?

Djehuti Sundaka

```
--- In Ta_Seti@y..., "Divine Ruler Equality Allah" wrote:
>
> The ions or atoms in the plasma are still made up of "atoms" which
> are SOLIDS. Peace.
>
> --- In Ta_Seti@y..., ahuguley@i... wrote:
```



```

> > Hatip Divine Ruler Equality Allah,
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> > gases would be the primary state of matter.
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> > Djehuti Sundaka
> >
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> > > products are other particles, in particular photons, which
> > > are indivisible. This is outlining the heritage of the
> > > solid state of matter being transferred to Gb from Wtm-Rh.
> > > Peace.

```

| 948|2001-11-20 07:11:38|historynow2002@yahoo.com|Re: MR (pyramid) text study, utterance 2|
Djehuti,

And so, according to this fellow, LIQUID is made up of solid,
and GAS is made up of solid.

Sort of makes his use of the word solid superfluous!

George

P.S.

Maybe he should go back to discussing the subject
matter of the Ta_Seti list?

```

--- In Ta_Seti@y..., ahuguley@i... wrote:
> So, if I'm understanding this perspective correctly, matter in any
> state is solid due to being composed of compact units of energy
> such as in the electron shell and the nucleus. Correct?
>
> Djehuti Sundaka
>
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do
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```



```
> > > gases would be the primary state of matter.
> > >
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> > >
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> > wrote:
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> > >
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> > >
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> > > and Tfnt (Queen of Moisture and Tides and
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> > > material constitution of the body of Wsr, Lord of the Perfect
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> > > Radiation. In fact classical atoms can be "cracked", but their
> > > products are other particles, in particular photons, which
> > > are indivisible. This is outlining the heritage of the
> > > solid state of matter being transferred to Gb from Wtm-Rh.
> > > Peace.
```

| 949|2001-11-20 11:33:05|Djehuti Sundaka|Thanksgiving on the Net|
Thanksgiving on the Net
<http://www.holidays.net/thanksgiving/story.htm>

The Egyptians

The ancient Egyptians celebrated their harvest festival in honor of Min, their god of vegetation and fertility. The festival was held in the springtime, the Egyptian's harvest season.

The festival of Min featured a parade in which the Pharaoh took part. After the parade a great feast was held. Music, dancing, and sports were also part of the celebration.

When the Egyptian farmers harvested their corn, they wept and pretended to be grief-stricken. This was to deceive the spirit which they believed lived in the corn. They feared the spirit would become angry when the farmers cut down the corn where it lived.

| 950|2001-11-20 12:16:17|ahuguley@ix.netcom.com|Re: MR (pyramid) text study, utterance 2|
Actually, in linking this perspective to elements of Kamat, I would see it as still being within the list subjects. I myself have an interest in being able to use the ancient symbolism of Kamat to express modern understandings of things. My own spin on this in an application for renaming the weekdays is:

ATUM

The expression of the universe as an undifferentiated singularity before its emergence in MUAT as the Big Bang.

TIFNWTSHW

The expression of the universal division of forces into the strong nuclear force (TIFNWT) and the electric or electro-weak force (SHW).

NWAT

The expression of the universe's formation into the stellar order of stars and galaxies.

GEB

The expression of the formation of planets to arise around second and subsequent stellar generation stars.

ASIT

The expression of the proliferation of life.


```
HARW
The expression of humanity and its ability to establish order in the
midst of chaos (ISFAT) by the guidance of DJHWTY (the WORD of MUAT
revealed through the righteous intellect of humanity).

MUAT
The expression of the prosperity to result from the moral order
established by humanity.

--- In Ta_Seti@y..., historynow2002@y... wrote:
> Djehuti,
>
> And so, according to this fellow, LIQUID is made up of solid,
> and GAS is made up of solid.
>
> Sort of makes his use of the word solid superfluous!
>
> George
>
> P.S.
>
> Maybe he should go back to discussing the subject
> matter of the Ta_Seti list?
>
> --- In Ta_Seti@y..., ahuguley@i... wrote:
> > So, if I'm understanding this perspective correctly, matter in any
> > state is solid due to being composed of compact units of energy
> > such as in the electron shell and the nucleus. Correct?
> >
> > Djehuti Sundaka
> >
> >
> > --- In Ta_Seti@y..., "Divine Ruler Equality Allah"
> wrote:
> > >
> > > The ions or atoms in the plasma are still made up of "atoms"
which
> > > are SOLIDS. Peace.
> > >
> > > --- In Ta_Seti@y..., ahuguley@i... wrote:
> > > > Hatip Divine Ruler Equality Allah,
> > > >
> > > > When you say that "Solid is the PRIMARY state of Matter", what
> do
> > > you
> > > mean by "PRIMARY"? I'm thinking that either plasma or
> > interstellar
> > > gases would be the primary state of matter.
> > >
> > > Djehuti Sundaka
> > >
> > >
> > > --- In Ta_Seti@y..., "Divine Ruler Equality Allah"
> > >
> > > wrote:
> > > > Peace.
> > > >
> > > > From Faulkner's "Ancient Egyptian Pyramid Texts"
> > > >
> > > > Utterance 2
> > > >
> > > > "Recitation of Geb: The King is my bodily Son....."
> > > >
> > > > _____
> > > > My comments:
> > > >
> > > > Gb is the Lord of the Earth. Gb is the father of Wsr.
> > > > The Body of Man as he lives on the planet is made of the
> > > > constituents of the planet (carbon, water, oxygen, etc.)
> > > > Gb is also the son of Sh (Lord of the Air/Atmosphere and
> > > Daylight)
> > > > and Ifnt (Queen of Moisture and Tides and
> > > Moonlight). "Traditional"
> > > > anthropologist have tried to suggest that Gb was the earth
> > > > itself. In reality, Gb was the lord of SOLIDS, being that
> > > > Solid is the PRIMARY state of Matter. His sister/wife,
> > > > Nt, was the Queen of Gases or the Atmosphere. Gases are
> > > > a medium of microscopic solids (atoms). The first state
> > > > of matter is Solid. That is what is meant by "Lord of the
> > > > Earth". The Rock of the Earth is the Foundation for making
> > > > astronomical observations into the body of Nt, the Night
> > > > Sky. So Gb describes the Scientist that constructs the
> > > > material constitution of the body of Wsr, Lord of the
Perfect
> > > > Black, or the Balanced Man. Gb's grandfather is Wtm, who is
> > > > also known as Rh (Ra). Wtm is related to the word Atom,
```


which
> > > > means unbreakable or indivisible. Ra is related to Light and
> > > > Radiation. In fact classical atoms can be "cracked", but
their
> > > > products are other particles, in particular photons, which
> > > > are indivisible. This is outlining the heritage of the
> > > > solid state of matter being transfered to Gb from Wtm-Rh.
> > > > Peace.

| 951|2001-11-20 14:10:43|Divine Ruler Equality Allah|MR (pyramid) text study, utterance 3|
Peace.

From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 3

"Recitation by Nut the great who dwells in the Lower Mansion:
The King is my beloved son, my first-born upon the throne of Geb,
with whom he is well pleased, and he has given to him his heritage
in the presence of the Great Ennead. All the [ntr] are in
joy, and they say: How goodly is the King! His father Geb is pleased
with him.

My comments:

The "Lower Mansion" here is the city of Ywnw (Heliopolis in Greek
or On in Coptic). Again the king is indentified as being Wsr.
The great Ennead is the Parental Personages of the ntr system,
those being Nn, Wmn-Rh-Pth, Sh, Tfnt, Gb, Nt, Wsr, Wst, St and Nbt-Ht.
In fact you will see cycles of Grand Parentage, Parentage, and
Childhood in the pantheon of the personalization of the
forces (ntr), for example the Ogdoad, the Psdj (Ennead), and Hr.
It is interesting to note that although Wsr was
considered a scientist associated with "the dead", in fact he
was connect to the Rh which a host of other Solar Forces, which
indicates not just a condition of "death" but death and rebirth,
through the process of cycles, and immortalization through the
process of parenting, the same way their is a cycle of
day and night as observed from the surface of the planet.

Peace.
| 952|2001-11-20 14:55:01|Paul Kekai Manansala|Ethiopians and Khoisan Share the Deepest Clades of the Human Y-Chro|
The article abstract below is interesting in relation to the
"Khoisanoid" physical type that was so important in Mesolithic
and Neolithic North and East Africa.

However, it is highly likely there were at least two major
migrations of anatomically-modern humans out of Africa.

The earliest one which brought out the YAP- Y chromosome
haplotypes and a later one involving YAP+, which might
have involved Afro-Asiatic speakers.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

Am. J. Hum. Genet., 70:000, 2002
0002-9297/2002/7001-00XX\$15.00
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Ethiopians and Khoisan Share the Deepest Clades of the
Human Y-Chromosome Phylogeny

Ornella Semino,1 A. Silvana Santachiara-Benerecetti,1 Francesco
Falaschi,2
L. Luca Cavalli-Sforza,3 and Peter A. Underhill3

The genetic structure of 126 Ethiopian and 139 Senegalese Y chromosomes
was investigated by a hierarchical analysis of 30 diagnostic biallelic
markers selected from the worldwide Y-chromosome genealogy. The present
study reveals that (1) only the Ethiopians share with the Khoisan the
deepest human Y-chromosome clades (the African-specific Groups I and II)
but with a repertoire of very different haplotypes; (2) most of the
Ethiopians and virtually all the Senegalese belong to Group III, whose
precursor is believed to be involved in the first migration out of
Africa; and (3) the Ethiopian Y chromosomes that fall into Groups VI,
VIII, and IX may be explained by back migrations from Asia. The first
observation confirms the ancestral affinity between the Ethiopians and
the Khoisan, which has previously been suggested by both archaeological
and genetic findings.
| 953|2001-11-20 15:42:00|ahuguley@ix.netcom.com|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y-|
Which "Ethiopians" had been the subject of the study? Oromo? Agaw?
Amhara? All of them?


```
--- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> The article abstract below is interesting in relation to the
> "Khoisanoid" physical type that was so important in Mesolithic
> and Neolithic North and East Africa.
>
> However, it is highly likely there were at least two major
> migrations of anatomically-modern humans out of Africa.
>
> The earliest one which brought out the YAP- Y chromosome
> haplotypes and a later one involving YAP+, which might
> have involved Afro-Asiatic speakers.
>
> Regards,
> Paul Kekai Manansala
> http://pweb.jps.net/~kabalen/afro.htm
>
> ---
>
> Am. J. Hum. Genet., 70:000, 2002
> 0002-9297/2002/7001-00XX$15.00
> © 2002 by The American Society of Human Genetics. All rights
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>
> Ethiopians and Khoisan Share the Deepest Clades of the
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> Africa; and (3) the Ethiopian Y chromosomes that fall into Groups
> VI,
> VIII, and IX may be explained by back migrations from Asia. The
> first
> observation confirms the ancestral affinity between the Ethiopians
> and
> the Khoisan, which has previously been suggested by both
> archaeological
> and genetic findings.

| 954|2001-11-20 16:22:53|Tamara L. Siuda|Re: hotep|
Em hotep Ta-Setians :)
```

In addition to Katherine's excellent summary of the meanings of the word "hotep" in ancient Egyptian, where it is written (Htp) without vowels, I did want to add something about where that oft-used "o" sound comes from.

In Coptic, which is the last form of spoken ancient Egyptian, vowels are written as the script, based on Greek script, is provided with vowels. In Coptic, "hotep" is both the verb and the noun for "peace," "satisfaction" or "non-movement." [In Coptic, the word looks something like

20TII (aspirated H, omicron, tau, pi)

but it's clearly an "o" or "ou" sound as opposed to the universal "e" used in the common phonetic code of Egyptologists (i.e., "hetep").]

As far as the form "hetepu" ("hotepu" if we follow the Coptic lead), there is no final "u" sound in the Coptic version, though this may be because it eventually fell off and was no longer used in pronunciation -- this also happened to many ending "t" sounds in Coptic and even previous forms such as Late Egyptian and Demotic (for example, the word for Egypt, "Kemet" (kmt) is written Keme (no final t) in Coptic).

Fun with words! :)
=====
Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

| 955|2001-11-20 16:34:03|Paul Kekai Manansala|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y-|
ahuquley@ix.netcom.com wrote:

>
> Which "Ethiopians" had been the subject of the study? Oromo? Agaw?
> Amhara? All of them?
>

I'll get back to you on this one. And earlier study in which the lead author of this article was a participant used a combination of Oromo and various Geez peoples.

I guess we should be wary of the 'oldest Africans were Caucasoids' argument that still persists. Cavalli-Sforza, one of the authors of this study, has said elsewhere that Khoisan-speakers were at least partly representative of these ancient African White Adams.

In this line of thinking, "Negroids" suddenly pop up out of nowhere sometimes only after the Neolithic has started.

Regards,
Paul Kekai Manansala

> Djehuti Sundaka
>
> --- In Ta_Seti@y..., Paul Kekai Manansala wrote:
> > The article abstract below is interesting in relation to the
> > "Khoisanoid" physical type that was so important in Mesolithic
> > and Neolithic North and East Africa.
> >
> > However, it is highly likely there were at least two major
> > migrations of anatomically-modern humans out of Africa.
> >
> > The earliest one which brought out the YAP- Y chromosome
> > haplotypes and a later one involving YAP+, which might
> > have involved Afro-Asiatic speakers.
> >
> > Regards,
> > Paul Kekai Manansala
> > <http://pweb.jps.net/~kabal/en/afro.htm>
> >
> > ---
> >
> > Am. J. Hum. Genet., 70:000, 2002
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> > © 2002 by The American Society of Human Genetics. All rights
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> > Ethiopians and Khoisan Share the Deepest Clades of the
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> > but with a repertoire of very different haplotypes; (2) most of the
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> > first
> > observation confirms the ancestral affinity between the Ethiopians
> > and
> > the Khoisan, which has previously been suggested by both
> > archaeological
> > and genetic findings.
> >
> >
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoo.com
> >
> >


```
>
>
> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/
```

```
--
Check out http://AsiaPacificUniverse.com/
| 956|2001-11-20 18:36:07|ahuguley@ix.netcom.com|Re: hotep|
In addition to the great information provided by Katherine and Tamara,
there is also much technical information to be found in Antonio
Loprieno's "Ancient Egyptian" which deals with the reconstructed
pronunciation of a few words during different periods and regions.
The word "hatip" (htp i.e. "pleasing") can be found on page 36 of this
book.
```

Djehuti Sundaka

```
--- In Ta_Seti@y..., "Tamara L. Siuda" wrote:
> Em hotep Ta-Setians :)
>
> In addition to Katherine's excellent summary of the meanings of the
word
> "hotep" in ancient Egyptian, where it is written (Htp) without
vowels, I did
> want to add something about where that oft-used "o" sound comes
from.
>
> In Coptic, which is the last form of spoken ancient Egyptian, vowels
are
> written as the script, based on Greek script, is provided with
vowels. In
> Coptic, "hotep" is both the verb and the noun for "peace,"
"satisfaction" or
> "non-movement." [In Coptic, the word looks something like
>
> 20TII (aspirated H, omicron, tau, pi)
>
> but it's clearly an "o" or "ou" sound as opposed to the universal
"e" used
> in the common phonetic code of Egyptologists (i.e., "hetep").]
>
> As far as the form "hetepu" ("hotepu" if we follow the Coptic lead),
there
> is no final "u" sound in the Coptic version, though this may be
because it
> eventually fell off and was no longer used in pronunciation -- this
also
> happened to many ending "t" sounds in Coptic and even previous forms
such as
> Late Egyptian and Demotic (for example, the word for Egypt, "Kemet"
(kmt) is
> written Keme (no final t) in Coptic).
>
> Fun with words! :)
> =====
> Tamara L. Siuda
> t-siuda-10@a...
> =====
```

```
| 957|2001-11-20 18:39:41|ahuguley@ix.netcom.com|Re: hotep|
Oh yeah, though including it for a few words, the focus of the book
isn't about pronunciation but is more of a linguistic analysis.
```

Djehuti Sundaka

```
--- In Ta_Seti@y..., ahuguley@i... wrote:
> In addition to the great information provided by Katherine and
Tamara,
> there is also much technical information to be found in Antonio
> Loprieno's "Ancient Egyptian" which deals with the reconstructed
> pronunciation of a few words during different periods and regions.
> The word "hatip" (htp i.e. "pleasing") can be found on page 36 of
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> book.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., "Tamara L. Siuda" wrote:
> > Em hotep Ta-Setians :)
> >
> >
> > In addition to Katherine's excellent summary of the meanings of
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> word
```



```

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> > "non-movement." [In Coptic, the word looks something like
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> > 20TII (aspirated H, omicron, tau, pi)
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"Kemet"
> (kmt) is
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> >
> > Fun with words! :)
> > =====
> > Tamara L. Siuda
> > t-siuda-10@a...
> > =====

```

| 958|2001-11-21 10:56:30|Djehuti Sundaka|The Ancient Egyptian Calendar|
The Ancient Egyptian Calendar

<http://www.touregypt.net/magazine/mag03012001/magf1.htm>

| 959|2001-11-21 11:12:14|Djehuti Sundaka|Science and chemistry in ancient Egypt|
Science and chemistry in ancient Egypt

<http://www.touregypt.net/science.htm>

| 960|2001-11-21 11:25:45|Djehuti Sundaka|Tempest & Exodus: The Biblical Exodus Inscribed on an Ancient Egypt|
Tempest & Exodus: The Biblical Exodus Inscribed on an Ancient Egyptian
Stele

<http://www.touregypt.net/featurestories/tempest.htm>

| 961|2001-11-21 11:45:59|Djehuti Sundaka|Ahmose I, Founder of the 18th Dynasty and the New Kingdom of Ancien|
Ahmose I, Founder of the 18th Dynasty and the New Kingdom of Ancient
Egypt

<http://www.touregypt.net/featurestories/ahmose1.htm>

| 962|2001-11-21 11:50:37|Djehuti Sundaka|Upper Egyptian Neolithic and Predynastic Religion and Rulers|
Upper Egyptian Neolithic and Predynastic Religion and Rulers

<http://www.touregypt.net/featurestories/predynastic.htm>

| 963|2001-11-21 12:04:10|sidahmed|"Chronolgy of Ancient Nubia"|
"Chronolgy of Ancient Nubia" part of forthcoming book," Historical
Dictionary of Ancient Nubia", Scarecrow Press, probably coming out in
2002.

by Dr. Richard Lobban-African Studies -Rhode Island College email

address:

"Dr. Richard Lobban" <rlobban@ric.edu> (for suggestions, comments and
queries)

<http://www.theNubian.net/chnrnlology.htm>

--

+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA****NO to ' Kajbar Dam" to SAVE NUBIA +
+++++

+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
(architect AAIA/ACI/SARS/ASQ) +

+Web Author: Awsome Library Editor Choice Web Site

The Nubian Homepage:<http://thenubian.net/> +

+Nubian editor: <http://lexicorient.com/abubakr.htm> +

+Web Author of Link2Go Award Winner Sudan Resource site at:

Nubia:<http://lexicorient.com/private/abubakr/nubia/index.htm>

+POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +

+++++

| 964|2001-11-22 09:26:27|historynow2002@yahoo.com|Dr. Lobban's Expertise (and the Medjay)|

At last... the book nears publication!

I have exchanged a long series of emails and phone conversations

with Prof. Lobban. I have found his knowledge of Nubia and Africa in general to be MOST helpful as I untangle the confusion of details about the different people and cultures there.

I met him (electronically) through my research on the Medjay people. He has most recently pointed out that since the time of the Hyksos expulsion (where the Medjay were used as shock troops against the Hyksos), they occupied the Eastern Desert (to the west of Sinai) and never really left the area.

I have been discussing the likelihood that their nomadic travels also include the region of Edom/Petra, which the Egyptians called Kushu, which is AMAZINGLY identical to the OTHER term (for the south of Egypt) = KSH.

I hypothesize that the linkage in terminology is due to a linkage in ethnic group occupying the two areas. In fact, I have to wonder if the nomadic Medjay (or relatives) were ALREADY occupying Edom prior to the Hyksos expulsion, since the area is referred to by that name as early as the 12th dynasty (prior to the Hyksos take over of the Delta region of Egypt).

George

```
--- In Ta_Seti@y..., sidahmed wrote:
> "Chronolgy of Ancient Nubia" part of forthcoming book," Historical
> Dictionary of Ancient Nubia", Scarecrow Press, probably coming out
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> 2002.
> by Dr. Richard Lobban-African Studies -Rhode Island College email
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> http://www.theNubian.net/chnology.htm
>
> --
> ++++++
> + Never violate the sacredness of your individual self-respect +
> + Justice, Equality and PEACE to Save Sudan +
> + SAVE NUBIA****NO to' Kajbar Dam" to SAVE NUBIA +
> ++++++
> +abubakr sidahmed , +
> (architect AAIA/ACI/SARS/ASQ) +
> +Web Author: Awsome Library Editor Choice Web Site
> The Nubian Homepage:http://thenubian.net/ +
> +Nubian editor: http://lexicorient.com/abubakr.htm +
> +Web Author of Link2Go Award Winner Sudan Resource site at:
> Nubia:http://lexicorient.com/private/abubakr/nubia/index.htm
> +POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
> ++++++
```

| 965|2001-11-23 04:38:53|Djehuti Sundaka|Animal-headed humans appear in earliest art|
Animal-headed humans appear in earliest art
<http://www.newsscientist.com/news/news.jsp?id=ns99991590>
| 966|2001-11-23 09:48:06|tekesala danquah|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y|
Greetings,

For some months now, I have been a silent observer -
reading comments and explanations. This list has been
very resourceful for me.

Concerning Cavalli-Sforza, et.al., it is, indeed, true
that one must exercise caution and reserve when
reading his/their work. In the group's book, "The
History and Geography of Human Genes", Cavalli-Sforza,
et.al., state that the group known as Khoisanids
partly share genes with "Middle Eastern" populations
and thus, concludes that this genetic similarity is
due to an early residence of the Khoisanids in
northeast Africa, where an influx of archaic "Middle
Eastern" genes entered the Khoisan genetic pool.

The book never considers a possible alternative
explanation that perhaps the reverse occurred. Nor
does the book gives an adequate explanation from their
own assertion: ancient migration to Africa from the
outside.

Another concern the book presents, and I believe
reflects why one should by wary of all and any
conclusions by Cavalli-Sforza, et.al., is that it's
groups Egyptian into an all inclusive grouping, devoid
of time period (era) and historical phenomenon, based
on national citizenship. Thus, in the book's genetic

graphs and tables (PC tables), Egyptians and all North Africans cluster with present-day Arabian populations and other purported "Caucasiods". They deal not with North Africans, in terms of ethnicity, but in terms of nationality (national identity); however, "sub-Saharan" Africa is grouped along ethnic lines. Algerians are not separated into Kabyles, Chaouia, Mozabites, Arabs, and others, but are referred to as "Algerian" in genetic-distance tables; neither are Libyans and Ethiopians. The Senegalese, however, are grouped as Serer, Peul, and Wolof as are other "sub-Saharan" groups. The methodology of the book is suspect.

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| 967|2001-11-23 10:15:18|omari_maulana@hotmail.com|Dhar Tichitt |
Slightly off subject. Does anyone have any research information on
Dhar Tichitt that they can point me to. It would be much
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| 968|2001-11-23 12:23:35|Paul Kekai Manansala|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y|
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| 969|2001-11-23 12:35:12|historynow2002@yahoo.com|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y|
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| 970|2001-11-23 13:15:31|Paul Kekai Manansala|Re: Dhar Tichitt|
omari_maulana@hotmail.com wrote:

>

> Slightly off subject. Does anyone have any research information on

> Dhar Tichitt that they can point me to. It would be much

> appreciated.

>

> ---

Here are a few online technical resources including pictures:

<http://timeweb.wisdomtools.com/dbt/site40529.html>
<http://timeweb.wisdomtools.com/dbt/media451.html>
<http://timeweb.wisdomtools.com/dbt/media414.html>
<http://timeweb.wisdomtools.com/dbt/media458.html>

Most of the other online articles are in French. Clyde Winters knows quite a bit about Dhar Tichitt.

Regards,
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<http://pweb.jps.net/~kabalen/afro.htm>
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> George

It is certainly possible to use the author's data and come to entirely different conclusions.

In fact, I usually do this at least in part in dealing with these type of genetic studies ;)

There are often glaring logic flaws and sometime even mathematical errors in genetic studies dealing with ancient demographic movements and anything regarding "race." I feel this is due to attempts to force data to fit into certain paradigms that we are all familiar with.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 972|2001-11-23 17:52:19|Divine Ruler Equality Allah|MR (pyramid) text study, utterance 4|
From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 4

"Recitation by Nut: O King, I have given to you your sister Isis, that she may lay hold of you and give to you your heart for your body."

My comments:

Wst (Auset or Isis), is the sister or Wsr, and also his Queen or Wife. Heart here represents companionship. Body represents reproduction. Wst is related to the Moon, as Wsr in his various forms through his grandfather(s) is related to the Sun. Gb and Nt provide a field of operation for Wsr and Wst. The cycles of the celestial objects with Wsr and Wst promote community

(heart) and agricultural technology (body).
Peace.
| 973|2001-11-24 06:10:18|ROBERT PENNY|Update on Final Durban Document -Call to Action (fw)|
TO ALL: As of today November 22nd, there is a stalemate on the outcome of the final document.Assuming that you have read the November 6 update (Wht there is Still No Final Durban Document), I won't go through all the details.In essence the Geneva-based African, Asian and Pacific Island and Latin American and Caribbean Groups are maintaining their position - that the three action-oriented paragraphs outof Durban (#s 97, 99, 100) relating to the issues of the Trans-Atlantic slave trade (sic), crimes against humanity and reparations must be placed in the Program of Action. Tremendous pressure is being placed on the Presidentof the Conference, South African Foreign Minister Dlamini-Zuma, to cave intothese illegal Western demands and leave the paragraphs in the Declaration rather than in the Program of Action. The Third Committee of the General Assembly whose repsonsibility it is to accept the report and address all of the followup resolutions is supposed to beging discussionon it this Monday, November 26 (2001). Whether or not this all happen is contingent on the issuance of a final report.
What You Can Do
It is imperative for all of us who care about the issue of the historically unprecedented and continuing criminal violation of African people that we bring all the pressure and resources available to us to bear in this illegal Western attempt to reopen the Durban decisions. Following is a draft of a letter which this NGO sent tot he South African Foreign Minister. Please feel free to adapt it to your language. But however you phrase it, you must let her know your position on this matter. It must be done as soon as possible. (You) Should fax your letter to the Permanent Mission of South Africa in New York City (212.692.2498 or in Geneva (41) 22 849 54 32; r e-mail: minister@foreign.gov.za

Roger Wareham, Esq.
International Association Against Torture
Durban 400

DATE
H. E. Madame Nkosazana Dlamini-Zuma
Foreign Minister
Ministry of Foreign Affairs

re: Final Durban Documents

Dear Madam Zuma:

It has come to our attention that you may be retreatingfrom the correct position you had taken - i.e., that paragraphs 97, 99 and 100 of the declaration belong in the Program of Action. if the Durban Conference, Declaration and Program of Action are to have any integrity, these paragraphs be placed where they belong. If your position has changed I can only conclude that you have succumbed to the coercion and threats of the WEO Group most of whose members still refuse to acknowledge their historic and present culpability for the Trans-Atlantic Slave Trade, Slavery and Colonialism as crimes against humanity. By bowing to this undue pressure you are: 1) betraying the issues which the African Group and Africans around the world fought so hard for at the World Conference; and 2) also etting the UN Secretariat escape responsibility for failing to represent all the UN member states and for acting as private secretary to the minority of former colonial and settler states which comprise the WEO group.

Finally, as an African in the US who personally participated in the Free South African Movement, I encourage you, as a South African leader toresist becoming a vehicle for thos forces which generated and backed apartheid. We are requesting that you insist, as the Conference mandated yo to do that these parargraphs be placed in the Program of Action.
| 974|2001-11-24 07:43:04|tekesala danquah|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human |
Yes, this mode thinking, in terms of Cavalli-Sforza, is evident in "The Great Human Diasporas". The book goes in great detail to posit this very hypothetical linguistic phylum.

In accordance to George and you, Paul, I interpret the information/data by Cavalli-Sforza and other geneticists in ways very different than their conclusions. George is right. In the African and Asian section of "The History and Geography of Human Genes", one can deduce a African origin for the Afroasiatic speakers. This is best seen in the many African characteristics found, according to Cavalli-Sforza, et.al., in the Yemeni and other southwest Arabian populations.

I have a question. Much emphasis has been placed on dental traits lately, is there any information out there supporting an African origin for Egyptian populations based on dental traits and formation?

I know a Dr. J.D. Irish has put out data suggesting the ancient Egyptian populations were closer to modern North Africans and Europeans than Black Africans.

Tekesala Sylla Danquah

--- Paul Kekai Manansala <kekai@jps.net> wrote:

```
> One understands Cavalli-Sforza's thinking after
> reading
> his overtures to the Nostratic type (including
> Greenberg's Eurasiatic) theories.
>
> For those unfamiliar with this type of linguistic
> theory, it
> postulates that Afro-Asiatic and a whole range of
> previously
> unrelated languages are branches of a great
> Anatolian (Mt.
> Ararat?) superfamily.
>
> From that base, one sees that his division of
> "sub-Saharan"
> Africans into ethnicities as opposed to
> nationalities (in the
> case of North Africans) as nothing more than a
> present-day
> Hamitic theory-like approach.
>
> Regards,
> Paul Kekai Manansala
> http://pweb.jps.net/~kabal/en/afro.htm
>
> tekesala danquah wrote:
>
> > Greetings,
>
> > For some months now, I have been a silent observer
>
> > reading comments and explanations. This list has
> been
> > very resourceful for me.
>
> > Concerning Cavalli-Sforza, et.al., it is, indeed,
> true
> > that one must exercise caution and reserve when
> > reading his/their work. In the group's book, "The
> > History and Geography of Human Genes",
> Cavalli-Sforza,
> > et.al., state that the group known as Khoisanids
> > partly share genes with "Middle Eastern"
> populations
> > and thus, concludes that this genetic similarity
> is
> > due to an early residence of the Khoisanids in
> > northeast Africa, where an influx of archaic
> "Middle
> > Eastern" genes entered the Khoisan genetic pool.
>
> > The book never considers a possible alternative
> > explanation that perhaps the reverse occurred. Nor
> > does the book give an adequate explanation from
> their
> > own assertion: ancient migration to Africa from
> the
> > outside.
>
> > Another concern the book presents, and I believe
> > reflects why one should be wary of all and any
> > conclusions by Cavalli-Sforza, et.al., is that
> it's
> > groups Egyptian into an all inclusive grouping,
> devoid
> > of time period (era) and historical phenomenon,
> based
> > on national citizenship. Thus, in the book's
> genetic
> > graphs and tables (PC tables), Egyptians and all
> North
> > Africans cluster with present-day Arabian
> populations
> > and other purported "Caucasoids". They deal not
> with
> > North Africans, in terms of ethnicity, but in
> terms of
> > nationality (national identity); however,
> > "sub-Saharan" Africa is grouped along ethnic
> lines.
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> > Algerians are not separated into Kabyles, Chaouia,
> > Mozabites, Arabs, and others, but are referred to
> as
> > "Algerian" in genetic-distance tables; neither are
> > Libyans and Ethiopians. The Senegalese, however,
> are
> > grouped as Serer, Peul, and Wolof as are other
> > "sub-Saharan" groups. The methodology of the book
> is
> > suspect.
>
> > One, also, notices Cavalli-Sforza and company
> assert
> > that the Afro-Asiatic linguistic phylum emerged
> not in
> > Africa, but in the Levant and was eventually
> spread to
> > Africa during Mesolithic and Neolithic migrants.
> > What's funny about this is, according to the
> authors,
> > this linguistic phylum developed in close
> proximity
> > and from the same cultural horizon, located in
> > southern Anatolia and northern Palestine, as the
> > proto-Indo-European group. Confusing as it is,
> > Cavalli-Sforza, state that modern-day Ethiopians
> can
> > be described as roughly 60% African and 40%
> Caucasoid,
> > in regards to genetic affiliation. The Caucasoid
> > spillage is credited with introducing the
> Afro-Asiatic
> > languages to the Ethiopian highlands.
>
> > There is a brief discourse of the Nilo-Saharan
> > speakers, but it is also lacking, since most of
> the
> > subjects were not northern Nilo-Saharan speakers.
> The
> > bulk of the subjects studied were Chari-Nile
> speakers.
> > Conspicuous among those missing in the
> Nilo-Saharan
> > discussion were the Songhai cluster, Teda-Zaghawa
> > group and Nubian people.
>
> > It would seem that Cavalli-Sforza are from the
> school
> > of demic/migrational stagnation of African people.
> All
> > innovations in Africa, be it
> agriculture/horticulture
> > to metallurgy, were due to outside influence. They
> do
> > credit the Bantu speakers with the spread of
> > iron-working into Central Africa, as they radiated
> out
> > of their original Nigeria/Cameroon homeland.
>
> > In all, Cavalli-Sforza's work, "The History and
> > Geography of Human Genes", greatly touted by
> scholars
> > of the definitely not Black African Egyptian
> school,
> > is an incomprehensible collection of hodge-podge
> facts
> > and hard-to-explain data, thoroughly non-detailed
> and
> > inadequate.
>
> > I placed extreme emphasis on "The History and
> > Geography of Human Genes" to highlight that grave
> care
> > and resolve must be utilized when analyzing
> > Cavalli-Sforza and company and the work they
> produce.
> > Paul, you are definitely right.
>
> > Tekesala Sylla
>
> > --- Paul Kekai Manansala <kekai@jps.net> wrote:
> >
> >
> > > ahuquley@ix.netcom.com wrote:
> > >
> > > > Which "Ethiopians" had been the subject of the
> > > study? Oromo? Agaw?
> > > > Amhara? All of them?

```



```
> > >
> > >
> > >
> > >
> > > I'll get back to you on this one. And earlier
> study
> > > in which the lead
> > > author of this article was a participant used a
> > > combination of Oromo
> > > and various Geez peoples.
> > >
> > > I guess we should be wary of the 'oldest
> Africans
> > > were Caucasoids'
> > > argument that still persists. Cavalli-Sforza,
> one of
> > > the authors
> > > of this study, has said elsewhere that
> > > Khoisan-speakers were at least
> > > partly representative of these ancient African
> White
> > > Adams.
> > >
> > > In this line of thinking, "Negroids" suddenly
> pop up
> > > out of nowhere
> > > sometimes only after the Neolithic has started.
> > >
> > > Regards,
> > > Paul Kekai Manansala
> > >
> > >
> > > Djehuti Sundaka
>
```

=== message truncated ===

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| 975|2001-11-24 11:11:48|Paul Kekai Manansala|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y|
tekesala danquah wrote:

```
>
> Yes, this mode thinking, in terms of Cavalli-Sforza,
> is evident in "The Great Human Diasporas". The book
> goes in great detail to posit this very hypothetical
> linguistic phylum.
>
> In accordance to George and you, Paul, I interpret the
> information/data by Cavalli-Sforza and other
> geneticists in ways very different than their
> conclusions. George is right. In the African and Asian
> section of "The History and Geography of Human Genes",
> one can deduce a African origin for the Afroasiatic
> speakers. This is best seen in the many African
> characteristics found, according to Cavalli-Sforza,
> et.al., in the Yemeni and other southwest Arabian
> populations.
>
```

I agree. Genes and cranial/skeletal data can be used to show a relatively recent migration out of Africa that probably involved Afroasiatic speakers. Most specialists in this language family hold to an African origin for AA regardless of the Nostraticists and others.

```
> I have a question. Much emphasis has been placed on
> dental traits lately, is there any information out
> there supporting an African origin for Egyptian
> populations based on dental traits and formation?
>
```

Although they never posit an African origin, in the cephalometric study of the Royal Mummies by Harris and Wente from the Oriental Institute, they make mention of few times of the similarity in dentition between the Royal Mummies and modern Nubians.

Although there is plenty of data out there suggesting a study of certain dental traits would indeed show an African origin for ancient Egyptians I haven't seen one yet.

Studies of ancient Egyptian crania show that they share similarities with Nubians and the Khoisan/Boskop type in at least the following areas: high frequency of mild to moderate shoveling of the incisors (UI1), taurodontism, fused molar roots, third molar agenesis, three root upper premolars, bifid/bifurcated mandibular molars, pearl enamel, split maxillary hypercone and dental alveolar prognathism.

Now the cephalometric study of the New Kingdom mummies is revealing because cephalometry is the leading method of racial indentification used in forensic sciences.

My own study of the data I believe shows that in the most important areas of "racial" identification as mentioned by leading forensic scientists, Egyptians fall squarely in the "Black" category.

A summary of the royal mummies featured in Harris and Wente can be found at:

<http://www.geocities.com/pinatubo.geo/data7.htm>

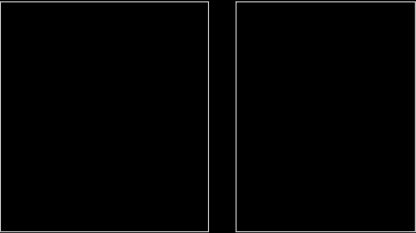
Or you can start from the beginning at:

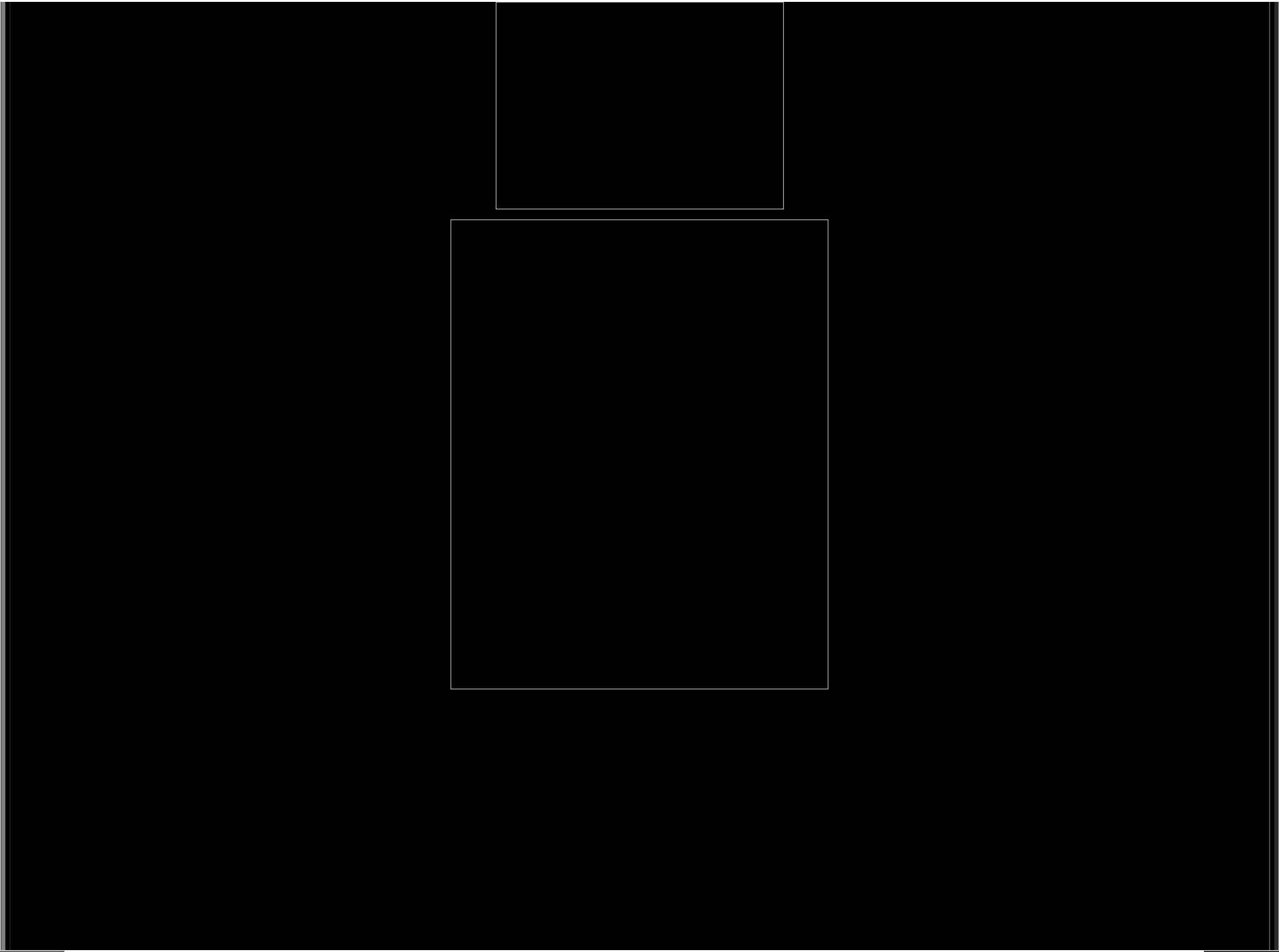
<http://www.geocities.com/pinatubo.geo/mummies.htm>

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.thm>
| 976|2001-11-24 17:06:39|sidahmed|Pyramids of Sudan - The Mysteries Archives|
Attachments :



The Pyramids of Sudan
by Simon H.





THE ORIENTAL INSTITUTE---The University of Chicago

See References at end of page

THE ORIENTAL INSTITUTE---The University of Chicago

See References at end of page

THE ORIENTAL INSTITUTE---The University of Chicago

See References at end of page

| 977|2001-11-24 17:30:26|kcam23063@aol.com|Re: Pyramids of Sudan - The Mysteries Archives|
Abubakr, the pics did not take on my PC. Therefore, I am providing the link for others who may not have gotten the pics:

[Pyramids of Sudan - The Mysteries Archives](#)

or: < <http://www.davidicke.net/mysteries/pyramid/sudan.html> >

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 978|2001-11-25 09:31:33|historynow2002@yahoo.com|Harapan Similarity to One Egyptian Population (?!)|
I found THIS tantalizing "crumb" from:
the Cavalli-Sforza book _The History and Geography
of Human Genes_

On p. 210 (upper left hand corner), the writer goes
so far as to say: "The anthropology of Harappan [Indian]
skeletons as shown a substantial similarity with modern
populations from a nearby area, as well as with an ancient
series from Iran and one Egyptian population (less
similarity, however, with other Egyptian populations;
Dutta 1984).

[P.C. Dutta, BIOLOGICAL ANTHROPOLOGY OF BRONZE AGE HARAPPANS:
NEW PERSPECTIVES. In _The People of South Asia, edited
by J.R. Lukacs, ed., pp. 59-75. New York: Plenum, 1984.]

Is there anyone familiar with Dutta's work?
Cavalli-Sforza for whatever reason does not identify this
"one Egyptian population" that bears such a resemblance
to the Harappans. Does anyone know which group he refers
to?

George
| 979|2001-11-26 02:50:36|sidahmed|[Fwd: Re: Pyramids of Sudan - The Mysteries Archives]|
----- Original Message -----
Subject: Re: Pyramids of Sudan - The Mysteries Archives
Date: Sun, 25 Nov 2001 20:44:37 -0500
From: "Lobban, Richard" <RLobban@RIC.EDU>
Reply-To: Sudan Discussion <SUDAN-L@LISTSERV.CC.EMORY.EDU>
To: SUDAN-L@LISTSERV.CC.EMORY.EDU

Dear Friends:
I agree.
The angle of the Giza pyramids is much shallower than that
pyramid
on the dollar bill. The Meroitic pyramids and the dollar pyramid have
about
the same angle. Just to extend this conversation you will also find the
same steeper (i.e. Meroitic) pyramid angle on the top of the Washington
monument in our national capitol. The pyramid (or pyramidion) on the
top
also has the Merotic angle. Peace, Richard Lobban
PS The pyramid is essentially the benben stone rising from the primal
waters
of the god Nun. That almost makes the benben the primodorial creator,
or
the god Atum. This is about the same creation myth (the theogony of
Heliopolis) as is echoed in the Jewis creation myth as well as that
which
is recapitulted in the Old Testament.

-----Original Message-----
From: sidahmed [mailto:sidahmed@EMIRATES.NET.AE]
Sent: Saturday, November 24, 2001 8:04 PM
To: SUDAN-L@LISTSERV.CC.EMORY.EDU
Subject: Pyramids of Sudan - The Mysteries Archives

The pyramids represented on the US bills are not the pyramids of GIZA
aseveryone discscus andassume.
they are in fact Pyramids od KUSH
...more..at:

<http://www.davidicke.net/mysteries/pyramid/sudan.html>

--
+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA****NO to' Kajbar Dam" to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
(architect AAIA/ACI/SARS/ASQ) +
+Web Author: Awsome Library Editor Choice Web Site
The Nubian Homepage:<http://thenubian.net/> +
+Nubian editor: <http://lexicorient.com/abubakr.htm> +
+Web Author of Link2Go Award Winner Sudan Resource site at:
Nubia:<http://lexicorient.com/private/abubakr/nubia/index.htm>
+POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +

+++++

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send a email to: <LISTSERV@LISTSERV.CC.EMORY.EDU>

| 980|2001-11-26 10:17:28|Divine Ruler Equality Allah|Re: Pyramids of Sudan - The Mysteries Archives|
Peace. Indeed, it does resemble the Mr of the Nbw, as
far as smaller bricks. Peace.
| 981|2001-11-26 10:53:59|Paul Kekai Manansala|Fwd: Open air museum at Ban-Hsi tomb|
Minister appropriates LE 3 million to refurbish tomb
Egypt, Local, 11/20/2001

<http://www.arabicnews.com/ansub/Daily/bay/011120/2001112038.html>

Culture Minister Farouk Hosni, who is also chief of the Supreme Council
of Antiquities (SCA), appropriated L.E. 3 million to refurbish the
Ban-Hsi tomb at Ain Shams to be the first open museum of Pharaonic
antiquities in Cairo after finishing a project to dismantle and
re-install the tomb that was unearthed in 1987.

The tomb is of Ban-Hsi, the bearer of seals of Lower Egypt during the
26th Dynasty era, said Zahi Hawas, Cairo and Giza Antiquities Director.

The area stands over 10 feddans and includes several Pharaonic and Roman
archaeological sites, said Hawas.
| 982|2001-11-26 15:42:41|Emeagwali, Gloria (History)|Re: Pyramids of Sudan - The Mysteries Archives|
A bit off topic here. Over the years I have been looking critically at
damaged noses and facial features of ancient Egypt.. I concluded that they
were largely deliberate mutilations.I must confess though that I paid
inadequate attention to below the waist ----until the recent exchanges of
Ampm on this list. In the light of the discussion I took a hard look at one
of the 5 or 6 images that eurocentric publishers tend to include in their
publications about Egypt ie the seated scribe
(Ian Shaw's Oxford history of ancient Egypt p. 104). Well I discovered that
this is another example of the scraped-off paint that he alerted us to.
(Note also the dug-out eyes and their effect).
On a different note, about Lobban's chronology of Nubia.I wonder
why he does not prominently state that the 700,000 years old artifacts, the
oldest in the region, are from Abu Simbel, Nubia. Did he? I notice also
that he mentions the neanderthals.Were they not knocked out of the human
chain by DNA tests?

Gloria Emeagwali

Ampm should add this to his list. -----Original Message-----
From: Divine Ruler Equality Allah [mailto:allah@metatlab.unc.edu]
Sent: Monday, November 26, 2001 1:17 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Pyramids of Sudan - The Mysteries Archives

Peace. Indeed, it does resemble the Mr of the Nbw, as
far as smaller bricks. Peace.

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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| 983|2001-11-26 19:37:41|Djehuti Sundaka|African Rock Art|
African Rock Art
http://www.npr.org/programs/morning/features/2001/nov/rock_art/011122.rock.art.html
| 984|2001-11-26 19:45:16|Djehuti Sundaka|Stone Age man's terrors still stalk modern nightmares |
Stone Age man's terrors still stalk modern nightmares
<http://www.guardian.co.uk/Archive/Article/0,4273,4306936,00.html>
| 985|2001-11-26 19:50:20|Djehuti Sundaka|Eternal Egypt|
Eternal Egypt
<http://www.thejournalnews.com/newsroom/112501/25egyptlede.html>
| 986|2001-11-27 07:47:10|tekasala danquah|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y|
Thank you, Paul. The information sent is very useful,
in terms of dental observation.

There has been much debate about the Afroasiatic

origin. I, personally, have never wavered in my belief that the group arouse in Africa some 11,000 years ago. Eventhough, many would tell us that ABO blood groupings do not validate ethnic affiliations, I find it interesting that many (some of these same people) use it to show a Neolithic migration into Europe from the Levant. I think we can learn alot from these groupings. From the Sudanic and Sahelian parts of West Africa stretching to the Nile River, Type B blood has a relatively high frequency and this correlates with ancient Egypt. Many African people of this area tell of a migration from the northeast. One group of particular interest is the Akan ethnic group of Ghana. Akan has been translated to mean "first, leader, light" and I find a peculiar resemblance, phonetically, between "Akan" and "Khenti" - "first land" or "Keneset" - "placenta land." The Akan adrinkra symbols and gold weights show an uncanny similiarity to the ancient Libyan script and the Akan people, themselves, speak of an ancient migration from the north around the time of the increasing dessication of the Saharan area.

Much is to be researched and explored. Thank you, Paul, once again.

Tekesala Sylla Danquah

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<http://geocities.yahoo.com/ps/info1>
| 987|2001-11-27 08:17:47|okpkemetian@yahoo.com|Laws of Maat|
HTP
many thanks to the people who've responded to my previous posts. i know of 42 Laws of Maat, but have heard that there were more, some people had 42 some had more. any light on this? I was wondering were these laws used to govern the Kemites or just used for personal use? if they were used to govern, what were the punishments for breaking the laws? also does anyone have any information on how divorce, parenting, everyday stuff (although i hope we don't deal with a divorce everyday) & the things that we deal with now were dealt with by Kemites.

Many Thanks in Advance
OkayPlayer: Kemetian
| 988|2001-11-27 08:42:55|Paul Kekai Manansala|Re: Ethiopians and Khoisan Share the Deepest Clades of the Human Y|
tekasala danquah wrote:

>
> Thank you, Paul. The information sent is very useful,
> in terms of dental observation.
>
> There has been much debate about the Afroasiatic
> origin. I, personally, have never wavered in my belief
> that the group arouse in Africa some 11,000 years ago.
> Eventhough, many would tell us that ABO blood
> groupings do not validate ethnic affiliations, I find
> it interesting that many (some of these same people)
> use it to show a Neolithic migration into Europe from
> the Levant.

Tekesala, I think we can all agree that there is some biological divergence between Afroasiatic speakers. In my opinion, the mtDNA and Y chromosome data can be used to show evidence of an AA migration from Africa that brought an influential but demographically smaller group to West Asia. These same people may have brought the first pottery into the Levant. My opinion is that because these people possessed greater experience at pastoral living in arid environments in East Africa and then southern Arabia, they might have been able to dominate the desert trade routes. This could have given their languages an advantage as a lingua franca.

I think we can learn alot from these

> groupings. From the Sudanic and Sahelian parts of West
> Africa stretching to the Nile River, Type B blood has
> a relatively high frequency and this correlates with
> ancient Egypt. Many African people of this area tell
> of a migration from the northeast. One group of
> particular interest is the Akan ethnic group of Ghana.
> Akan has been translated to mean "first, leader,
> light" and I find a peculiar resemblance,
> phonetically, between "Akan" and "Khenti" - "first
> land" or "Keneset" - "placenta land." The Akan
> adrinkra symbols and gold weights show an uncanny

> similiarity to the ancient Libyan script and the Akan
> people, themselves, speak of an ancient migration from
> the north around the time of the increasing
> dessication of the Saharan area.
>

Thank you for this very interesting information. It is amazing
that many West Africans today have traditions of migration
either from the direction of Egypt or specifically from Egypt
itself.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 989|2001-11-27 13:26:14|Divine Ruler Equality Allah|MR (pyramid) text study, utterance 5|
From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 5

"Recitation by Nut: O King, I have given to you your sister Nephthys,
that she may lay hold of you and give to you your heart for your
body."

My comments:

Nbt Ht (Nebt Het or nephthys), is the sister or Wsr, and the Queen
of Wsr's brother, St (Set).
Nbt Ht is often described as the matron of death.
However her name means "Mistress of the House" In this
respect, she represents hospitality and comfort for
the weary and restless (dead).
Wsr and Wst are the Patrons and Matrons of the enlightenment.
Nbt Ht and her brother and king, St, are the Patrons and Matrons
of the mentally sleep. This is to show that the enlightened
are still related to their mentally sleep relatives, and are
still an extended family. Peace.
| 990|2001-11-27 13:27:14|Divine Ruler Equality Allah|MR (Pyramid) texts study, utterance 6|
From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 6

"Recitation by Nut the Great Fruitful One: The King my son is my
beloved; I have given to him the two horizons that he may have power
in them as Harakhti. All the [ntr] say: It is the truth that the
King is your best-beloved among your children; watch over him
eternally

My comments:

The two horizons here are the east and west, which represent
the past and the future, also birth and rest (death). HrKhty
(Harakhti Heru Khuti). HrKhty represents the merging of Wsr,
or the King's great grandfather Rh, and Wsr's son, Hr. The Great
Grand Father is the Past, The Son is the Future. The cycle of dawn
to dusk is continuous, and shows the eternity of life in
cycles, exemplified by the stages of the different personalities
of the Lords of the Sun. Peace.
| 991|2001-11-27 18:58:33|Thomas Mountain|Deir al-Bahari inscriptions on line?|
Does anyone know where one can view on line the Deir al-Bahari inscriptions?
| 992|2001-11-29 10:04:06|Paul Kekai Manansala|New Kingdom military warehouse unearthed|
<http://www.uk.sis.gov.eg/online/html5/o291121a.htm>

November 29, 2001
Ancient military warehouse unearthed in north Sinai

An Egyptian excavating team engaged on an archaeological site in
North Sinai has recently unearthed a military storehouse complex which
was in use during the New Kingdom.

According to Dr Mohamed Abdul Maqssoud Director of Lower Egypt
Antiquities the 3500-year-old complex is built of sun-dried brick and is
well fortified. The walls were found to be three metres thick.

The complex which occupies an area of 12,000 square metres is
divided into rectangular halls in a linear arrangement and they open up
to a large court.

He said the complex was used as central storehouses for Egyptian
armies that protected eastern borders in the 19th dynasty.

The storehouses, said Dr Abdul Maqssoud lie within what was known as

Saro citadel whose name was found on the walls of Al Karnak temple in Luxor.

The team has also found pottery and a small bronze statue of god Horos.
| 993|2001-11-29 11:13:45|Djehuti Sundaka|The untold story of the Solar Boat|The untold story of the Solar Boat
<http://www.ahram.org.eg/weekly/2001/562/tr2.htm>
| 994|2001-11-29 11:15:42|Djehuti Sundaka|Relocation or restoration?|Relocation or restoration?
<http://www.ahram.org.eg/weekly/2001/562/tr1.htm>
| 995|2001-11-30 10:57:13|Djehuti Sundaka|Ancient Egypt's anonymous art|Ancient Egypt's anonymous art
<http://www.csmonitor.com/2001/1130/p22s2-hfes.html>
| 996|2001-12-02 04:28:06|Divine Ruler Equality Allah|MR (Pyramid) text study, utterance 7|From Faulkner's "Ancient Egyptian Pyramid Texts"

Utterance 7

"Recitation by Nut the great who dwells in the Mansion of Snit: The King is my son of my desire; I have given him the [dwt], that he may preside over it as Horus who presides over the [dwt]. All the [ntr] say: Your father Sh knows that you love the King more than your mother Tfnt

My comments:

The dwt or "netherworld" has been interpreted to mean "hereafter" and was related to the Night Sky, and the field of view of celestial objects, the majority of which are the Stars, which are in fact Suns at instellar distances. The Star or Sun serves as a memorial for the king that is passed down to his dynasty or offspring. Nt being the matron of the night sky, allows the Light from /Hr/Wsr's colleages, the Sun Patrons, to pass through her realm faster and clearer than Tfnt allows the same Light to pass through her realm which is moisture. This is evident in the greater index of refraction in water as opposed to air. Hr is Wsr's Son, and in fact is a Sun Lord also, being that Wtm-Rh, Sh, Wsr and Hr are various stages of Sun Patrons.

Peace.
| 997|2001-12-02 14:29:52|Djehuti Sundaka|The Ancient Egyptian Heart|The Ancient Egyptian Heart
<http://www.touregypt.net/featurestories/heart.htm>
| 998|2001-12-02 17:08:36|Djehuti Sundaka|African Artifacts Suggest an Earlier Modern Human|African Artifacts Suggest an Earlier Modern Human
<http://www.nytimes.com/2001/12/02/science/02BONE.html?ex=1007960400&en=6bd9b76d213f559a&ei=5040&partner=MOREOVER>
| 999|2001-12-03 08:26:54|Black Like Othello|FWD: African plant's promise puts spotlight on tribal remedies|African plant's promise puts spotlight on tribal remedies

By Rena Singer, Globe Correspondent, 12/2/2001

OHANNESBURG - When Joran Useb was still a child, his aunt taught him how to identify and gather the cactus-like hoodia plant during Namibia's annual season of hunger.

"In the summer, when the sun is strong and the food is scarce, we use it to kill our hunger or thirst," said Useb, one of about 100,000 remaining San people - hunter-gatherers who live in tiny, remote, and desperately poor settlements across southern Africa.

Now American drug giant Pfizer and a British pharmaceutical company are hoping to develop a blockbuster diet drug from the hoodia plant. Preliminary studies have already confirmed what Useb's San tribe has known for generations: The hoodia miraculously dims hunger pangs.

If the drug proves safe and effective in more rigorous testing and is eventually released to the public, the profits could be monumental. Obesity is considered the single largest unmet health-care concern in the Western world, responsible for indirect health-care costs of \$75 billion each year.

The plant's multimillion-dollar potential, along with promising initial studies of other traditional remedies, is sparking a renaissance of African traditional medicine. Once dismissed as quacks and witches by their Western counterparts, Africa's traditional healers are now welcomed into medical laboratories by their white-coated colleagues.

South Africa's government laboratory has initiated a cooperative agreement with traditional healers to investigate

the efficacy of traditional medicines. Other African governments, from Namibia to Nigeria, are also taking a fresh look at the contents of their long-neglected bush pharmacies.

Leaders across the continent are dreaming of cures for AIDS found in their own backyard. They are investing in medicinal plant laboratories hoping they spark development in some of Africa's poorest corners, like Useb's village, a collection of shacks and huts in the harsh Namib desert.

'Africa's waking up,' said Rodger Chennels, a South African attorney who represents the San people. 'We've been the sleeping continent for a long time. There are so many treasures we've given away and so many that have not yet been shared.'

But this bio-prospecting rush is raising difficult questions about who owns age-old medical traditions and how communities like the San can be fairly compensated for the use of their intellectual heritage. The development of the hoodia plant into the next wonder drug illustrates some of the challenges facing Africa as it seeks to develop its indigenous medical knowledge, while protecting its people from exploitation.

In 1937, a Dutch anthropologist studying the people in the desert near what is now the South Africa-Namibia border noted that they sucked on the Hoodia plant as a thirst quencher. Three decades later, South African scientists paging through old anthropological papers found this report and began studying the plant.

'We made an initial observation in our labs that the animals eating hoodia lost weight,' said Dr. Petro Terblanche, the director of a South African government lab called the Council for Scientific and Industrial Research.

'First we thought that it was toxic, and the animals were dying. But then we saw that they weren't dying. They were just losing weight.'

Her lab completed further tests on the plant, and in 1995 patented its appetite-suppressing essence, which is code named P-57. Two years later,

they sold the rights to develop the drug to a small British pharmaceutical company, Phytopharm, which in turn sublicensed the drug to Pfizer for further development.

The San people first learned of this in June when a British newspaper featured an article about the new 'wonder drug' based on knowledge from 'an extinct' tribe. Stunned to discover that their tradition had been sold without their knowledge, the San people - the same tribe romanticized in the early 1980s in the movie 'The Gods Must Be Crazy' - threatened to sue.

Terblanche said her lab planned to inform the San of the research and share the benefits, but first wanted to make sure the drug proved successful. Lab officials are now negotiating a compensation package with San members -though it is still unclear if the drug will make it to market.

Neither Terblanche's laboratory, nor the South African government has guidelines on how indigenous people should be compensated for discoveries based upon their traditional knowledge. Advocates for Africa's traditional communities say this leaves groups like the San vulnerable to bio-piracy.

The San 'don't know what a patent is,' said Chennels, the attorney for the San. 'They have little education.'

But there is no simple solution, said Phytopharm chief executive Dr. Richard Dixey. Who, he asks, should be compensated: the person who originally shared the information, their descendants, the tribe, or the entire country? What should happen in a case like the San, where the tribe lives like seeds scattered in the wind, nomads spread across four countries?

The South African government is drafting legislation to fill this legal and ethical void. 'We are very concerned about this issue,' said Dr. Mongane Serote, chairman of Parliament's Science and Technology Committee. 'This is our country's heritage. It must be protected.'

Meanwhile, the San are still hopeful that their contribution to medicine will be recognized. Renowned for their egalitarian approach to life, the

San say they intend to share whatever compensation they receive equally among all the San communities.

And they said they hope that the prickly green plant they still eat to fill aching empty stomachs brings them more than just money and respect, especially from scientists, who for more than a century have been pitching their tents next to desolate San communities to study the tribe.

'There are plenty, plenty of medicine plants I know,' said Useb. 'I use one plant for stomach pain. You cook the plant in the water and drink the water, and seven hours later you get better. People come from far away to study us and then promise to send us help. But they just promise. It is always like this.'

| 1000|2001-12-03 17:38:57|Djehuti Sundaka|Statue of Goddess Mut|Statue of Goddess Mut|
<http://www.uk.sis.gov.eg/online/html5/o031221n.htm>
| 1001|2001-12-05 09:46:41|Paul Kekai Manansala|Fwd: Russian archaeologists to excavate Memphis ruins|
The article below says:

"...the name of Hekeptah, the chief Memphis temple, was transformed into "Egyptos" by the Greeks and became the name of the country as a whole."

Also, Memphis was the capital of Lower Egypt, but Abydos, the capital of Upper Egypt was probably more important early on.

Russian archaeologists to excavate Memphis ruins

Story Filed: Monday, December 03, 2001 8:44 AM EST

CAIRO, Dec 03, 2001 (Itar-Tass via COMTEX) -- Russian scientists have begun for the first time ever large-scale archaeological excavations in the area of ancient Egypt's first capital -- Memphis. Leader of the Russian expedition, Director of the Egyptology Research Centre of the Russian Academy of Sciences Galina Belova told Itar-Tass on Monday that the Egyptian Supreme Council for Antiquities had permitted the Russians to do this job.

The area of the excavations adds up to more than twenty hectares. Systematic archaeological studies were never conducted in that area, located near Cairo, but initial surveys and analysis of the surface material promise some sensational discoveries.

Memphis, founded 3,000 years b.c., was the main administrative and religious centre of Egypt. Founded by Menes, who is traditionally regarded as the first Egyptian ruler, the city was called "The White Wall" and later -- Mennefer. The Greek version was Memphis and this name is used to this day.

Located at the juncture of Upper and Lower Egypt, the city has never lost its political and economic significance. Only Thebes and later Alexandria were comparable to Memphis. Foreigners often associate Memphis with Egypt as a whole, and the name of Hekeptah, the chief Memphis temple, was transformed into "Egyptos" by the Greeks and became the name of the country as a whole.

Today, Memphis is an almost completely ruined city, which is disappearing due to expanding villages and agricultural estates.

At present, Belova explained, we have started the preliminary geophysical jobs. Studies are being conducted for the first time by the Geotechnologia Centre and include magnetic surveys, electric surveys, georadar and highly accurate surveys of the earth's surface with the help of the sputnik navigation system.

Magnetic surveying is the most effective geophysical method to deal with archaeological tasks. It is used to spot accumulations of ceramic articles, walls, vestiges of ancient pottery and metallurgy. The method is based on "magnetic memory", which is known to remain within most of the objects surrounding us.

By Rafael Bikbayev

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| 1002|2001-12-05 11:31:08|Djehuti Sundaka|Archeologists discover rare image of Sun goddess|
Archeologists discover rare image of Sun goddess
http://www.arabia.com/life/article/english/0_1690_100957_00.html
| 1003|2001-12-06 10:15:51|Djehuti Sundaka|Sacred artefact found in cupboard|
Sacred artefact found in cupboard

December 08, 2001
Pharaohs in Italy

The conference is held under the patronage of Palermo University, and is considered the fifth conference of a chain of archeological conferences, within the framework of cooperation between Egypt and Italy.

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>
> Has anyone around here had the opportunity to read "Black Athena Writes
> Back", and what did they think of it? Does anyone have an opinion?
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What did you think of it, Alex? The book is definitely meant for those already familiar with some of the reviews and criticism of Bernal's work.

One think that comes out clearly is that a different standard is applied when we come to the subject of ancient Greece.

Look at Indology, for example. The Rgveda is accepted as a valuable historical resource although it was not written down until thousands of years after many of the events supposedly happened. Further the Rgveda is not meant as an historical work but is instead a collection of hymns recited during rituals containing a lot of obvious symbolic imagery.

The value of the Rgveda is based on the unproven and unprovable assertion that the hymns were perfectly preserved via oral transmission over hundreds of generations.

OTOH, when Herodotus claims to have personally seen monuments of Sesotris' conquests in Western Asia, the former 'father of history' is accused of babbling and/or deceit.

Now the fact that the Rgveda's supposed historical elements are so important to various theories of "Aryan" or Indo-European "history" leads us to the explanation as to why such a great exception is applied to this work.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabalen/afro.htm>
| 1010|2001-12-11 18:28:39|Djehuti Sundaka|Plan to reconstruct temple of Tel Bassta near Zagazig|
Plan to reconstruct temple of Tel Bassta near Zagazig
<http://www.arabicnews.com/ansub/Daily/Day/011210/2001121043.html>
| 1011|2001-12-11 23:10:04|rootofciv|MR (pyramid) text study, utterance 11|
From Faulkner's "Ancient Egyptian Pyramid Texts"

The translations for Utterances 8, 9, and 10 were ommitted, because they only contain "royal protocols"

Utterance 11

"Recitation by Nut: I enfold your beauty within this soul of mine for all life, permanence, dominion and health for the King - may he live for ever!

My comments:

The translator says the "soul" refered to in the passage is the coffin of the deceased king. His "beauty" is not the remaining mummy, but the Memory of the king, as he was when he was alive. The King lives "for ever" or longer, because of the mental impact he has left behind, of his achievements and accomplishments in physical life. Nut, being the Night Sky Queen, preserves the Kings and all the Kings (Wsr) memory in the Orion Constellation. Peace.
| 1012|2001-12-12 11:24:15|Paul Kekai Manansala|More on Blombos Cave|
Tools Indicate 'Modern' Human Behavior Began in Africa

allAfrica.com

December 10, 2001
Posted to the web December 10, 2001

Charles Cobb Jr.
Washington, DC

New discoveries made by archaeologists at Blombos Cave high on a limestone cliff above the Indian Ocean are challenging a long-held theory that modern human behavior originated in a "creative explosion" in Europe 40 - 50,000 years ago.

"There is a growing amount of evidence that has been coming out over the last 10 years that modern man began much further back in time in Africa," says Dr. Rick Potts, director of the Human origins program at the Smithsonian Institution in Washington, DC.

Finds at Blombos, about 200 miles east of Cape Town, South Africa, seem to show that 70-90,000 years ago, human cave-dwellers were turning animal bones into decorated, sophisticated tools and finely-worked weapon tips using skills more advanced in concept and application than

are typical of the stone tools usually found in this period. These shaped tools are among the oldest found in Africa; they are made in a style that has only previously been seen in Europe where it is estimated that similar tools are approximately 20,000 years old.

Also found are what researchers describe as "awls" that might have been used to pierce leather to make clothing and bags. These middle stone age people trapped a wide variety of animals.

Some of the artifacts discovered at Blombos were engraved with symbolic marks, "reflecting," says Dr. Potts, "an ability to symbolize which hints at language, abstract thought. It's something we've been waiting for."

In a report to be published in the January issue of the Journal of Evolution, Dr. Christopher S. Henshilwood of the South African Museum presents an analysis of 28 bone tools and other artifacts found at Blombos. The report also analyses 8,000 pieces of iron ochre that might have been used for body decorations of a kind similar to those still used by the Masaai and other peoples of Africa.

In a 1999 article in the South African Museum's newsletter, Dr. Henshilwood described the people occupying this area as "anatomically modern homo sapiens" living off "bountiful sea and land" 90,000 years ago. "But, most importantly, these people left evidence of human skills and behaviour unprecedented at this time - even on a global level. In essence, the Blombos Cave inhabitants were behaviourally 'modern' at a time when Neanderthals still roamed Europe and the first H.sapiens were just making their way out of Africa."

The origins of modern human behavior are still the focus of intense debate, however. "This is really an issue that should be discussed in scientific journals," said Dr. Richard D. Klein, an anthropologist at Stanford University. Klein has argued that modern behavior and human language appeared suddenly 50,000 years ago as a result of a genetic mutation in the brain.

Klein, while admiring the work, is still skeptical about the Blombos conclusions because, he says, the tools are actually 2,100 years old. He thinks they have been lying in younger sediment and somehow migrated to where they were found. To justify the revised view, such tools ought to have been found in other parts of Africa and are have not been, says Klein. "Other sites show nothing like this."

Dr. Henshilwood and others working the Blombos site say the chemical content of the bones in the tools they've found is different than those in the younger sediment.

As for the supporting evidence in other parts of Africa, Dr. Potts says there was a "a gradual process toward modernity," citing finds on the use of ochre in central Kenya and the use of bone parts as fish hooks for catching catfish in what is known as the Katanga region of Congo: "It all seems to come together at Blombos."

| 1013|2001-12-13 16:21:43|Djehuti Sundaka|The Viziers of Ancient Egypt|The Viziers of Ancient Egypt

<http://www.touregypt.net/featurestories/vizier.htm>

| 1014|2001-12-13 16:23:11|Djehuti Sundaka|Tomb Building in the Valley of the Kings|Tomb Building in the Valley of the Kings

<http://www.touregypt.net/featurestories/tomb.htm>

| 1015|2001-12-14 09:38:46|Djehuti Sundaka|Plan to develop Sann al-Hagar area, home of famous Amon Temple|Plan to develop Sann al-Hagar area, home of famous Amon Temple

<http://www.uk.sis.gov.eg/online/html5/o131221b.htm>

| 1016|2001-12-16 10:37:11|Djehuti Sundaka|Drowned, but triumphant|Drowned, but triumphant

<http://www.ahram.org.eg/weekly/2001/564/travel.htm>

| 1017|2001-12-17 10:47:04|Djehuti Sundaka|Scientists Study Mummy's Tooth|Scientists Study Mummy's Tooth

<http://library.northernlight.com/EB20011216700000086.html?cb=0&dx=1006&sc=0#doc>

| 1018|2001-12-17 16:58:49|Paul Kekai Manansala|Fwd: Sudanese Desert Sands Yield a Nubian City|

<http://www.bib-arch.org/>

Lost for Millennia
Sudanese Desert Sands Yield a Nubian City

For centuries, rumors persisted that enormous ruins lay under the large, sandy mounds of Dangeil, about 230 miles north of Khartoum, in the Sudan. A number of 19th-century travelers reported that fragments of red brick, potsherds and pieces of plaster were strewn about the site.

In the summer of 2000, Julie Anderson of Canada's Royal Ontario Museum and Sudanese archaeologist Salah Ahmed conducted a survey of Dangeil that revealed the ruins of a fortified enclosure, monumental gate and large tower. "It became readily apparent that we were standing among the remains of a large buried city, with some buildings preserved almost up to their rooftops," Anderson told Archaeology Odyssey.

As the team began excavating the enclosure, an entrance pylon emerged from the sands. "We were astonished at the size and excellent preservation of the pylon. It filled our original excavation square and as we enlarged the excavation area, the pylon grew bigger and bigger," Anderson noted. "We had just discovered a major temple, one of the largest ever found in the Sudan."

Further excavations exposed the northern half of the gate, whose entryway was beautifully paved with sandstone tiles. The archaeologists also found half of a columned forecourt, a second gate, a courtyard and the pedestal of a ram statue. Anderson and Ahmed believe the temple was dedicated to the ram-headed fertility god Amun, known in Nubia as Amani. Scholars suggest that the cult of this god, who is better known from Egyptian monuments and temples, may have originated in Nubia.

Anderson and Ahmed hope to return to the field in early 2002 to uncover the ram statue itself, as well as the inner sanctuary of the large main temple.

From pottery found at the site, the excavators date the temple to the first or second century A.D.that is, the Nubian Meroitic period. During this time, wealthy Nubian rulers living in Meroe, two hours up the Nile from Dangeil, traded gold, ivory, skins and tusks with Roman-period Egypt, their northern neighbor.

| 1019|2001-12-18 06:32:57|amnehtt|Fwd: ARTICLES: Ancient Egyptian Engineering & Sudanese Desert San|

There are 2 articles referenced here, and both are of significant interest. The first, regarding the raising of obelisks, is another example of the early stages of realization, on the part of most western historians & archaeologists, that the ancient Kamites [Egyptians] accomplished "many" of there "amazing feats" without having to resort to brute strength or slave labor...and instead applied ingenuity. Of course, this is dismissed in the article... These articles are important for, among other reasons, the compose a significant element of the foundation stones upon which our current philosophical and cultural constructs are based.

I suggest you go to the website to see the images & diagrams included in the original report.

Jamal

+++++

<http://www.bib-arch.org/aojf02/fn2.html#lo>

How to Raise an Obelisk
Another Fanciful Venture into Egyptian Engineering

Consider Cleopatra's Needle. This 3,500_year_old obelisk, originally erected by Pharaoh Thutmose III at Heliopolis, near Cairo, stands 70 feet tall and weighs 193 tons. Just how did the ancients get it up?

The archaeological evidence suggests that the Egyptians built huge earthen ramps to position the great blocks of stone that formed the pyramids. The ancient construction workers would move the blocks up the ramp on a sledge, probably using various kinds of levers, until they reached the desired height.

Now an aeronautics team at the California Institute of Technology is testing a new idea: that the Egyptians may have used a kite (or wind sail) and pulleys to move heavy objects like obelisks and pyramid blocks.

Last June, a team led by Caltech aeronautical engineer Mory Gharib used the kite_and_pulley system to lift a 15_foot_long, 6,900_pound concrete obelisk into a standing position.

"It actually lifted up the kite flier," Gharib said, "so we had to kill the kite quickly."

Gharib told Archaeology Odyssey that this same setup could lift up to 16,000 pounds. "The rope is wound through a simple block_and_tackle system of pulleys," Gharib said. "It then goes through the rope break, which allows the kite to pull up the obelisk, but does not allow the obelisk to fall down" (see drawing below).

Of course, none of this proves that the Egyptians actually used kites to transport stones, a point that Gharib readily acknowledges. The

purpose of his experiment, he said, is only to show that the system works and that the Egyptians, if they had kites, might have raised obelisks in this manner. "We are using only materials that were known to be available to the ancient Egyptians," he said. To follow the progress of the Caltech team, you can visit their official Web site:

www.pyramidiots.com

Lost for Millennia
Sudanese Desert Sands Yield a Nubian City

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"The great battle in any cultural war is for the primacy of symbol."

jamal ali
1 sept 90
--- End forwarded message ---
| 1020|2001-12-18 19:56:49|Djehuti Sundaka|Egyptian Mummies Buried Under Mcdonalds|
Egyptian Mummies Buried Under Mcdonalds
<http://www.theage.com.au/breaking/2001/12/19/FFX0PA4KCVC.html>
| 1021|2001-12-19 09:31:26|Paul Kekai Manansala|Fwd: Pharaonic temple in Qantara Sharq unearthed |

December 13, 2001
Pharaonic temple in Qantara Sharq unearthed

Unburnt brick-built pharaonic temple was discovered in Qantara Sharq.

Head of Upper Egypt Antiquities Department Mohammed Abdul Maqsoud said the 2400_meter_discovery is the first Pharaonic temple unearthed in north Sinai.

"The temple was discovered on Harus Military Road in Taru city, Egypt's eastern gate," he said.

North Sinai was a commercial center during the age of accent and Middle States till Hepsus occupation.

The temple covers a number of lime stone and granite-made statues and pieces of antiquities.
| 1022|2001-12-19 11:23:39|Djehuti Sundaka|Iminat: The Original Name Of Africa|
Often, it has been asked as to what the original name for Africa had been. When this question is asked, certain realities are commonly overlooked that would normally make such a question redundant. One such reality is that at no time in history is Africa known to have had a single language spoken by all of its inhabitants through which it could have been known by a single name. Another reality is that in order for a people to have a name for a land mass, they must first have some conception of the land mass to be named. For just about all of Africa's many landlocked ancient populations, no such concept is known to have had existed among them. Even most of the coastal populations would only have known of the separation of land and sea and not of the scope of the land upon which they had lived. This having been the case, only one ancient population had been in a geographic position to have readily realized the land mass surrounded by water. This had been the population of Kamat (i.e. Ancient Egypt). Situated in the northeastern corner of Africa, the Kammaw (i.e. Ancient Egyptians) had been aware of a land mass that had been bordered on the east by the Red Sea and on the north by the Mediterranean Sea. Around 600 BCE, the pharaoh Neco had comissioned a group of Phoenicians to circumnavigate Africa by sailing south through the Red Sea and returning west through the Mediterranean. Although not recorded, some name of the land mass to have been circumnavigated had probably been used by Neco. The general designation of the lands to the west of Kamat had been Iminat (imnt - West land). This reference had usually expressed the belief of the 'Underworld' being the land in which the sun had set (i.e. died) and thus being the dwelling place of the deceased. A 'Westerner' had thus been a euphemism for the dead. As the western designation of Iminat would have been generalized to have included the bulk of what we now refer to as 'Africa', Iminat is probably the closest that we can ever come to realizing an 'original' indigenous name to have been applied in any way.

Djehuti Sundaka
| 1023|2001-12-19 11:41:23|Sauron|Iminat: The Original Name Of Africa|
I agree as well that there is no probable naming of the entire mass in ancient times, as most could not conceive its breadth.

And this held true for most continents, even those living on the one who's population would later give names to continents: Europe.

Gerald Massey (I think) the early 19th century Egypto-centric folklorist and historian claimed to find an Egyptian "If-rui-ka" (a term to lands south of the Egyptian state and NOT the continent proper) which he thought was the antecedent to Africa.

Unfortunately, as was often the case with those like Massey, it was an intriguing claim with little supporting evidence. I've always simply written it off, unless someone can tell me otherwise. (?)

On the Iminat hypothesis, could you provide some reference material (no need for a full bibliographical account however) so others of us may verify this?

Thank you.

DG
| 1024|2001-12-19 12:51:42|djahuti.geo|Re: Iminat: The Original Name Of Africa|
Sources for the designation of Iminat (or imnt) can be found under references to the 'West' to be found in

Egyptian Grammar [(third edition) mainly page 553)

by Sir Alan Gardiner

A Concise Dictionary Of Middle Egyptian (page 21)
by Raymond O Faulkner

Ancient Egyptian (mainly page 56)
by Antonio Loprieno

Egypt, Canaan, And Israel In Ancient Times (page 10)
by Donald B. Redford.

Djehuti Sundaka

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    --- In Ta_Seti@y..., Sauron wrote:
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    > is no probable naming of the
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    > as most could not conceive its
    > breadth.
    >
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    > even those living on the one who's population
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    > account however) so others of us may verify this?
    >
    > Thank you.
    >
    > DG

| 1025|2001-12-19 19:46:46|alaman5375@aol.com|Re: The Original Name Of Africa?|
In a message dated 12/19/01 11:25:26 AM, ahugulev@ix.netcom.com writes:
```

<< Often, it has been asked as to what the original name for Africa had been. When this question is asked, certain realities are commonly overlooked that would normally make such a question redundant. One such reality is that at no time in history is Africa known to have had a single language spoken by all of its inhabitants through which it could have been known by a single name. Another reality is that in order for a people to have a name for a land mass, they must first have some conception of the land mass to be named. For just about all of Africa's many landlocked ancient populations, no such concept is known to have had existed among them. Even most of the coastal populations would only have known of the separation of land and sea and not of the scope of the land upon which they had lived. This having been the case, only one ancient population had been in a geographic position to have readily realized the land mass surrounded by water. This had been the population of Kamat (i.e. Ancient Egypt). Situated in the northeastern corner of Africa, the Kammaw (i.e. Ancient Egyptians) had been aware of a land mass that had been bordered on the east by the Red Sea and on the north by the Mediterranean Sea. Around 600 BCE, the pharaoh Neco had comissioned a group of Phoenicians to circumnavigate Africa by sailing south through the Red Sea and returning west through the Mediterranean. Although not recorded, some name of the land mass to have been circumnavigated had probably been used by Neco. The general designation of the lands to the west of Kamat had been Iminat (imnt - West land). This reference had usually expressed the belief of the 'Underworld' being the land in which the sun had set (i.e. died) and thus being the dwelling place of the deceased. A 'Westerner' had thus been a euphemism for the dead. As the western designation of Iminat would have been generalized to have included the bulk of what we now refer to as 'Africa', Iminat is probably the closest that we can ever come to realizing an 'original' indigenous name to have been applied in any way.

Djehuti Sundaka >>

=====

"Africa" - The Word Origin
Africa (afrike) A European cartographers name for the largest Continent on the planet.
(Approximately 11,500,000 square miles.)

The Romans are reported to have first adopted the name but only applied it to the regions of northern Africanus, which they briefly occupied. The modern name is a corruption of Ifrikiah or Afrikiah who was the leader of five colonies from Arabia and India in the northern portion of the Continent. At first the Romans knew it as Aeria a part of Atlantis, In the 7th j.c. century the names Ifrikyah or Afrikyah were given to the area of Carthage which the Romans called Africanus Propia and terminated at the edge of the desert. Due to the inability of Europeans to pronounce and become accustomed with the authentic name of the continent they just wrote what they felt like and shortened the sound to "Afri." The natural (Original) names of the continent, which appear on pre European maps, are: Punt, Kemet, Ti Merri, Kush, Ethiopia, Alkebu-lan, Behane Negasaie (Land by the Red Sea), Nubia, Genewah, Genowah and Tekrour. - Note It is difficult to say which of these was the actual name because the European invaders stole the books, libraries and knowledge of "Africa" and hid them to keep "Africans" suppressed.

Please by all means if you have anything to add, do so by all means. Asante and thank you for your encouragement.

"A definition of a day in my shoes... economic deprivation... historical falsification... spritual alienation... legal contradiction... and political manipulation... it's been a hard day. Nevertheless, i must keep striving forward." Unyanly, mun gode don halita! - "Thank You, in the name of the ancestors!" Ankh, Udja, Seneb, - "I wish you life, Strength, and Health" Di Anpu hetep em-k hru pu! - "May Anpu make an offering for you this day." Di Anpu Er-k Hetep - "May Anpu Give You Peace" May Neb-er-jer (Lord-to-the-unlimits) give peace to the innocent who have lost their lives. Knowledge is power. Information is valuable. A people who are ignorant of their past will defile the present and destroy the future. Forward Ever; Backward Never! Dahanwoal! - "Good Bye!"
AlAman
| 1026|2001-12-19 20:17:26|kcamm23063@aol.com|Re: The Original Name Of Africa?|
In a message dated 12/19/01 7:50:21 PM Pacific Standard Time, alaman5375@aol.com writes:

." The natural (Original) names of the continent, which appear on pre European maps, are: Punt, Kemet, Ti Merri, Kush, Ethiopia, Alkebu-lan, Behane Negasaie (Land by the Red Sea), Nubia, Genewah, Genowah and Tekrour.

These were never names for the continent. These were just the names of regions in East Africa.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1027|2001-12-19 20:26:43|alaman5375@aol.com|Re: The Original Name Of Africa?|
In a message dated 12/19/01 8:18:53 PM, kcamm23063@aol.com writes:

<< These were never names for the continent. These were just the names of regions in East Africa. >>

No true but they became names of the continent in general used by Europeans as they the Romans are reported to have first adopted the name but only applied it to the regions of northern Africanus, which they briefly occupied. Keyword adoped.
| 1028|2001-12-19 21:53:46|cool_splash1|Rewatching Maatkara|
I am watching Maatkara all over again. Man this is just the greatest series. It's too bad it's not a graphic novel or comic book series, or movie, cartoon tv series or show. That would be too cool. We need something out there for us by us. This series is too coo.

for anyone not know what the hell i'm talking about go to <http://www.scifi.com/maatkara>

It's a tight series on the real.
| 1029|2001-12-19 22:03:14|cool_splash1|Maatkara|
Here is more info on the series.

Maatkara Brings Ancient Egypt to the Web
http://www.africana.com/DailyArticles/index_20010608.htm
<http://www.stimulation.com/portfolio/maatkara.php3>

Amel Larriex To Voice Egyptian Princess
<http://www.vibe.com/new/vibewire/20010619/news08.html>
| 1030|2001-12-20 09:19:30|Peace & Blessings|The Original Name of Africa|
I recall coming across the name "Tah-We" as the
original name that either the "ancient" peoples of Kmt
and/or Nubia called the continent. (However, don't
recall a source to point you to).

As someone already pointed out, different people on
the continent had different languages and thus
probably different names for the continent.

(Query and tangent: I wonder even if some cultures on
the continent found a need to name continents or if
referring to the the lands where various peoples lived
sufficed? The concept of "continents" seems to fit
within the European culture/mindset to "conquer"
(conquer female, other males, village, town, city,
land of a people, continents, hemisphere, globe, moon,
outer space). in other words, is asking the question
what is the original name of Africa, a question that a
Westernized influenced mind would need to ask.)

Finally, whether or not "ancient" people of the
continent named continents. I believe it extremely
unlikely that they did not have a "conception of the
landmass to be named" I believe similiarly specious
implications that the people of Kmt, due to
geographical factors, were the only people of the
continent with a conception of the entire landmass"

Peace & Blessings, Dasebinfutoit.

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your unique holiday gifts! Buy at <http://shopping.yahoo.com>
or bid at <http://auctions.yahoo.com>
| 1031|2001-12-20 09:59:26|dg14@swt.edu|Re: Iminat: The Original Name Of Africa|
Thank you for the references.
| 1032|2001-12-20 11:13:09|sidahmed|MIA :Meroe International Academy!!|
Interesting: Just have a look at:
<http://www.meroe.org/about-mai.htm>

--
+++++
+ Never violate the sacredness of your individual self-respect +
+ Justice, Equality and PEACE to Save Sudan +
+ SAVE NUBIA***NO to' Kajbar Dam" to SAVE NUBIA +
+++++
+abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
(architect AAIA/ACI/SARS/ASQ) +
+Web Author: Awsome Library Editor Choice Web Site
The Nubian Homepage:<http://thenubian.net/> +
+Nubian editor: <http://lexicorient.com/abubakr.htm> +
+Web Author of Link2Go Award Winner Sudan Resource site at:
Nubia:<http://lexicorient.com/private/abubakr/nubia/index.htm>
+POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
+++++
| 1033|2001-12-21 20:22:46|rootofciv|MR (pyramid) text study, utterances 13-18|
From Faulkner's "Ancient Egyptian Pyramid Texts"

The translations for Utterance 12 were ommitted, because they are lost
Utterance 13, 14, 15, 16, 17, and 18

"I give you your head, I fasten your head to the bones for you."

"I give him his eyes, that he may be content - a htp offering"

"Geb has given you your eyes, that you may be content"

"the Eye of Horus- water a nmst-jar"

"O Thoth, put for him his head on him - water, a ds-jar"

"He has brought it for him - water, a drinking cup"

My comments:

The receiver of the organs in these passage, is not necessarily
getting

no organs. What Nt is trying to convey is that she and her counterpart
Gb give WSR (the deceased) stimulus, by which the purpose of the head
and
eyes come into being, being they provide the canvas of the night sky,
as well
as the landscape. All of these stimuli are in fact synthesized and
processed
through the "third" Eye or the man's intelligence (Eye of Hr (Horus
or Heru))
The word nmst is the female form of the word nms which means veil or
covering.
With the suffix, this becomes a water covering or jar.
The word ds or ts means pot or jar also. The root of the word nmst,
nms, is
related to head covering, and in fact nms is related again to the
Name Wmn (Amen)
which represents mentality, and the head being the center of activity
of the
mentality. Ds is related to knife, charcoal, chalk, or other
implement of making
marts, and thus this is how the relation with Djhty (Djehuti or
Thoth) comes into
play since Djhty is the patron of writing. Thus this series of
utterances
illustrates the development of awareness (head and eyes and nmst jar)
and the
communication
of this knowledge through writing (ds jar).
Vessels in this case not only deal with the funerary furniture, but
their interiors
also represent the shell which represents one field of view, as well
as ones canvas
of record.
Peace.
| 1034|2001-12-21 20:28:38|rootofciv|Re: The Original Name of Africa|
The Original People did not recognize an "african" continent.
They recognized a continuity over all of Asia (that means
Asia Africa and Europe, not just "africa")
Peace.

```
--- In Ta_Seti@y..., Peace & Blessings wrote:
>
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> original name that either the "ancient" peoples of Kmt
> and/or Nubia called the continent. (However, don't
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> As someone already pointed out, different people on
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> probably different names for the continent.
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> continent with a conception of the entire landmass"
>
> Peace & Blessings, Dasebinfutpoit.
>
>
>
> _____
> Do You Yahoo!?
> Check out Yahoo! Shopping and Yahoo! Auctions for all of
> your unique holiday gifts! Buy at http://shopping.yahoo.com
> or bid at http://auctions.yahoo.com
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| 1035|2001-12-21 20:33:09|rootofciv|Re: Iminat: The Original Name Of OUR PLANET|
The Original name of Africa is AFRICA, sense the concept of
"africa" was made up or taught to caucasian white people
to try to further divide the peoples of the planet earth.
The people in all of Asia were already the Original People.

Indians and Chinese people are Black People too. Africa is a artificial and politically motivated geographic designation, to try to sepearate the land from the rest of the continent, and they tried to build this sepearation physically with the Suez Canal. Instead of feeding in to the global willie lynch syndrome, lets try to find out what our people called OUR PLANET, instead of which of our people they tricked into believing in a place called "africa" sepearate from the rest of the land mass. Iminat, that looks similar to Wmnt, which is Wmn's counterpart, in terms of the Ogdoad of the primordial Natures in Hpy River Valley Psychology. Peace.

```
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>
> Djehuti Sundaka
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| 1036|2001-12-21 22:45:50|Greg Reeder|Re: Iminat: The Original Name Of OUR PLANET|
If all people came out of Africa then we are all Africans and we all are the
original people.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

```
----- Original Message -----
From: rootofciv <allah@metalab.unc.edu>
To: <Ta\_Seti@yahoogroups.com>
Sent: Friday, December 21, 2001 8:33 PM
Subject: [Ta_Seti] Re: Iminat: The Original Name Of OUR PLANET
```

```
> The Original name of Africa is AFRICA, sense the concept of
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> Indians and Chinese people are Black People too. Africa is
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> Canal. Instead of feeding in to the global willie lynch syndrome,
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> Djehuti Sundaka
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>
>
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>
>

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| 1037|2001-12-22 07:41:01|Paul Kekai Manansala|Re: MIA :Meroe International Academy!!!
Interesting. It's a public tuition-free school.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>

sidahmed wrote:


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>
> Interesting: Just have a look at:
> http://www.meroe.org/about-mai.htm
>
> --
> ++++++
> + Never violate the sacredness of your individual self-respect +
> + Justice, Equality and PEACE to Save Sudan +
> + SAVE NUBIA****NO to' Kajbar Dam" to SAVE NUBIA +
> ++++++
> +abubakr sidahmed<sidahmed@emirates.net.ae> , <abubakr@i-cias.com>+
> (architect AAIA/ACI/SARS/ASQ) +
> +Web Author: Awsome Library Editor Choice Web Site
> The Nubian Homepage:http://thenubian.net/ +
> +Nubian editor: http://lexicorient.com/abubakr.htm +
> +Web Author of Link2Go Award Winner Sudan Resource site at:
> Nubia:http://lexicorient.com/private/abubakr/nubia/index.htm
> +POB 8970 Dubai (UAE) Fax(+9714) 3517386... Ph (9714) 3514495 +
> ++++++
>
>
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Check out http://AsiaPacificUniverse.com/
| 1038|2001-12-22 10:50:57|rootofciv|Re: Iminat: The Original Name Of OUR PLANET|
Peace. I think you are misunderstanding what I am saying.
I am saying there is no such thing as "Africa" but in the
imaginations of select caucasian white people, who want
to pit ethnicities of the planet earth against each other.
Peace.
```

```
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> > > many landlocked ancient populations, no such concept is known to
> > have
> > > had existed among them. Even most of the coastal populations would
> > only
> > > have known of the separation of land and sea and not of the scope
> > of the
> > > land upon which they had lived. This having been the case, only one
> > > ancient population had been in a geographic position to have readily
> > > realized the land mass surrounded by water. This had been the
> > > population of Kamat (i.e. Ancient Egypt). Situated in the
> > northeastern
> > > corner of Africa, the Kamaw (i.e. Ancient Egyptians) had been
> > aware of
> > > a land mass that had been bordered on the east by the Red Sea and
> > on the
> > > north by the Mediterranean Sea. Around 600 BCE, the pharaoh Neco
> > had
> > > commissioned a group of Phoenicians to circumnavigate Africa by
> > sailing
> > > south through the Red Sea and returning west through the
> > Mediterranean.
> > > Although not recorded, some name of the land mass to have been
> > > circumnavigated had probably been used by Neco. The general
> > designation
> > > of the lands to the west of Kamat had been Iminat (imnt - West
> > land).
> > > This reference had usually expressed the belief of the 'Underworld'
> > > being the land in which the sun had set (i.e. died) and thus
> > the
> > > dwelling place of the deceased. A 'Westerner' had thus been a
> > euphemism
> > > for the dead. As the western designation of Iminat would have
> > been
> > > generalized to have included the bulk of what we now refer to as
> > > 'Africa', Iminat is probably the closest that we can ever come
> > to
> > > realizing an 'original' indigenous name to have been applied in
> > any
> > > way.
> > >
> > > Djehuti Sundaka
> >
> >
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@y...
> >
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> >

| 1039|2001-12-24 10:40:31|omari_maulana|Intersting Article On Yoruba Math|
[http://www.calendarlive.com/top/1,1419,L-LATimes-Books-X!](http://www.calendarlive.com/top/1,1419,L-LATimes-Books-X!ArticleDetail-48708,00.html)
ArticleDetail-48708,00.html
| 1040|2001-12-24 10:42:57|omari_maulana|Re: Intersting Article On Yoruba Math|
here it is

Sunday, December 23, 2001

It All Adds Up
SCIENCE AND AN AFRICAN LOGIC By Helen Verran University of Chicago
Press: 248 pp., \$55

By MARGARET WERTHEIM

"Indigenous science." To many the phrase seems a contradiction
in terms. To a large degree the Western academy has accepted that

other cultures have sophisticated systems of philosophy and religion, but science is still widely viewed as something unique to the West. A growing body of scholars has begun to question this view and is claiming that science is a multifaceted phenomenon manifesting in many cultures.

On one level we are becoming used to such claims. Acupuncture, Chinese herbalism and ayurvedic medicine have all gained huge followings in the West. Major pharmaceutical companies are also interested in "indigenous medicines," investing millions in bioprospecting programs.

Other societies, most notably the Maya, developed their own very different systems of astronomy. Where Western astronomy is based on looking up, Maya astronomy was focused on the horizon. Where Western astronomy is centered first on the Earth, then the sun, to Maya astronomers, the most important celestial body was Venus. Anthropologists and others have begun to examine a range of non-Western knowledge systems with a view to investigating their empirical and predictive power. In her book "Naked Science," UC Berkeley anthropologist Laura Nader argues that in rigidly "demarcating science from other systems of knowledge," we not only misrepresent science, we also do ourselves a disservice by failing to benefit from centuries of observation and insight by other cultures.

In "Science and an African Logic," philosopher of science Helen Verran takes the debate surrounding "indigenous science" much further. A leader in the emerging field of what is also known as "ethnoscience"--though she herself eschews both terms--Verran focuses on the way the Yoruba people of Nigeria relate to numbers, a relationship that she suggests is quite different from Western patterns.

Between 1979 and 1986, Verran was a lecturer at Obafemi Awolowo University in Ife-Ife, Nigeria, where she taught mathematics and science teachers. She found that her African pupils would often approach mathematical problems in what, to her Western-trained eyes, seemed highly unorthodox ways. At first alarmed, then fascinated, Verran began to investigate how Yoruba people interacted with numbers in their daily lives.

It turns out that the Yoruba language has a particularly flexible way of representing numbers. Although in English and other Western languages, any given number has a unique verbal representation, in Yoruba there will be many ways of speaking a large number-- for the number 19,669, for example, Verran lists no fewer than seven distinct ways. Each variation is a verbal encoding of a different arithmetic pattern:

oke kan o din erinwo o le okaan dinlaaadorin
((20,000 x 1) - 400) + (-1 -10 + (20 x 4)) = 19,669
eedgebaawaa o le eedgeberin o din okanlelogbon
(20,000 - 1,000) + (-100 + (200 x 4)) - (1 + 30) = 19,669

This flexibility comes about because, unlike our numerical system, which is based on the number 10, the Yoruba language recognizes three bases--10, 5 and 20. By playing around with different combinations of these bases, one can produce different spoken versions of the same numerical quantity. Being a good enumerator in Yoruba takes long years of training and requires an ability to quickly break down numbers into their components. Yoruba enumerators must not only be adept at mental factoring, they must also in a sense be poets, for Yoruba people consider some verbalizations of numbers more elegant and aesthetically pleasing than others. I have no idea how the words are meant to sound, but from written examples, one cannot but be struck by the patterns and clearly musical rhythms embedded in Yoruba number names. Even on paper they look like songs.

More radically, Verran says, number words in Yoruba do not act as nouns or adjectives but as adverbs. Numbers work not as attributes of objects (as in: there are four oranges) but as modifiers of verbs. Yoruba language conceives of number not as a static abstract quality but as an active characteristic which changes the mode of what it enumerates.

In English, for example, we would say "there are four stones." The Yoruba translation would be something like "the matter with characteristics of stoneness is manifesting here/now as a collection divided to the extent of four."

Excited by such findings, Verran originally wrote some academic papers that presented the formalities of this numbering system. But by abstracting it, by treating this system as if it were an object which could be put under a glass and studied in isolation away from its everyday context within Yoruba life, Verran came to understand that she was distorting the phenomena.

She realized that in a deeper sense she was guilty of the same kind of colonialism and philosophical imperialism she had been so trying to avoid. It was a similar notion to that of zoologists who now understand that to comprehend animal behavior, creatures must be studied in the wild; zoos are a very poor substitute.

After this realization--for her it was a philosophical crisis--Verran embarked on a decade-long quest for a deeper understanding that would do justice to Yoruba engagement with number in the context of their lives. Crucial here was the insight that traditionally the Yoruba had no written form for their numbers; their engagement with

number was never abstract but always verbal and always within the context of practical activities like trading.

Verran argues that Yoruba understanding of the existence of number is grounded in the body, those 10s, 5s and 20s reflect the human arrangement of fingers and toes.

The importance of embodiment in our own relationship to number has also been proposed by English mathematician and philosopher Brian Rotman in his "Ad Infinitum: Taking God out of Mathematics and Putting the Body Back In." Both these proposals are radical departures from mainstream Western thinking about mathematics, which sees numbers as transcendent entities existing independently from the physical world.

The origin of number and the mysterious ability of humans to manipulate numbers (that is, to do mathematics) has been a hot research topic during the last few years. "Science and an African Logic" makes a major contribution to this debate and will no doubt keep philosophers arguing for years to come. Verran's chapters on Yoruba life and classrooms are a delight, and anyone interested in the subject of mathematics will have much to gain from this unusual and, in the end, deeply personal book.

* * *

Margaret Wertheim is the author of "The Pearly Gates of Cyberspace: A History of Space from Dante to the Internet."

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--- In Ta_Seti@y..., "omari_maulana" wrote:
> <http://www.calendarlive.com/top/1,1419,L-LATimes-Books-XI>
> ArticleDetail-48708,00.html

| 1041|2001-12-24 10:47:12|Djehuti Sundaka|Golden promise of pharaoh's treasure|
Golden promise of pharaoh's treasure
<http://www.thetimes.co.uk/article/0,,37-2001593723,00.html>
| 1042|2001-12-24 15:08:13|Djehuti Sundaka|Concerning Harmaswt (i.e. Xristmas)|
<http://www.candlegrove.com/sacaea.html>
"Four thousand years ago or so, ancient Egyptians celebrated the rebirth
of the sun at this time of year. They set the length of the festival at
12 days, to reflect the 12 divisions in their sun calendar. They
decorated with greenery, using palms with 12 shoots as a symbol of the
completed year, since a palm was thought to put forth a shoot each
month."
...
"And are you wondering about the concept of the 12 Days of Christmas?
The midwinter festival of the ancient Egyptians celebrated the birth of
Horus (the prototype of the earthly king) son of Isis (the divine
mother-goddess). It was 12 days long, reflecting their 12-month
calendar. This concept took firm root in many other cultures. In 567 AD,
Christians adopted it. Church leaders proclaimed the 12 days from
December 25 to Epiphany as a sacred, festive season."

This is certainly interesting concerning the ultimate origin of the
observance of 12 days although I have yet to come across the sources
that would confirm this.

Djehuti Sundaka
| 1043|2001-12-24 15:14:42|Djehuti Sundaka|The Birth of Horus|
<http://eternal-goddess.drak.net/storys/birthofhorus.htm>
The Birth of Horus

Thoth the Ibis headed moon God who knew much of time, was beginning to
worry about Isis who was traped by Set. So He Sent forth his sisters
Ma'at and Seshet disguised as weavers to free Isis. Ma'at and Seshet
told Isis that she must leave this very night for Set has evil
intentions for the child. They told Isis that her child would soar to
the highest heights and avenge his father. They also told her to name
the child Horus.

That very night 7 stars fell from the sky and took the form of
scorpions. They used their pinchers to free Isis and kill Set's
guards. Then Isis went forth to freedom. It was still night when the
belly of Isis stired and the waters of Life flowed out. Nephthys
felling this in her own stomic rushed to her sister. So too where there
other Gods and Goddesses present, Khnum the Ram God came forth, Selket
the Scorpion Goddess arose, Heket the frog Goddess, Wedjit and Renenutet
came forth as Cobra Goddesses. Isis cried out as the child came forth.

"My Son!" Isis chanted to the morning.
As dawn broke and the son rose Horus opened his eyes of blue. "child of
dawn!" cried Wedjit.
Then his eyes flashed red. "Child of the two horizons!" cried Selket
Then his eyes turned black and gold "Dispeller of Darkness!" cried
Renenutet.
Isis bathed him and wraped him in her dress. "Horus the twice born, he
makes the answers for his father. Horus my child, my brother." Said
Isis.

On this day Set knew what had occurred and became enraged. "Kill the
Child!!" he commanded and sent forth his assassins to hunt the child
down. they where disguised as snakes and scorpions and crocodiles and
chaos.

But Isis kept watch, as the child grew.
| 1044|2001-12-25 16:05:05|Djehuti Sundaka|The Origins of Civilization|
Oriental Institute Nubian Expedition (OINE)

<http://asmar.uchicago.edu/OI/DEPT/PUB/CATALOG/OINE.html>

VANISHED KINGDOMS OF THE NILE
http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX92/NUBX92_brochure.html

NUBIA - "Its glory and its people"
http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX/NUBX_brochure.html

Finds of the A-Group
<http://www.uni-koeln.de/hbi/mathias/lange.htm>

Predynastic and Protodynastic Egypt: A Model of State Formation
http://members.xoom.it/_XOOM/francescoraf/hesyra/synthesis.htm

Late Neolithic megalithic structures at Nabta Playa
<http://209.217.18.237/WendorfSAA98.html>

Djehuti Sundaka
| 1045|2001-12-25 18:46:23|Tamara L. Siuda|Re: 12 days of Christmas|
Djehuty Sundaka wrote:

> <http://www.candlegrove.com/sacaea.html>

(snip descriptions)

> This is certainly interesting concerning the ultimate origin of the
> observance of 12 days although I have yet to come across the sources
> that would comfirm this.

There are no ancient Egyptian analogues to the Twelve Days of Christmas, not even a bennu in a persea tree. :) At this time of year the ancients, and those moderns who honor the ancient calendar, celebrate the Feast of Bu-gem "Every Finding," and the Establishment of the Celestial Cow, both references to the return of the sun (the "wandering goddess") north of the Tropic of Capricorn at the Winter Solstice. This festival was celebrated here in North America over last weekend.

The birth of Heru (Horus) is honored in the spring, just as one would suspect the birth of Jesus would be as well (if the shepherds were in the mountains...but that's a discussion for another mailing list). ;) Christmas and many of its trappings including twelve days of festival owe far more to the Roman Saturnalia and north European Yuletide than anything from Egypt.

Tamara
=====

Tamara L. Siuda
t-siuda-10@alumni.uchicago.edu
=====

| 1046|2001-12-25 23:36:16|kcamm23063@aol.com|Re: The Origins of Civilization|
Thank you, Djehuti. I found the site on the predynastic and protodynastic to be quite extensive and very interesting.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 12/25/01 4:05:45 PM Pacific Standard Time, ahuguley@ix.netcom.com writes:

Oriental Institute Nubian Expedition (OINE)
<http://asmar.uchicago.edu/OI/DEPT/PUB/CATALOG/OINE.html>

VANISHED KINGDOMS OF THE NILE
http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX92/NUBX92_brochure.html

NUBIA - "Its glory and its people"
http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX/NUBX_brochure.html

Finds of the A-Group
<http://www.uni-koeln.de/hbi/mathias/lange.htm>

Predynastic and Protodynastic Egypt: A Model of State Formation
http://members.xoom.it/_XOOM/francescoraf/hesyra/synthesis.htm

Late Neolithic megalithic structures at Nabta Playa
<http://209.217.18.237/WendorfSAA98.html>

Djehuti Sundaka

| 1047|2001-12-27 11:45:56|Djehuti Sundaka|Egypt Completes Restoration on Pharaonic Monuments|
Egypt Completes Restoration on Pharaonic Monuments
http://www.middleeastwire.com/egypt/arts/stories/20011226_meno.shtml
| 1048|2001-12-27 11:49:33|Paul Kekai Manansala|Scientists study tooth of mummy (Ramses I?)|

Scientists Study Mummy's Tooth

Associated Press

ATLANTA (AP) — The body is remarkably well-preserved, filled full of resin and stuffed with rolled linen some 3,000 years ago. It has a mouthful of teeth, an intact facial profile and long arms still crossed over the chest.

A scientist at Emory University hopes DNA from a single loose molar will tell whether the ancient corpse is that of the lost pharaoh Ramesses I, founder of the famed Egyptian dynasty that produced Seti I and Ramesses II.

Doug Wallace, a geneticist, is developing a process he hopes will yield Y-chromosome DNA — the kind passed on from father to son — from the pulp of the tooth. He wants to compare it to DNA samples from other royal mummies in the Ramesses line from an Egyptian museum in Cairo.

Wallace has been working with the teeth of other mummies in the Michael C. Carlos Museum at Emory to develop the procedure, which involves exposing dentin underneath the tooth enamel, reducing it to powder and harvesting DNA from it.

“What we’ve established now is that we can get ancient DNA from mummies from teeth,” he said. “Now the question is can we do Y-chromosome typing from it, and that’s what we’re working on now. I’m quite hopeful.”

If the mummy, which arrived unwrapped and without a coffin or burial trappings, turns out to be Ramesses I, the Carlos museum will return it to Egypt so it can assume its rightful place among the other pharaohs.

Whether that happens, though, depends on factors outside Wallace’s control — whether the mummy’s teeth offer up usable DNA and whether Egyptian authorities decide to cooperate and provide samples for comparison. Neither is assured.

Circumstantial evidence suggests the mummy was a king and not a random Egyptian who could afford the elaborate and careful embalming usually reserved for royals.

His arms are crossed right over left, as was typical for pharaohs of the era. His left hand looks as if it had grasped an object, possibly a scepter. And carbon dating puts the body in the era of Ramesses I, who rose to the throne in 1293 B.C. and ruled for two years.

Perhaps most compelling is a facial profile that is strikingly similar to other mummies of the Ramesses line, including grandson Ramesses II, a great builder and warrior believed to be the pharaoh of the Bible’s Exodus story.

If Wallace’s procedure works, the museum will call on Atlanta oral surgeon Mollie Winston to extract the mummy’s loose tooth. A woman is required for the job to ensure that Y-chromosome DNA remains uncontaminated.

Should teeth from the other royal mummies become necessary for comparison, the decision to make them available will rest with Egypt’s Supreme Council of Antiquities. Peter Lacovara, curator of ancient art at the Carlos, said initial contacts have been encouraging.

“I think everyone is taking a wait-and-see attitude,” he said.

The mummy came to Atlanta in 1999 after spending about 150 years at the Niagara Falls Museum in Ontario, Canada, alongside such curiosities as a five-legged pig, Wild Bill Hickok’s saddle and barrels from daredevils who went over the falls.

The Ontario museum likely received the mummy from a Canadian doctor who had the artifacts smuggled out of Egypt in the early 1860s, about the time tomb raiders discovered a cache of royal mummies at Deir el-Bahri near the Valley of the Kings. It was from that cache that the remains of Ramesses I disappeared.

It wasn’t until the 1980s, though, that the mummy was examined by an expert, German Egyptologist Arne Eggebrecht, who first suggested it could be the long-lost Ramesses I.

The Carlos Museum raised \$2 million in donations to buy the lot of nine mummies, 10 coffins and about 100 related artifacts, and put many of them on exhibit in October after extensive restoration work.

The mummy believed to be Ramesses, however, rests in quarantine, waiting for its dentist appointment.

Curators at the Carlos, which is primarily an art museum, say they don’t care much whether the mummy turns out to be a king or not, since it will never be on display there. They are much more enamored with the coffins and other accompanying artifacts and with the scientific procedures that may finally identify it.

“We’re a teaching university and we’re a research university, so this is the way we go,” museum conservator Therese O’Gorman said. “It’s not about a mummy, it’s about science and art coming together.”

On the Net:

Michael C. Carlos Museum: <http://carlos.emory.edu/>

| 1049|2001-12-27 12:13:04|kcamm23063@ao1.com|Re: Egypt Completes Restoration on Pharaonic Monuments|
No disrespect, Djehuti, I very much appreciate your contributions, but why is it you don't just copy from the website, and paste to Ta_Seti instead of sending URLs?

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 12/27/01 11:46:51 AM Pacific Standard Time, ahuguley@ix.netcom.com writes:

Egypt Completes Restoration on Pharaonic Monuments
http://www.middleeastwire.com/egypt/arts/stories/20011226_meno.shtml

| 1050|2001-12-27 12:18:08|djahuti.geo|Re: 12 days of Christmas|
Thanks for this information. A reply to me from another list had also indicated untrustworthy claims pertaining to the 12 days.

Djehuti Sundaka

```
--- In Ta_Seti@y..., "Tamara L. Siuda" wrote:
> Djehuty Sundaka wrote:
> > http://www.candlegrove.com/sacaea.html
> (snip descriptions)
> > This is certainly interesting concerning the ultimate origin of
the
> > observance of 12 days although I have yet to come across the
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Christmas, not
> even a bennu in a persea tree. :) At this time of year the
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> those moderns who honor the ancient calendar, celebrate the Feast of
Bu-gem
> "Every Finding," and the Establishment of the Celestial Cow, both
references
> to the return of the sun (the "wandering goddess") north of the
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Tropic of
> Capricorn at the Winter Solstice. This festival was celebrated here
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> North America over last weekend.
>
> The birth of Heru (Horus) is honored in the spring, just as one
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> mountains...but that's a discussion for another mailing list). ;)
Christmas
> and many of its trappings including twelve days of festival owe far
more to
> the Roman Saturnalia and north European Yuletide than anything from
Egypt.
>
> Tamara
> =====
> Tamara L. Siuda
> t-siuda-10@a...
> =====

| 1051|2001-12-27 12:33:24|djahuti.geo|Re: Egypt Completes Restoration on Pharaonic Monuments|
It's mainly a matter of time and what I feel to be the importance of
the article for me. I pass on various articles to other lists and the
ones I feel to be the most important, I usually copy and paste while
providing the url at the top. Depending on the length of the articles
I copy and paste, this can take up a considerable amount of tedious
time as I always go through the articles from bottom to top formatting
the sentences so that they'll come out looking right when emailed.

Djehuti Sundaka

--- In Ta_Seti@y..., kcam23063@a... wrote:
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>
> In a message dated 12/27/01 11:46:51 AM Pacific Standard Time,
> ahuguley@i... writes:
>
>
> > Egypt Completes Restoration on Pharaonic Monuments
>
> http://www.middleeastwire.com/egypt/arts/stories/20011226_meno.shtml
>
>
>

| 1052|2001-12-27 12:40:10|Djehuti Sundaka|Piye and the 25th Dynasty|
Piye and the 25th Dynasty
<http://www.touregypt.net/featurestories/piye.htm>

Although this article doesn't focus on this, has anyone ever noticed a
cultural bias in how the 25th Dynasty is treated as a foreign dynasty
while the Libyan dynasties are regarded as though they were indigenous?
Am I just seeing things or have others noticed this as well?

Djehuti Sundaka
| 1053|2001-12-27 13:06:45|kcam23063@aol.com|Re: Egypt Completes Restoration on Pharaonic Monuments|
Okay. Thank you.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 12/27/01 12:37:51 PM Pacific Standard Time, ahuguley@ix.netcom.com writes:

It's mainly a matter of time and what I feel to be the importance of
the article for me. I pass on various articles to other lists and the
ones I feel to be the most important, I usually copy and paste while
providing the url at the top. Depending on the length of the articles
I copy and paste, this can take up a considerable amount of tedious
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Djehuti Sundaka

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> Karen-Yaa (YGA)
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> In a message dated 12/27/01 11:46:51 AM Pacific Standard Time,
> ahuguley@i... writes:
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>
> > Egypt Completes Restoration on Pharaonic Monuments
> >
http://www.middleeastwire.com/egypt/arts/stories/20011226_meno.shtml
> >
> >

| 1054|2001-12-27 13:17:01|Paul Kekai Manansala|Fwd: Egyptian mummies under McDonald's|

Attachments :

http://www.ananova.com/news/story/sm_476489.html

Ananova :

Mummies discovered under McDonald's

Two Egyptian mummies have been found under a McDonald's restaurant in Tamworth.

Archaeologists also found two other mummies at a separate site in the Staffordshire town.

They are thought to have been buried there in the 1930s by a local philanthropist.

It was then the Reverend William McGregor set up a museum in the town to house his collection of artefacts.

Ceefax reports that digs began under the restaurant and in a garden after local historian John Harper heard rumours of a valuable stash.

Mr Harper said he had been told that during building work for the construction of the Palace, Mr McGregor asked the site foreman if he could bury the mummies in the foundations.

Mr Harper, who is also the assistant editor of the Tamworth Herald and chairman of the Tamworth Heritage Society, said: "The foundations looked like the kind of burial sites he had seen in Egypt, so he asked the foreman if he would mind if he deposited a couple of his mummies in the foundations.

"We have not been able to establish the identity of the mummies. You have to remember that during the 1920s and 30s there was a craze for them and people were shipping mummies over here by the boatload."

A spokeswoman for McDonald's said: "It is something we were completely unaware of, but it is fascinating.

"We understand they are well within the foundations so an excavation is out of the question, unfortunately."

Story filed: 14:57 Tuesday 18th December 2001
| 1055|2001-12-28 18:38:40|Paul Kekai Manansala|S0 Keita: Diachronic patterns of dental hypoplasias and vault poro|
An abstract of S0 Keita's latest is posted below. It deals partly with porotic hyperostosis amongst ancient Egyptians.

A similar study on the remains at Dakhleh Oasis can be found at:

<http://www.laurentian.ca/anthro/daklehresearch.html>

Am J Human Biol 2001 Nov;13(6):733-743

Diachronic patterns of dental hypoplasias and vault porosities during the predynastic in the Naqada region, Upper Egypt.

Keita S0, Boyce AJ.

Department of Anthropology Field Museum of Chicago, Roosevelt and Lakeshore Drive, Chicago, Illinois.

The diachronic pattern of the frequencies of linear enamel hypoplasias and porotic hyperostosis was studied in temporally separated samples of adult predynastic Egyptian remains from the Naqada region, Upper Egypt. The samples covered a period of increasing population density and social complexity as well as decreasing Nile flooding in Egypt. First and second molars were evaluated for hypoplasias in material from the Naqada I, II, and III periods; sample sizes were 13, 30, and 25, respectively, for the first molar, and 11, 28, and 24 for the second molar. Cranial vaults were examined for porotic hyperostosis using several approaches; sample sizes were 26, 66, and 51 for Naqada I, II and III, respectively. Linear regression showed a decreasing trend for several variables: for the individual frequency of first molar hypoplasias ($\rho = 0.025$), the vault porosity score, which indicates the severity of the lesions ($\rho < 0.001$), and the extent score, which indicates the number of superior vault bones having porosities ($\rho < 0.001$). Logistic regression showed a temporal decline in the percentage of crania per sample having any vault porosities and only higher grade lesions ($\rho < 0.012$ and $\rho < 0.003$, respectively). Lesions of the second molar showed no directional trend. The results contrast with the common observation that these skeletal markers usually increase in contexts of increasing population density and social complexity. Am. J. Hum. Biol. 13:733-743, 2001. Copyright 2001 Wiley-Liss, Inc.
| 1056|2001-12-31 09:32:26|Paul Kekai Manansala|Fwd: Golden promise of pharaoh's treasure|
<http://www.thetimes.co.uk/article/0,,37-2001593723,00.html>

MONDAY DECEMBER 24 2001

Golden promise of pharaoh's treasure

BY MICHAEL THEODOULOU

How the discovery of an ancient map led to the reopening of Egypt's goldmines

SAMI RAGHY, an Egyptian geologist who spent half his life working in Australian goldmines, was home on holiday when he spotted an intriguing wall-hanging in a government office in Cairo. It was a copy of a 3,200-year-old papyrus map showing mine tunnels that once yielded gold for fabulous pharaonic treasures, including those of the boy-king Tutankhamun. The original was thought to have been sketched by King Seti I, who ruled Egypt from 1290 to 1279 BC.

Raghy was inspired. Why not, he thought, return to the long-dormant mines to prospect? Using the map as his guide, Raghy, who has inevitably been dubbed Egypt's Indiana Jones, set off for the inhospitable Eastern Desert. He established a camp at Sukari, 500 miles south of Cairo. Ancient grinding stones and other rudimentary mining equipment littered the hills overlooking the Red Sea.

Nearly ten years after Raghy chanced upon the pharaonic map, Egypt has announced discoveries in its Eastern Desert that it believes will make the country one of the top ten gold producers in the world. The finds contain proven reserves of 1.66 million ounces of gold and unproven reserves of 16 million ounces, which would have a current market value of \$4.3 billion (£3 billion). Silver, copper, lead and zinc have also been discovered in the area.

Raghy, aged 60, is chairman of Centamin Egypt, which on Friday raised £2.7 million via a placing at 6p a share on the Alternative Investment Market (AIM). Williams de Broë acted as adviser and broker. The money will be used to complete a current feasibility study, undertake further drilling and fund working capital requirements.

Centamin is also listed on the Australian stock exchange. The company has been granted a concession by the Egyptian Government to mine in a sprawling area of 3,000 square kilometres of Eastern Desert that includes some 60 pharaonic mines.

Mining is due to begin within six months. Egypt, with no recent tradition of goldmining, is expected to produce between 150 and 200 tonnes of gold a year. The project could eventually provide up to 30,000 jobs.

Once investment costs are recouped, the company intends to share profits with the Egyptian Government instead of paying taxes. For the first two years the Government will receive 40 per cent of the profits, in the third and fourth years it will get 45 per cent and after that the split will be even, Raghy says.

Mining will begin first at a group of jagged hills in the Sukari area which is thought to house the tunnels detailed in the ancient map. "It's pretty quiet out here," says the site manager, Mike Kriewaldt, an Australian geologist who mans the remote camp with some 40 others. "It's desert but it's beautiful. We're five miles from the nearest bitumen road. You see the odd camel. There are so few trees that every one has a name."

The original pharaonic map, which is the world's earliest surviving geological survey, was discovered in Luxor in 1820 and has since been on display in a Turin museum. "The big thing was to work out exactly which part

of Egypt it was referring to," says Kriewaldt. "We believe we've found the spot."

It will cost some \$230 million to develop the Sukari site, with total investments for the rest of the project expected to total \$700 million. "Sukari will probably produce 700,000 ounces a year on its own, making it one of the largest mines in the world. We have about nine or ten other projects that will probably end up as good or better than Sukari," Raghy says.

At a time when our own ancestors were still making flint axes, the pharaohs sent out teams on camel trains to open mines as far south as Kush, the pharaonic name for Ethiopia. Quarrying and mining were carried out under military control and convicts were often used to do the more dangerous and laborious work.

Some of the mines in the Centamin concession area were reopened to provide gold for the Roman Empire. Earlier this century a few were worked by the British. But gold production stopped in 1958 because the amounts being mined were not commercial and world gold prices were slumping.

Much of the earlier mining was underground. Centamin is planning a low-cost, open-cast mining operation. The company's directors have their fingers crossed that the boast of an ancient writer still holds true: gold in Egypt, he marvelled, is as "plentiful as dirt".

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| 1057|2002-01-01 10:15:42|Djehuti Sundaka|Egyptian pharaoh's chapel discovered|
Egyptian pharaoh's chapel discovered
http://www.iol.co.za/index.php?click_id=31&art_id=qw1009734120312B221&set_id=1

Egyptian pharaoh's chapel discovered

December 30 2001 at 05:55PM

Cairo - Egyptian and British archaeologists have discovered a funerary chapel dedicated to the Pharaoh Ramses II, who ruled from 1304 to 1237 BC, in an ancient military base on Egypt's northern coast. antiquities authorities said on Sunday.

"The funerary chapel consists of three rooms made of unfired brick and a door frame of hard limestone," secretary general of the Supreme Council for Antiquities Gaballah Ali Gaballah told AFP.

The shrine carried hieroglyphic inscriptions in the name of Ramses II, and was also used as a place for sacrifices to the lion-headed war goddess Sekhmet and her consort Ptah, Gaballah said.

Excavators also found the kitchen used to prepare food for the shrine's priests, kept separate from the much larger kitchen that fed the garrison, antiquities chief for northern Egypt Mohammed Abdel Maqsoud told AFP.

Archaeologists had excavated since 1925 at this site at Um Rakhm some 420 kilometres west of Cairo, where Ramses II had built a fortress to fight off raids from Libyan tribes, Maqsoud said.

Earlier finds at the site have included remnants of the fortress's brick walls, a sarcophagus in the shape of a Pharaonic citadel, and a 1,2 metre-high statue of the military commander, whose baton was capped with the head of Sekhmet, Maqsoud said. - Sapa-AFP
| 1058|2002-01-02 20:56:42|Paul Kekai Manansala|Fwd: Kalabsha Temple reopens in June |
<http://www.uk.sis.gov.eg/online/html5/0010122a.htm>

January 01, 2002

Kalabsha Temple reopens in June

Restoration work is continuing on Kalabsha Temple in southern Egypt and the project should be completed in June, Secretary-General of the Supreme Council for Antiquities (SCA) Gaballah Ali Gaballah said yesterday.

The restoration, which includes cleaning and repairing the temple's floors, walls and ceilings, is being carried out by the SCA in cooperation with the Nubian Antiquities Fund. Total restoration costs are expected to hit L.E 3 million. The government is also installing a sound and light system, as well as a dock on Lake Nasser to receive tourists.

Kalabsha Temple was one of several ancient monuments relocated in the 1960s as part of a UNESCO campaign to save Egyptian monuments threatened by the

establishment of the Aswan High Dam.

During a recent visit, UNESCO's general director agreed to allocate funds to study the possibility of adding new antiquity sites in Nubia to the World Heritage List.

| 1059|2002-01-04 23:41:24|menci2|"Flash effect" or "Pochan effect" at the GP south face|
Attachments :

Hi!
do you understand spanish??
If you do, you can see a small index of some articles about the wonderful "flash effect" or "Pochan effect" at the GP south face in the equinoxes and its connection with the very astronomic Aries Point at:
<http://usuarios.tripod.es/otrouni/70401avefrel.htm>

If you don´t understand spanish you can see it too because the articles have some pictures.

My english is very bad ... then I can´t to participate in debates here.

Furthermore, I am going to be off-line soon.
Then, if someone wants to contact me, please write to carcuso@yahoo.com

Thanks and regards!

Carmen Cusó

| 1060|2002-01-08 21:40:32|Paul Kekai Manansala|Fwd: Genes Help Identify Oldest Human Population|
Attachments :

<http://www.nytimes.com/2002/01/08/science/080RIG.html>

January 8, 2002

Genes Help Identify Oldest Human Population
By NICHOLAS WADE

Peering deep into the archive of population history that is stored in the human genome, a Stanford University biologist believes he has picked up a genetic signature of the ancestral human population.

The signature, a pattern of genetic changes on the male or Y chromosome, is apparent in some present-day Ethiopians and in the Khoisan, click language speakers who now live in South Africa.

The researcher, Dr. Peter A. Underhill of Stanford University, believes these people may include descendants of the ancestral human population that occupied the eastern region of Africa in the Paleolithic era.

"If you could go back in a time machine and sample Africa 30,000 years ago, there must have been a population continuum from Ethiopia to southern Africa, a sparse population because they were all foragers, but one that must have had a common ancestor," Dr. Underhill said.

The finding, which he and colleagues report in the December issue of The American Journal of Human Genetics, complements an earlier study based on mitochondrial DNA, which is inherited only through the female line.

This study, by Dr. Douglas Wallace of Emory University, indicated that the most ancient human populations are the Vasikela Kung of the northwestern Kalahari desert in southern Africa and the Biaka pygmies of Central Africa.

Most parts of the human genome are shuffled between generations, making it hard to sort out the pattern of inheritance. Two exceptions are the Y chromosome, which descends through the male line, and the DNA of mitochondria, the energy-producing organs of the cell, which are transmitted only through the mother.

These two segments of DNA have been inherited unchanged from the ancestral human population, except for occasional rare changes or mutations in the DNA caused by radiation, copying errors or other damage.

This makes it possible to draw up a human family tree based on the series of mutations that accumulated over time as people emerged from the ancestral human cradle in Africa and spread out across the globe. Such trees were drawn up by Dr. Wallace and others, based on mitochondrial DNA, and more recently by Dr. Underhill and his colleagues, based on mutations they

found in the Y chromosome.

The deepest branches in these gene trees - the ones that join nearest to the point of origin - presumably represent populations that are closest to the ancestral human population.

Dr. Underhill finds that the earliest mutations in his Y chromosome tree are found at high frequency among the Khoisan and also among the Oromo and Amhara peoples of Ethiopia.

Many early lineages in the ancestral population are likely to have been lost, however, and it is a matter of chance which survive, Dr. Underhill said.

So it is not surprising that the earliest branches on his Y chromosome tree lead to a different set of populations than those in Dr. Wallace's mitochondrial DNA tree. Both trees point to the Khoisan, however, since Kung speakers are members of the Khoisan language family.

Archaeologists tracing the ancient distribution of the San people, part of what is now referred to as the Khoisan, believe that in Paleolithic times they occupied the eastern half of Africa from Ethiopia to South Africa. Dr. Underhill said this distribution matched that inferred from his Y chromosome studies.

These earliest Y chromosome lineages, he said, "are found only in Africa and seem to be associated with these hunter-gatherer-forager lifestyles." He believes the men carrying these lineages began to spread out in Africa from 130,000 to 70,000 years ago, based on the estimated rate at which genetic changes accumulate in the Y chromosome.

About 50,000 years ago, a new lineage arose and a population from this lineage migrated out of Africa to southern Asia and Australia. Then another lineage derived from the Asiab population reached Europe 30,000 to 20,000 years ago.

The genetic changes studied by Dr. Underhill occur in regions of the Y chromosome that do not code for genes or their control regions, and have no effect in the people who carry them.

| 1061|2002-01-09 12:10:46|djahuti.geo|Re: Fwd: Genes Help Identify Oldest Human Population|
"About 50,000 years ago, a new lineage arose and a population from this lineage migrated out of Africa to southern Asia and Australia. Then another lineage derived from the Asiab population reached Europe 30,000 to 20,000 years ago."

I'm wondering if "Asiab" is a typo for "Asian" or if Asiab, Iran; the location of goat domestication, is being referred to.

Djehuti Sundaka

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--- In Ta_Seti@y..., "Paul Kekai Manansala" wrote:
> http://www.nytimes.com/2002/01/08/science/080RIG.html
>
> January 8, 2002
>
> Genes Help Identify Oldest Human Population
> By NICHOLAS WADE
>
>
> eering deep into the archive of population history that is
stored in
> the human genome, a Stanford University biologist believes he has
picked up
> a genetic signature of the ancestral human population.
>
> The signature, a pattern of genetic changes on the male or Y
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Khoisan,
> click language speakers who now live in South Africa.
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> The researcher, Dr. Peter A. Underhill of Stanford University,
> believes these people may include descendants of the ancestral human
> population that occupied the eastern region of Africa in the
Paleolithic
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> ancestral human population, except for occasional rare changes or mutations
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of the Y
> chromosome that do not code for genes or their control regions, and
have no
> effect in the people who carry them.

| 1062|2002-01-09 13:13:31|Paul Kekai Manansala|Re: Fwd: Genes Help Identify Oldest Human Population|
---- Original Message ----
From: "djahuti.geo" <ahuguley@ix.netcom.com>
To: <Ta_Seti@yahooogroups.com>
Sent: Wednesday, January 09, 2002 12:10 PM
Subject: [Ta_Seti] Re: Fwd: Genes Help Identify Oldest Human Population

> "About 50,000 years ago, a new lineage arose and a population from
> this lineage migrated out of Africa to southern Asia and Australia.
> Then another lineage derived from the Asiab population reached Europe
> 30,000 to 20,000 years ago."
>
> I'm wondering if "Asiab" is a typo for "Asian" or if Asiab, Iran; the
> location of goat domestication, is being referred to.
>

Good question. I don't recall reading anything about Asiab in the AJHG
article. I'm thinking it must be a rare typo from NYT.

Regards,
Paul Kekai Manansala
<http://pweb.jps.net/~kabal/en/afro.htm>
| 1063|2002-01-10 14:18:43|Djehuti Sundaka|Unesco Urged to Help in Return of Axum Obelisk|
Unesco Urged to Help in Return of Axum Obelisk

Story Filed: Wednesday, January 09, 2002 3:20 PM EST

Jan 09, 2002 (UN Integrated Regional Information Networks/All Africa
Global Media via COMTEX) -- Ethiopia has urged the head of the UN's
Educational, Scientific and Cultural Organisation (UNESCO) to help in
the return of the Axum Obelisk - controversially taken from the country
by Italy 55 years ago. The Ethiopian ministry of culture made the appeal
during a whirlwind three-day trip by UNESCO's director general, Koichiro
Matsuura, to the country which ended on Wednesday.

The Axum Obelisk is one of the most sacred artefacts in Ethiopian
history and was removed by Italian troops in 1937. During a one-day
visit to Axum, Koichiro Matsuura was told of the historical importance
of the obelisk to the country. "The minister of culture explained to me
what had happened when we visited Axum together," Matsuura told a news
conference in Addis Ababa before leaving for Afghanistan. "He has asked
for UNESCO help. I said I was aware of the issue but would have to look
into it and would need to know much more about what has developed
between the two countries."

He said UNESCO should be at the forefront of the fight against the
illicit trade in stolen artefacts but said the return of the obelisk was
a "political issue". Matsuura, who was the former president of the World
Heritage Committee, refused to call on Italy to return the obelisk,
adding: "I am not in a position to say anything definite."

The return of the Axum Obelisk is a highly controversial issue between
the two countries. The Italian
deputy minister for culture, Vittorio Sgarbi, has already threatened to
resign if the monument is removed from Italy. His counterpart in
Ethiopia branded his comments as "unconstructive and damaging".

The two countries have been at loggerheads over the obelisk with
Ethiopia saying the Italians had
promised to return it under an agreement signed in 1997. A spokesman for
the Ethiopian ministry of
youth, sports and culture said the patience of Ethiopia was being
"tested to the limit". "The time has
come for Italy to be clear on its intentions, whether Ethiopia is going
to get its obelisk back or not," he said. "The ministry of youth, sports
and culture once again calls on the Italian government to respect its
obligations in the restitution of the Axum Obelisk to its rightful
owners without further delay. Nothing less will be acceptable."

Matsuura said one of the most pressing issues of his visit was
education. While the country had made
progress in basic education, he said there was still much to be

achieved. In rural areas illiteracy among men is more than 60 percent. Among women the figure is much higher.

Matsuura, who became Director General in November 1999, has visited Ethiopia many times but this was his first official visit as head of UNESCO. "Ethiopia is rich with historical monuments and cultural monuments," he told the news conference. "It already has seven world heritage sites on the UNESCO list." Ethiopia was registered in UNESCO's membership list in 1955.

During his three-day visit, which started on 6 January, Matasuura visited Lalibela - famed for its 12th century rock-hewn churches - and Axum, both World Heritage Sites. He also met Ethiopian President Girma Woldegiorgis who called on UNESCO to expand its programmes within the country - particularly in the fields of communication, science and technology.

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KEYWORD: Ethiopia

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| 1064|2002-01-10 14:21:04|Djehuti Sundaka|Unesco Urged to Help in Return of Axum Obelisk|
Unesco Urged to Help in Return of Axum Obelisk
<http://library.northernlight.com/FB20020109770000024.html?cb=0&dx=1006&sc=0#doc>
| 1065|2002-01-11 12:26:51|pinatubo.geo|Still more on Blombos Cave|
This article has some updated info.

Regards,
Paul Kekai Manansala

http://news.24.com/News24/Technology/Science_Nature/0,1113,2-13-46_1129354,00.html

Modern man has African roots

Nicola Davies

Royden Yates and Karen van Niekerk prepare a column sample of Middle Stone Age sediments in Blombos Cave. (Photo supplied)

Cape Town - Ochre artefacts indicating that modern man originated from Africa and not from Europe as previously thought have been found in the Blombos cave near Stilbaai on the Cape coast.

The discovery of pieces of engraved ochre and finely crafted bone tools provide evidence that cognitive abilities, considered integral to modern human behaviour, were present in humans that lived in the area almost 70 000 years ago.

"We know that humans originated in Africa 150 000 years ago. In fact, all humans living today originate from these first men," the South African Museum's Dr Chris S Henshilwood, who led the discovery at Blombos, told News24.

Questions about origin of modern man

"Humans started leaving Africa about 50 000 to 70 000 years ago, moving to western Europe, Australia and the likes. But the question has always remained over where modern humans developed," says Henshilwood.

Until now it was believed that the humans that originated from Africa were anatomically modern, but remained behaviourally non-modern until about 40 000 to 50 000 years ago when they suddenly changed and moved to Europe and elsewhere.

The discovery at Blombos indicates that people in Africa possessed some of the important characteristics of modern human behaviour.

"Evidence up until now indicate that there were [modern] humans in Europe up to 30 000 ago. Proof of this can be found in cave art in France [at Lascaux] and Spain [at Altamira] as well as personal ornamentation, bone tools et cetera," explains Henshilwood.

The Blombos discovery turns this theory on its head though, as "here we have evidence of modern human beings dating back to 40 000 years before they were living in Europe".

"When people left Africa 50 000 to 70 000 years ago, they were anatomically and behaviourally modern human beings."

The dating process

Most of the 28 bone tools recovered were probably used to pierce leather, but show a level of craftsmanship and attention to detail that indicate its makers were taking an important step towards modernity.

"The tools were made to standards unnecessary for common use," says Henshilwood.

The actual pieces of ochre are not dated, but archaeologists date the deposits around and on top of the pieces through the process of thermoluminescence dating.

"The deposits are made up of sand that blew into the cave and sealed it off after the humans left," explains Henshilwood. The sand has been accurately dated to 70 000 years. Burned stone from fireplaces next to the findings were dated to 77 000 years.

Henshilwood first came across the Blombos cave when he made a survey of the coast in 1990 and recorded a number of sites for possible excavation.

"We didn't know at that stage what was in the cave," he admits. In 1999 excavation began at Blombos and the first piece of ochre was found. The second piece was found a year later.

The findings of the group of archaeologists will completely change the theory of the existence of modern man. For the first time there is evidence that Southern Africa is not only the birthplace of man, but also the birthplace of modern human kind.

The findings of the group of archaeologists will be published in Science magazine.
| 1066|2002-01-12 15:15:25|Djehuti Sundaka|Etched Stones Suggest Africa Hosted Earliest Artists|
Etched Stones Suggest Africa Hosted Earliest Artists
<http://abcnews.go.com/sections/scitech/DailyNews/ancientart020110.html>

Carvings Spark Debate on Origin of Abstract Thought
<http://www.latimes.com/news/printedition/front/la-000002766jan11.story?coll=la%2Dheadlines%2Dfrontpage>
| 1067|2002-01-13 10:25:00|Djehuti Sundaka|How ancient Egyptian lived|
<http://www.uk.sis.gov.eq/online/html6/o090122.htm>
January 9, 2002

How ancient Egyptian lived

The life of the ancient Egyptians inspired many Egyptomaniacs to discover that hidden part of the ancient Egyptian civilization. Mrs. Aud Grew De Blair is one of those interested in that aspect. She has recently published a book entitled life in Pharaonic Egypt. She, like most of the French people, admired the Egyptian civilization and she indulged in the study of the daily life of the ancient Egyptian over the period from 2800 BC till the end of the Modern Dynasty.

Blair wrote about the habits of the ancient Egyptian as regarding eating and drinking, entertainment, woman's status, education and husband-wife relationship. She said that the ancient Egyptian family used to sit on the floor around Tablyya [low round table] to have their meals. They were eating chicken and ducks in addition to meat, fish and vegetables. They were growing sheep for wool and used to drink beer that was made of date.

She added that ancient Egyptians were clever in making bread, whether at home or in public bakeries. They had used it even for religious purposes and put it with the dead.

As for entertainment, Blair wrote, ancient Egyptian children were playing outdoor games. They had also practiced jumping, running and ball games, in addition to playing with domestic animals. Young men used to play wrestling and a chess-like game. They all loved music and dancing. The neighbors were accustomed to gather for listening to music and watching dancing. Dancing was not confined to funeral ceremonies but there was a kind that looked like today's belly dancing.

Moreover, education was restricted to the children of the nobles and wealthy with schools affiliated to palaces. Education had not spread till the Middle Dynasty 2000 BC. Graduates worked as scripts, inspectors, judges, physicians or weavers and craftsmen.

Blair also explained that ancient Egyptian woman had occupied a high status. She were protected by the law that prohibited polygamy and was very firm as regards infidelity. New couples were to go to concerned official for registering their marriage before visiting the temple for prayers. Then they gave a party at the bride's house which all family members, relatives, neighbors and friends attend.

Ancient Egyptian inscriptions show that after marriage, the bride becomes the housewife who carries out all household duties such as caring for he husband and children. She was responsible for teaching her children. Both husband and wife obey their parents' advice of respecting each other. Related inscriptions said, "if you are a respectable man, build a house and love your wife greatly, feed her, make her happy as long as you are alive. She is a futile field. Do not argue with her in front of people and keep her away from authority. Control her well to keep her in your house".

Asked about the Israeli claims that the Jews were the builders of the pyramids, Blair answered firmly "no, this is totally untrue. The Hebrews came to Egypt long time after building the pyramids during the reign of Ramses II, name| 1068|2002-01-13 22:29:31|a.manansala@attbi.com|Africentric Heritage Park of Northeastern Nova Scotia| Africentric Heritage Park of Northeastern Nova Scotia

<http://www.parl.ns.ca/ward1/HeritagePark.htm>
| 1069|2002-01-14 05:17:22|coptic2001|صفحة الرد على الاسلام
| 1070|2002-01-14 08:56:57|kcamm23063@aol.com|Re: [Ta_Seti] ÖYİÉ Çä"İ Üäi ÇäÇ"äÇä|
I have a problem with your message.

<http://110.ipowerweb.com/lem7389/coptic>
<http://205.178.188.52>

If you have aproplem with a site please try the others

| 1070|2002-01-14 08:56:57|kcamm23063@aol.com|Re: [Ta_Seti] ÖYİÉ Çä"İ Üäi ÇäÇ"äÇä|
I have a problem with your message.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 1/14/02 5:17:54 AM Pacific Standard Time, nor20001@yahoo.com writes:

Yi äDÇ ÇääæbÜ
RÉE æÆIÇE æä"ÇiÜ
ÉS"Y IbİE ÇäÇ"äÇä
æEäÇ Rä Çä"äi Üai ÇEaÇäÇE Çää"ääia Üa Çää"iliÉ Yi ÖYİÇEää Üai
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If you have aproplem with a site please try the others

Çälb Yi äiÇæÉE Çää"ääia

| 1071|2002-01-15 09:32:06|a.manansala@attbi.com|Fwd: President opens arch. sites in Qena, Luxor in days|
From the Egyptian State Information Service.

Regards,
Paul Kekai Manansala

<http://www.sis.gov.eg/online/html6/o150122r.htm>

January 15, 2002
President opens arch. sites in Qena, Luxor in days

President Hosni Mubarak will open in days several archaeological sites in Qena and Luxor following rejuvenation and preparation for visit, including queen Hatshepsut temple, Hormoheb tomb that dates back to the 18th dynasty era, and the outdoor museum attached to the Karnak temple.

Minister of culture Farouq Hosni said restoration of Hatshepsut temple and its third gallery cost LE 14 million in tandem with the polish archaeological mission.

The minister had toured Sunday the Abu Simbel temple after operating a modern lighting system.

Gaballah Ali Gaballah, secretary-general of the

supreme council of antiquities (SCA), said the President will inaugurate the open museum in the Karnak temple which houses several royal galleries, including queen Hatshepsut red gallery. The Egyptian French centre had started re-installation of this gallery four years ago, he added.

The president will also inaugurate the project to develop Dandara temple, west of the river Nile in Qena, one of the most beautiful upper Egyptian temples that manifest the greatness of the Ptolemaists and their advancement in astronomy.

| 1072|2002-01-15 10:24:55|Djehuti Sundaka|Shu (God), Holder of the Sky, God of the Air, Wind, Sunlight and Protection
<http://www.touregypt.net/featurestories/shu.htm>
| 1073|2002-01-15 10:38:39|Djehuti Sundaka|Scotland Returns Stolen Artifacts to Ethiopia|
<http://www.ncmonline.com/content/ncm/2002/jan/0114stolenart.html>
Scotland Returns Stolen Artifacts to Ethiopia
Addis Tribune (Ethiopia), Jan 14, 2002

An editorial in an Addis Ababa newspaper, the Addis Tribune, praises the return to Ethiopia of an important religious artifact looted by British troops from Emperor Tewodros' capital at Maqdala in 1868.

The artifact, a Holy Tabot or symbolic representation of the Ark of the Covenant, was found by a priest in a church in Edinburgh, Scotland 130 years after British soldiers looted it in a bloody battle after a diplomatic dispute between Ethiopia and Great Britain.

"The decision to return the Tabot from Edinburgh was taken by St. John's Episcopal Church at the suggestion of the Rev. John McLuckie, a staunch friend of justice, whose action we warmly commend," said the editorial.

The Tabot is a six inch square wooden tablet representing the Ark of the Covenant containing the Ten Commandments. The belief that the Ark came to reside in Ethiopia is the distinctive trait of the Ethiopian Orthodox Christian Church to which 40 percent of the Ethiopian population belong.

The editorial pointed out that ten other Tabots, also looted from Maqdala, remain at the British Museum in London. So the act of restitution raises the question of when other articles including the ones at the British Museum will be returned.

"The present British initiative, which was entirely voluntary, was motivated solely by a love of justice, also calls into question the remarkable inaction of the Italian Government in respect of the Aksum obelisk," said the editorial. The Ethiopian government and the Orthodox Church have appealed repeatedly for the return of the obelisk, but to no avail.

Compiled by Donal Brown
| 1074|2002-01-15 13:29:57|Emeagwali, Gloria (History)|Re: How ancient Egyptian lived|
A great deal of evidence also points to polygamous marriage relationships in ancient Egypt.
GE

-----Original Message-----
From: Djehuti Sundaka [mailto:ahuguley@ix.netcom.com]
Sent: Sunday, January 13, 2002 1:27 PM
To: Ta Seti
Subject: [Ta_Seti] How ancient Egyptian lived

<http://www.uk.sis.gov.eg/online/html6/o090122.htm>
January 9, 2002

How ancient Egyptian lived

The life of the ancient Egyptians inspired many Egyptomaniacs to discover that hidden part of the ancient Egyptian civilization. Mrs. Aud Grew De Blair is one of those interested in that aspect. She has recently published a book entitled life in Pharaonic Egypt. She, like most of the French people, admired the Egyptian civilization and she indulged in the study of the daily life of the ancient Egyptian over the period from 2800 BC till the end of the Modern Dynasty.

Blair wrote about the habits of the ancient Egyptian as regarding eating and drinking, entertainment, woman's status, education and husband-wife relationship. She said that the ancient Egyptian family used to sit on the floor around Tablyya [low round table] to have their meals. They were eating chicken and ducks in addition to meat, fish and vegetables. They were growing sheep for wool and used to drink beer that was made of date.

She added that ancient Egyptians were clever in making bread,

whether at home or in public bakeries. They had used it even for religious purposes and put it with the dead.

As for entertainment, Blair wrote, ancient Egyptian children were playing outdoor games. They had also practiced jumping, running and ball games, in addition to playing with domestic animals. Young men used to play wrestling and a chess-like game. They all loved music and dancing. The neighbors were accustomed to gather for listening to music and watching dancing. Dancing was not confined to funeral ceremonies but there was a kind that looked like today's belly dancing.

Moreover, education was restricted to the children of the nobles and wealthy with schools affiliated to palaces. Education had not spread till the Middle Dynasty 2000 BC. Graduates worked as scribes, inspectors, judges, physicians or weavers and craftsmen.

Blair also explained that ancient Egyptian woman had occupied a high status. She were protected by the law that prohibited polygamy and was very firm as regards infidelity. New couples were to go to concerned official for registering their marriage before visiting the temple for prayers. Then they gave a party at the bride's house which all family members, relatives, neighbors and friends attend.

Ancient Egyptian inscriptions show that after marriage, the bride becomes the housewife who carries out all household duties such as caring for her husband and children. She was responsible for teaching her children. Both husband and wife obey their parents' advice of respecting each other. Related inscriptions said, "if you are a respectable man, build a house and love your wife greatly, feed her, make her happy as long as you are alive. She is a futile field. Do not argue with her in front of people and keep her away from authority. Control her well to keep her in your house".

Asked about the Israeli claims that the Jews were the builders of the pyramids, Blair answered firmly "no, this is totally untrue. The Hebrews came to Egypt long time after building the pyramids during the reign of Ramses II, namely

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| 1075|2002-01-16 10:18:44|cool_splash1|Egyptians Were Black|
I was watching this docu on The Learning Channel yesterday. It was talking about finding Nefertiti's tomb. When they showed the Heiro's them folx was blackkkkkkkkkkkkkkk. To check out the docu it's coming back on:

The Learning Channel
January, 20,2002
3:00 PM
Nefertiti: Egypt's Mysterious Queens

Some of them were light, but a lot of them was blackkkkkkkkkkkkk.
| 1077|2002-01-16 14:46:51|terance pete|(no subject)|

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some racist quotes I came across

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Ancient testimony

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Ancient Greco-Roman descriptions of Egyptians

Egyptians had a "medium tone"

The Ethiopians stain the world and depict a race of men steeped in darkness; less sun-burnt are the natives of India; the land of Egypt, flooded by the Nile, darkens bodies more mildly owing to the inundation of its fields: it it a country nearer to us and its moderate climate imparts a medium tone.

Manilius, Astronomica 4.724

Here the term Ethiopians (= Greek "burnt face", denoting very dark skin) refers to Africans inhabiting latitudes south of Egypt (Snowden, 1989). The term "Ethiopian," in that it was a broad category encompassing diverse ethnic groups of tropical Africa, was similar to a modern-day "racial" designation and roughly corresponded to what early anthropologists would have called "Negro." Yet classical writers, as exemplified by Manilius' quote above, clearly differentiated the Egyptians from "Ethiopians." Philostratus, for example, noted that a people living near the Nubian border were lighter than Ethiopians, and that Egyptians were lighter still.

Egyptians resembled Northern Indians

There are cases of Greco-Roman authors likening Egyptians' appearance to that of northern Indians, who generally do not look like black Africans. According to Arrian (Indica 6.9):

The appearance of the inhabitants is also not very different in India and Ethiopia: the southern Indians are rather more like Ethiopians as they are black to look on, and their hair is black; only they are not so snub-nosed or woolly-haired as the Ethiopians; the northern Indians are most like the Egyptians physically.

Strabo confirms in Geography 15.1.13, in almost identical wording:

As for the people of India, those in the south are like the Aethiopians in color, although they are like the rest in respect to countenance and hair (for on account of the humidity of the air their hair does not curl), whereas those in the north are like the Egyptians.

Arrian and Strabo concur that the Egyptians resembled northern Indians who are usually straight-haired and occasionally as light-skinned as southern Europeans rather than the dark Dravidian types of southern India. Furthermore, although Arrian and Strabo differentiate Ethiopians from South Indians in terms of facial form and hair texture, they cite no such differences between the Egyptians and northern Indians.

Afrocentric misreadings of classical texts

The meaning of melas and melanochroes

In their efforts to paint the ancient Egyptians "black," Afrocentrists rely heavily on misreadings of ancient Greek and Roman literature many of which stem from a severe misunderstanding of the historical use of color terms. In many ages and many cultures, descriptions of human complexion as "white," "brown" or "black" would correspond in modern usage to "fair," "tan" or "swarthy." According to the anthropologist Peter Frost (1):

This older, more relative sense has been noted in other culture areas. The Japanese once used the terms shiroi (white) and kuroi (black) to describe their skin and its gradations of color. The Ibos of Nigeria employed ocha (white) and ojii (black) in the same way, so that nwoko ocha (white man) simply meant an Ibo with a lighter complexion. In French Canada, the older generation still refers to a swarthy Canadien as noir. Vestiges of this older usage persist in family names. Mr. White, Mr. Brown, and Mr. Black were individuals within the normal color spectrum of English people. Ditto for Leblanc, Lebrun, and Lenoir among the French or Weiss and Schwartz among the Germans.

In the same vein, the Greek words *melas* and *leukos* when applied to skin color were usually equivalent to "swarthy" and "fair" rather than the racial terms "black" or "white" as Afrocentrists would prefer (see [definition of melas](#) in the online LSJ lexicon). There are numerous examples of this usage in Greek literature ^[2] one unequivocal example describes an aged Odysseus magically regaining his youth (Homer *Odyssey* 16.172-176):

With this, Athena touched him [Odysseus] with her golden wand. A well-washed cloak and a tunic she first of all cast about his breast, and she increased his stature and his youthful bloom. Once more he grew dark of color [*melanchroi*^[2]s], and his cheeks filled out, and dark grew the beard about his chin.

In describing the skin tone of Odysseus, Homer used the word *melanchroi*^[2]s ^[2] a form of the same word that other Greeks sometimes chose to describe Egyptians, and one that is the source of much Afrocentric misunderstanding. If taken literally, the word would mean "black-skinned"; however, it is clear from the context that Homer means "of swarthy complexion" rather than racially "black," and intends to describe Odysseus regaining his youthful color. Otherwise we would have to assume that during the process of rejuvenation Odysseus transformed into a black African! This despite the numerous ancient artistic portrayals of Odysseus as Greek-looking and certainly not "black" in any modern racial sense.

Likewise, when the ancient writers described Egyptians as *melas* or *melanchroes*, they almost surely meant "dark-complexioned" rather than literally "black." Any ambiguity in such descriptions can be resolved by noting that other classical writers such as Manilius specifically identified the Egyptians as medium in complexion rather than "black," and that the Egyptians [portrayed themselves as lighter and finer-featured](#) than their African neighbors to the south.

The Herodotus quote

Perhaps the most frequently cited Greek quote among Afrocentrists is that of Herodotus ([Histories 2.104.2](#)) describing Egyptians as well as Colchians of the Caucasus as "dark-skinned and woolly-haired." That the Egyptians were dark relative to Greeks is not surprising, considering that the same is true today. But Herodotus' description of Egyptian hair would, at first glance, appear to conflict with the physical evidence left by the Egyptians themselves ^[2] numerous mummies with hair still attached to the skulls showing [more straight, wavy, or lightly curled hair types](#) than "woolly." The only way to make the evidence consistent is to assume Herodotus spoke in a relative rather than absolute sense. That is, Egyptian hair was on average curlier than Greek hair, and the tightly-curled ("woolly") hair type was found more often in Egyptians than in Greeks ^[2] as is true today. There is no reason to assume on the basis of Herodotus' words that all or even most Egyptians had "woolly" hair, nor that such hair found in Egyptians was as "woolly" as that of tropical Africans. Indeed, Herodotus himself mentions only "Ethiopians" ^[2] not Egyptians ^[2] as having the "woolliest hair of all men" (Herodotus *Histories* 7.70.1). Moreover, Herodotus' explanation that being *melanchroes* or *oulotriches* "indeed counts for nothing, since other peoples are, too" suggests that these adjectives did not apply exclusively to any one "race" of people.

An analogous example of a stereotype based on relative comparison comes from the medieval Arab scholar Ibn Butlan, who noted the Greeks as having "straight blond hair" and "blue eyes." Does this mean that all medieval Greeks had a Nordic appearance? Certainly not: it merely suggests that the blond-haired, blue-eyed type is more common among Greeks than Arabs and stood out more as a salient characteristic worthy of mention. The Arabs, like the Greeks, noted characteristics that were unusual in their own population and used these traits to typify the foreigners.

Interestingly, Herodotus mentions the Colchians as another group having "dark skin and woolly hair." Considering that the Colchians inhabited what is roughly modern-day Georgia in the Caucasus, it would seem that the vast majority of Colchians were most likely ^[2] and quite literally ^[2] Caucasian. Of course Afrocentric diehards might claim that Colchians too were black Africans, but such a theory runs into trouble when one considers the observations of Hippocrates, who wrote that the Colchians in Phasis "are large and corpulent in body. Neither joint nor vein is evident. They have a yellow flesh, as if victims of jaundice" (Hippocrates, *Airs, Waters, Places* 15). Nothing in Hippocrates' description suggests that Colchians look anything like sub-Saharan Africans and this further weakens the Afrocentric argument that Egyptians and Colchians must have looked like "blacks" on the basis of Herodotus' words.

Other ancient quotes cited by Afrocentrists

There are certain other quotes that some Afro-Egyptocentrists interpret in such a way as to conflict with other descriptions such as the ones at the top of this page. The interpretations have similar failings as the Herodotus quote. That is, (1) misconstruing *melas* and its variants as meaning racially "black"; (2) assuming certain traits mentioned in quotes are found in all or even most of the Egyptian population; and (3) assuming that when Egyptians do possess such traits, they are expressed nearly as strongly as in tropical Africans to the south. Using similar faulty methods, Afrocentrists might as well say Jews in the Middle Ages were "black" because Joseph ben Nathan in the 13th century quoted his father as saying "we Jews come from a pure, white source, and so our faces are black." Of course to do this would be to ignore the fact that in medieval Europe as in ancient Greece, black often meant "swarthy." Likewise, Afrocentrists could insist that 12th-century Turks were "black" on the basis of their being exaggerated as "blacker than pitch or ink" in the epic *Chanson d'Aspremont*. But we know on the basis of physical remains and ample pictorial evidence that neither the Jews nor Turks were actually "black" in medieval times.

Do You Yahoo!?

Send FREE [video](#) emails in [Yahoo! Mail](#).
| 1080|2002-01-16 22:04:35|pinatubo.geo|Re: Eurocentric nonsense|
Your earlier posting contained a lot of repetition of the same
quotes of modern Europeans claiming Egyptians were blondes or red-
heads.

If that wasn't enough, you sent it twice. I hope you're not trying
to spam the list.

Now to your points.

First you post quotes claiming the ancient Egyptians were redheads
or blondes. Nothing from ancient sources though, just modern
Europeans.

Now you post ancient sources which don't mention anything about
blondes or redheads, but which, I guess, you are trying to show that
ancient Egyptians were dark but not than dark.

Let's analyze what you said below, but first I should let you know

that Prof. Angel, was a teacher of SOY Keita, and did indeed believe that ancient Egyptians were mostly of "Negroid" type.

More below.

```
--- In Ta_Seti@y..., terance pete wrote:
> Ancient testimony
> -----
> Borrowed from the sci.archaeology newsgroup. Copied and edited
with the permission of Michael Elby (elby@f...)
>
> Ancient Greco-Roman descriptions of Egyptians
>
> Egyptians had a "medium tone"
> The Ethiopians stain the world and depict a race of men steeped in
darkness; less sun-burnt are the natives of India; the land of
Egypt, flooded by the Nile, darkens bodies more mildly owing to the
inundation of its fields: it it a country nearer to us and its
moderate climate imparts a medium tone.
> Manilius, Astronomica 4.724
>
```

Manilius says that people become darker as they get nearer the equator, so what?

```
> Here the term Ethiopians (= Greek "burnt face", denoting very dark
skin) refers to Africans inhabiting latitudes south of Egypt
(Snowden, 1989). The term "Ethiopian," in that it was a broad
category encompassing diverse ethnic groups of tropical Africa, was
similar to a modern-day "racial" designation and roughly
corresponded to what early anthropologists would have
called "Negro."
>
```

No, 'Ethiopian' was also used at times to describe the whole people of Africa, the people of southern Indian and even the people of the Malay peninsula and archipelago (as in Ptolemy's 'fish-eating Aethiopians')

```
> -----
> Egyptians resembled Northern Indians
> There are cases of Greco-Roman authors likening Egyptians'
appearance to that of northern Indians, who generally do not look
like black Africans. According to Arrian (Indica 6.9):
>
```

I answered Elby on this point on Usenet and showed that his interpretation was completely erroneous.

```
> The appearance of the inhabitants is also not very different in
India and Ethiopia: the southern Indians are rather more like
Ethiopians as they are black to look on, and their hair is black;
only they are not so snub-nosed or woolly-haired as the Ethiopians;
the northern Indians are most like the Egyptians physically.
>
> Strabo confirms in Geography 15.1.13, in almost identical wording:
> As for the people of India, those in the south are like the
Aethiopians in color, although they are like the rest in respect to
countenance and hair (for on account of the humidity of the air
their hair does not curl), whereas those in the north are like the
Egyptians.
> Arrian and Strabo concur that the Egyptians resembled northern
Indians who are usually straight-haired and occasionally as light-
skinned as southern Europeans rather than the dark Dravidian types
of southern India. Furthermore, although Arrian and Strabo
differentiate Ethiopians from South Indians in terms of facial form
and hair texture, they cite no such differences between the
Egyptians and northern Indians.
>
```

Here it is quite obvious that both Strabo and Arrian group Egyptians and Ethiopians together as opposed to North and South Indians in comparing the supposed influence of the climate on both groups.

They are not saying that Egyptians look like North Indians or that Ethiopians look like South Indians. Indeed, North and South Indians are closer to each other than to Ethiopians or Egyptians.

Also, Elby tried to suggest that because the two do not mention that

Egyptians have wooly hair that they must have been straight-haired.

That's simply fallacious. The main comparison in both cases is of complexion.

Besides Herodotus and others do mention the frizzy hair of Egyptians.

```
>
>
> -----
>
>
> Afrocentric misreadings of classical texts
>
> The meaning of melas and melanochores
> In their efforts to paint the ancient Egyptians "black,"
Afrocentrists rely heavily on misreadings of ancient Greek and Roman
literature many of which stem from a severe misunderstanding of
the historical use of color terms. In many ages and many cultures,
descriptions of human complexion as "white," "brown" or "black"
would correspond in modern usage to "fair," "tan" or "swarthy."
>
```

'Melas' literally means 'black.' That's how practically all earlier translations render the word. It's primary in relation to the modern debate that you have all this pendantic nonsense on the meaning of the word.

The term "Black" used to describe modern tropical Africans also does not translate literally as "black" but as "dark-skinned" to mean anything from yellowish to near black.

Now it is already being shown by studies conducted by Keita, Prowse and Lovell and others that the ancient Egyptians did indeed have close biological relationship to Nubians, Sudanese and other tropical African types. So there's no need to get hung up on exhaustive repetitive philological mish-mash.

Regards,
Paul Kekai Manansala

| 1081|2002-01-17 10:26:35|neseret|Re: Eurocentric nonsense|
--- In Ta_Seti@y..., "pinatubo.geo" wrote:

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```
>
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> complexion.
>
> Besides Herodotus and others do mention the frizzy hair of
```

Egyptians.

Quote:

"...Still the Egyptians said that they believed the Colchians to be descended from the army of Sesostris. My own conjectures were founded, partly because they are dark-skinned and woolly-haired; though that indeed counts for nothing, since other peoples are, too..."

In Greek:

"... kai hoti melanchroes* eisi kai oulotriches."

"...they are dark-skinned and woolly-haired."

The term used is _melanchroes_ for 'dark-skin' and _oulotriches_ for 'curly/wooly hair.' In Homer's Odyssey, Odysseus is also said to be 'oulotriches,' or profusely curly haired. It is not a term of race indication. Further, Herodotus not only qualifies his statement that other peoples are similar in tones, but later goes on to note the Ethiopians (Nubians) are the "...most woolly-haired of all peoples..." distinguishing them from the Egyptians.

Elby said:

```
> > Afrocentric misreadings of classical texts
> >
> > The meaning of melas and melanochores
> > In their efforts to paint the ancient Egyptians "black,"
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```


Roman literature many of which stem from a severe misunderstanding of the historical use of color terms. In many ages and many cultures, descriptions of human complexion as "white," "brown" or "black" would correspond in modern usage to "fair," "tan" or "swarthy."

> 'Melas' literally means 'black.' That's how practically all earlier
> translations render the word. It's primary in relation to the

modern debate that you have all this pendantic nonsense on the meaning of the word.

Er, not so. Melas means 'dark,' and 'niger' means black.

In classical works, the writers noted what differed greatly from their _own_ looks, and wrote about it in terms of hair color, type, and gradations of color in comparison to themselves. Those peoples which were differed from the classical authors' own looks _to a pronounced extent_ were noted with extreme detail. In discussing the descriptions of Egyptians in regards to other peoples of Africa, specifically the Nubians (called "Ethiopians" in classical works), Frank M. Snowden, Professor of Classics, Emeritus, of Howard University noted:

"Ethiopians served as the standard for classifying other physical traits of mankind. Ethiopians were the most woolly-haired of all peoples (Herodotus 7.70) Xenophanes (Fragment 16, Diels) mentions their flat noses and black skin. The majority of Ethiopians, but especially those along the Nile River, were black, flat nosed, and woolly haired (Diodorus, 3.8.2) Southern Indians resembled Ethiopians in color, but they resembled other Indians in their countenances and non-woolly hair, while Northern Indians resembled Egyptians (Strabo, 15.1.13). Southern Indians resembled Ethiopians in blackness, but were no so flat-nosed or woolly-haired, while the appearance of northern Indians was similar to that of Egyptians (Arrian, _Indica_ 6.9; Pliny, _Naturalis Historia_ 6.22.70). Both Egyptians and Ethiopians were described as black, but only Ethiopians were described as having exceedingly woolly hair (Aristotle, _Physiognomica_ 812, a,b)

In short, Greco-Roman textual sources clearly document differences perceived in the physical characteristics of Ethiopians and Egyptians. These sources show that 1) all peoples described as dark-skinned were not Ethiopians in the full sense of the classical word, and 2) adjectives for dark and black -- melas and niger, for example -- were relatives terms embracing gradations of skin color such as Greeks and Romans noted in their comparisons of Ethiopians, Egyptians, and Indians.

<...>

In support of the view that Egyptians were black or Negroid, a frequently cited passage (Herodotus 2, 104) has been glaringly misread (Bernal 1987: 52-53). Arguing that Colchians were of Egyptian origin, Herodotus writes that Colchians were dark-skinned and woolly-haired, but emphasizes in the very next sentence that this observations amounts to nothing since it applies to several other peoples also, Therefore, rejecting color and hair as criteria, Herodotus argues that Colchian-Egyptian kinship was based upon similarities in languages and customs, i.e., _cultural, not physical criteria_ (Snowden, 1989: 83-93; 1990: 543-557 for examples of other misreadings of classical sources) [emphasis_ _ Snowden's]

In short, the totality of classical evidence highlights the fact that physical characteristics of Egyptians were not considered Ethiopian in the Greco-Roman sense. The physical traits of both the blacks of classical art and the Ethiopians of Greco-Roman texts -- i.e. color, hair texture, and nose type -- have been appropriate described as 'Negroid' or 'black' in later anthropological and historical usage. And regarding differences between Egyptians and Ethiopians, an observation of D. O'Connor (1971:2) is relevant:

'Thousands of sculpted and painted representations from Egypt as well as hundreds of well preserved bodies from the cemeteries show that the typical physical type was neither Negroid nor Negro.'

And classical descriptions of physical traits of Nile Valley inhabitants are strikingly similar to characteristics by later anthropological observers.

In conclusion, the color and other traits of Ethiopians were prominently noted in classical descriptions of Egypt's southern neighbors."

"The Physical Characteristics of Egyptians and Their Southern Neighbors." Frank M. Snowden, Jr. (Howard University), in _Egypt in Africa_, Theodore Celenko (ed.), (Indianapolis Museum of Art:

Indianapolis, 1996), pp. 106-108.

Snowden's Citations:

Frank M. Snowden.

1989 "Bernal's Blacks: Herodotus and other Classical Evidence." Arethusa (Special Fall Issue): 83-95.

1990 "Romans and Blacks: A Review Essay." American Journal of Philology 3 (4).

David O'Connor

1971 "Ancient Egypt and Black African -- Early Contact." Expedition, the Magazine of Archaeology/Anthropology 14 (1):2.

Also instructive in this regard is

Snowden, F. M. _Before Color Prejudice: The Ancient View of Blacks_. 1991 (Cambridge: Harvard Univ Press).

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1082|2002-01-17 10:53:01|a.manansala@attbi.com|Re: Eurocentric nonsense|
--- In Ta_Seti@y..., "pinatubo.geo"
wrote:

> Also, Elby tried to suggest that because the two do

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that Egyptians have wooly hair that they must have been
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> That's simply fallacious. The main comparison in both

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his statement
that other peoples are similar in tones, but later goes
on to note
the Ethiopians (Nubians) are the "...most woolly-haired
of all
peoples..." distinguishing them from the Egyptians.

>

No, the Greeks generally did not have categories of

race.

Yet the descriptions stand at they are and don't need modern Eurocentric philological tweaking.

> 'Melas' literally means 'black.' That's how

practically all earlier

> translations render the word. It's primary in

relation to the modern debate that you have all this pendentic nonsense on the meaning of the word.

Er, not so. Melas means 'dark,' and 'niger' means black.

>>

Katherine, 'niger' is Latin for 'black,' while 'melas' means 'black' in Greek.

>>

The majority of Ethiopians, but especially those along the Nile River, were black, flat nosed, and woolly haired (Diodorus, 3.8.2) Southern Indians resembled Ethiopians in color, but they resembled other Indians in their countenances and non-wooly hair, while Northern Indians resembled Egyptians (Strabo, 15.1.13).

>>

>>

And classical descriptions of physical traits of Nile Valley inhabitants are strikingly similar to characteristics by later anthropological observers.

>>

This is confusing. Both Egyptians and Ethiopians are Nile Valley inhabitants. So are you saying they fit the same physical type?

Keita on predynastic and First Dynasty Egyptians:

"The strong Sudanese affinity noted in unknown analyses may reflect the Nubian interactions with upper Egypt in predynastic times prior to Egyptian unification (Williams, 1980, 1986).

Ta-Seti, the A-Group state based in Qustul (Fig. 1), perhaps the earliest known kingdom in the Nile Valley (Williams, 1986) apparently conquered portions of upper Egypt. A-Group type royal tombs have been found in Upper Egypt (Williams, 1986)."

(Keita, S.O.Y., "Further Studies of Crania from Ancient Northern Africa: An Analysis of Crania from First Dyansty Egyptian Tombs, Using Multiple Discriminant Functions" _American Journal of Physical Anthropology_ 87:245-254, 1992)

Keita in the same article:

"The predominant craniometric pattern in the Abydos royal tombs is "southern" (tropical African variant), and this is consistent with what would be expected based on the literature and other results. (Keita, 1990)

Regards,

"Why are the Ethiopians and Egyptians bandy-legged? Is it because of that the body of itself creates, because of disturbance by heat, like loss of wood when they become dry? The condition of their hair supports this theory; for it is curlier than that of other nations..." (Aristotle, *_Problemata_* 909, 7)

"Those who are too black are cowards, like for instance, the Egyptians and Ethiopians. But those who are excessively white are also cowards as we can see from the example of women, the complexion of courage is between the two." (Aristotle, *_Physiognomy_*, 6)

"...several Egyptians told me that in their opinion the Colchidians were descended from soldiers of Sesotris. I had conjectured as much myself from two pointers, firstly because they have black skins and kinky hair...and more reliably for the reason that alone among mankind the Egyptians and the Ethiopian have practiced circumcision since time immemorial." (Herodotus, *Book II*, 104)

Dialogue:

Lycinus (describing an Egyptian): 'this boy is not merely black; he has thick lips and his legs are too thin...his hair worn in a plait shows that he is not a freeman.'

Timolaus: 'but that is a sign of really distinguished birth in Egypt, Lycinus. All freeborn children plait their hair until they reach manhood...'

(Lucian, *_Navigations_*, paras 2-3)

Dialogue:

"Aegyptos conquered the country of the black-footed ones and called it Egypt after himself" (Apollodorus, *Book II*, paras 3 and 4)

Dialogue:

Danaos (describing the Aegyptiads): 'I can see the crew with their black limbs and white tunics.'

(Aeschylus, *_The Suppliants_*, vv. 719-20, 745)

"...the men of Egypt are mostly brown or black with a skinny desiccated look."
(Ammianus Marcellinus, *Book XXII* para 16)

Ibn Qutayba (828-89) wrote:

Wahb ibn Nunabbih said: Ham the son of Noah was a white man, with a handsome face and a fine figure, and Almighty God changed his color and the color of his descendants in

response to his father's
curse. He went away, followed by his sons, and
they settled by the
shore, where God increased and multiplied
them. They are the blacks.
...Some of his children went to the West. Ham
begat Kush ibn Ham,
Kan'an ibn Ham, and Fut ibn Ham. Fut settled
in India and Sind
and their inhabitants are his descendants.
Kush and Kan'an's
descendants are the various races of blacks:
Nubians, Zanj, Qaran,
Zaghawa, Ethiopians, Copts, and Berbers.
(Kitab al-Ma'arif, ed.
Tharwat `Ukasha, 2nd ed., Cairo, 1969, p. 26)
| 1084|2002-01-17 12:33:00|a.manansala@attbi.com|Prelude to the modern debate|
David H. Goldenberg writes in "The Curse of Ham"
regarding traditional Jewish writings:

"The charge of "rabbinic racism" rests upon a total
of five statements. Two of these occur in the earlier
talmudic-midrashic corpus -- the others are in late
medieval sources -- and view dark skin as a curse of
God. The first (Talmud, Sanhedrin 108b) records the
following folktale told by a third-century CE rabbi:
God prohibited Noah and all the creatures in the ark
from engaging in sex during the flood ("I have decided
to destroy the world and you would create life!). Three
creatures transgressed -- the dog, the raven and Ham,
the son of Noah --and were punished. Ham's punishment
was that he became black, a procreative (i.e., genetic)
punishment for a procreative sin (i.e., sexual) sin. The
second story (Midrash, Genesis Rabbah 36.7), in an
elaboration of the biblical narrative in Genesis 9 ("And
Ham saw [Noah's] nakedness"), assumes that Ham castrated
his father Noah. In retaliation Noah said to Ham: "You
prevent me from doing that which is done in the dark
[the sexual act], therefore may your progeny be black
and ugly."

(_Struggles in the promised land : towards a history
of Black-Jewish relations in the United States_ edited
by Jack Salzman & Cornel West. (New York : Oxford
University Press, 1997.)

The same story of the curse of Ham can be found in
Muslim works like Sirat Saif ibn Dhi Yazan. Copts are
also called "blacks" by Al-Jahiz.

From ancient to medieval times, Egyptians were
considered dark folk. And this continued until the
colonial period.

The curse of Ham was used by Christian apologists for
slavery in America. They noted that the Hebrew
word "ham" could mean "burnt" and stated that this
referred to the skin color of Ham's descendants.
Incidentally, the related Egyptian word "km" from
which we get "KMT" = "Egypt" has a hieroglyph of a
piece of burnt wood and means literally "black."

Among Mormons, Joseph Smith's _History of the Church_,
states that "the Negroes" are the 'sons of Cain' (vol
4, p.501). On the "curse of the Pharaoh":

"For behold, the Lord shall curse the land with much
heat, and the barrenness thereof shall go forth
forever; and there was a blackness come upon all the
children of Canaan, that they were despised among all
people."
-- Moses 7:8

" Now this king of Egypt was a descendant from the
loins of Ham, and was a partaker of the blood of the
Canaanites by birth. From this descent sprang all the
Egyptians, and thus the blood of the Canaanites was
preserved in the land."

-- Abraham 1:21-22

Now that leads us to the age of modern scholarship.
That is when the idea of a white Egypt first arose.

When Volney traveled to Egypt near the end of the 18th

century, he was among the first generation to be exposed to the idea of a "white" Egypt conjured up by the new field of anthropology.

Here was his reaction upon reaching Lower Egypt:

M.C.F. VOLNEY (1787):

"All of them are puffy-faced, heavy-eyed and thick lipped, in a word, real mulatto faces. I was tempted to attribute this to the climate until, on visiting the Sphinx, the look of it gave me the clue to the enigma..."

"What a subject for meditation is the present-day barbarity and ignorance of the Copts...that this race of blacks that nowadays are slaves and objects of our scorn is the very one to which we owe our arts, our science and even the use of the spoken word (writing). (M.C.F. Volney, _Voyages en Syrie et en Egypte_, vol. 1, 74-77, Paris, 1787)
| 1085|2002-01-17 15:40:14|Djehuti Sundaka|7500 BC lost river civilisation discovered off India's coast|
http://timesofindia.indiatimes.com/articleshow.asp?art_id=1732931780
7500 BC lost river civilisation discovered off India's coast

AFP [WEDNESDAY, JANUARY 16, 2002 3:43:45 PM]

EW DELHI: A 'lost river' civilisation dating back to 7500 BC has been discovered off India's western coast, a senior cabinet minister said Wednesday. "The findings buried 40 metres (yards) below the sea reveal some sort of human civilisation, a courtyard, staircase, a bathroom or a temple or something," said Murli Manohar Joshi, minister for human resources and also ocean development. "It looks like a Harappan-type civilisation but dating way back to 7500 BC," he said. The earliest discovered human civilisations in the subcontinent are the sites of the Harappan and Indus Valley communities, which date back to 2500 BC. The 'marine archaeological findings' have been made by a joint exercise conducted by the Indian ocean development and archaeology institutes in the Gulf of Cambay region, off the coast of Gujarat state in the Arabian Sea. Objects such as pieces of construction material, artefacts with rectangular holes, fused objects, pottery, beads, broken pieces of sculpture, a fossilised jaw bone and human teeth and a cut wooden log have all been retrieved out from the site. Carbon-dating and other methods have dated the finds to around 7500 BC. Acoustic imagery has also revealed a river stretch of nine kilometres (5.6 miles) along which all the objects have been found. The imagery also shows built-up structures protruding from the seabed. "We have formed a group to undertake further studies," Joshi said. "We have to find out what happened then ... where and how did this civilisation vanish ... what kind of seismological activity is taking place here." The minister said the discovery could have implications worldwide. "The idea is to tell the world that here is an area which needs further examination due to the discovery of objects which have been dated back to 7500 BC."
| 1086|2002-01-17 19:24:18|Sptpy@aol.com|RACE|
This is how the ancient Egyptians portrayed themselves. When you get there, scroll down a little, and pay close attention to the picture near the middle of the page.

<http://www.freemaninstitute.com/Gallery/RTGpix.htm>

See also Civilization Or Barbarism by Cheikh Anta Diop, pages 58 and 66.
| 1087|2002-01-18 02:18:01|neseret|Re: Eurocentric nonsense|

```
--- In Ta_Seti@y..., a.manansala@a... wrote:
Paul had said:
> > 'Melas' literally means 'black.' That's how
> practically all earlier translations render the word. It's primary
> in relation to the modern debate that you have all this pendantic
> nonsense on the meaning of the word.
>
> Er, not so. Melas means 'dark,' and 'niger' means
> black.
> >>
>
> Katherine, 'niger' is Latin for 'black,' while 'melas'
> means 'black' in Greek.
```

Paul, my point was, and you fail to appreciate it, is that _melas_ is used more often as 'dark' and 'tawny' than as 'black.' I submit to you to check the usages of _melas_ and _melan_ on the Perseus Word Search at

<<http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek>>

and note the use as 'dark,' 'dusky', and so on are more prevalent than the usage of the term as 'black.' Now this is how the Greeks used it, and argue as you will about it, it is best you note your own advice in this matter:

"...Yet the descriptions stand at they are and don't need modern Eurocentric [or Afrocentric] philological tweaking."

Elby is correct to have noted to you that the terms are more fluid than you want them to be, and they are not as definitive as descriptors as you imply.

As you note, the Greeks did not have a notion of race, but neither can you imply a definition upon their language that proves _your_ modern racial point.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1088|2002-01-18 03:39:26|terance pete|some good pictures and links on kmt |

I would like to apologize for spamming, I just wanted to throughly debunk Eurocentric crap I see whites keep using in defence of a white egypt. I am busy trying to pull things off white power sites ajhnd debunk them,so I can alert the whole world what Europeans have been doing in order to porve the inferiorty of African people world wide. I got one question though,from my understanding there was an egyptain named amasis that lvisited athens,and tell me is there any descriptions of him. From what I read of snowden he was painted black by an enemy. What exactly does this mean?

<http://kinghorus.tripod.com/>

<http://members.xoom.it/francescoraf/hesyra/huni.jpg>

<http://members.xoom.it/francescoraf/hesyra/new/MacGregor-st.jpg>

<http://members.xoom.it/francescoraf/hesyra/nintrstt.jpg>

Another thing is many people are not aware of a Pyramid in greece that was built quite a while before athens was even in existence greeks at this time did not have the technology to do it. What is your opion of these greek pyramids,and could it be a possible link to anything.

Also,there is some mysterious black people in russia,that have been living there since antiquity. Not many people know about them,Henery Louis Gates in his Africana book gives a few mentions of them,and they seem to be in his opinion desended from slaves,but Herodotus is not the only one who said these people are dark skinned. PIndar a greek poet wrote about them and described them as dark skinned. Sorry I don't have the exact quote right know.but I have it somewhere on my computer.

In the late 4th century, Church Fathers St Jerome and Sophronius, wrote of Colchis as the "second Ethiopia" because of its black population

The Nart Epic of Abkhazia (on Georgia's northwestern coast) is folklore believed to be thousands of years old. It tells of 100 black-skinned horsemen who visited the Caucasus and liked it so much some of them stayed.¹¹ Dmitri Gulia (1874-1960), a Abkhazian linguist, ethnographer and historian, amassed a large collection of words and names that were similar in the Egyptian, Ethiopian and Abkhazian languages. The names included family names, names of pre-Christian deities, names of rivers and mountians. He also noted customs and folk beliefs Abkhazia seemed to share with Egypt and Ethiopia.¹²

While the traditonal accounts are at times contradictory and do not prove that Africans actually colonized Greece, archeology has provided supporting evidence such as the pyramids in Greece, all built before 2400 B.C. The pyramid of Amphion, excavated by Greek archaeologist Theodore Spyropoulos in 1971, contained 4 gold pendants shaped like lilies and topped with papyroid forms -- a typical Egyptian motif. This pyramid towered more than 100 feet. The vaulted passageway inside contained staircases, niches, and a complex floor plan of branching tunnels that Spyropoulos found "quite similar" to the layout of Egyptian tombs. Potsherds from the tomb were dated in the Early Helladic II period (2900-2400) -- a time during which Greece was not believed to have possessed the technology for such a project.¹³

<http://www.angelfire.com/scifi/godknowledge/KEMET.html>

a good web site on black russian if you can acess it,because i could at one time but know i can't.

The earliest presence of black peoples in Russia was along the western slope of the [Caucasus mountains near the Black Sea](#), in the small state of Abkhazia and in parts of the former Soviet Republic of Georgia. When one considers the rugged terrain of the area, it is not surprising that these settlements remained isolated for centuries, largely unknown to the Russian public until the early 20th century. In the early years of the 20th c. several articles appeared detailing the populations of these settlements in Batumi, in southwest Georgia, in Sukhumi, in Northwest Georgia and other areas of the Caucasus. In these, the black peoples were called by a variety of terms: Arabs, Lazs, or Adzhars by the people around Batumi, which referred to other groups of indigenous peoples as well, who had intermarried with the black populations. Most of the people in these black settlements were Moslems and spoke only the Abkhazian language.

The most prevalent explanation of how these Africans came to the Black Sea region is that they were brought as slaves for Turkish and Abkhazian rulers between the 16th and 19th centuries. When the Turks withdrew they took their slaves with them, and those that remained gained their freedom in the 19th century. Another theory, however, places blacks in this region centuries earlier, perhaps in Antiquity, perhaps as descendants of the legendary army of the [Egyptian Emperor Sesotris](#), who supposedly conquered parts of Asia before the second millennium. Classical writings dating from the eight century BC refer to Colchis, the Colchians being described as black-skinned. More recent writings also refute the likelihood of importing Africans as slaves, since the area itself was already well-noted for exportation of its own slaves, suggesting an earlier population of blacks. Regardless, the slave colonies that existed in this area were cut off by the capture of the Byzantine empire by the [Ottomans](#) in the 15th c., leading to the European shift to black Africa for slaves. (Bear in mind that the area of Abkhazia to this day boasts more than a hundred languages for a population of half a million. Those peoples who into the twentieth century could still be identified as black probably descended from Africans brought into the region. Their presence in the region represents an interesting and little known tie between Russia and Africa.)

something to think about

I guess

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| 1089|2002-01-18 09:16:30|a.manansala@attbi.com|Re: Eurocentric nonsense|

- In Ta_Seti@y..., a.manansala@a... wrote:

Paul had said:

> > 'Melas' literally means 'black.' That's how
> practically all earlier translations render the word.

It's primary

in relation to the modern debate that you have all
this pendantic

> nonsense on the meaning of the word.
>
> Er, not so. Melas means 'dark,' and 'niger' means
> black.
> >>
>
> Katherine, 'niger' is Latin for 'black,'

while 'melas'

> means 'black' in Greek.

>>Paul, my point was, and you fail to appreciate it, is
>>that _melas_ is
>>used more often as 'dark' and 'tawny' than
>>as 'black.' I submit to
>>you to check the usages of _melas_ and _melan_ on the
>>Perseus Word
>>Search at

>><<http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek>>

Katherine, what you fail to realize as that old
standard dictionaries of classical Greek
translate 'melas' literally as 'black.' Yes, it had
other figurative meanings depending on the usage.

The word 'black' is the same way. When used
in a "racial" sense it also means dusky, dark, tawny,
swarthy and so on.

So, why the objection to translating melas as 'black?'
The earlier translators did so. Isn't it just a
political thing these days?

>>As you note, the Greeks did not have a notion of
>>race, but neither
>>can you imply a definition upon their language that
>>proves _your_
>>modern racial point.

Katherine, for a long time you tried to argue that even
Upper Egyptians had no special biological relationship
with neighboring Nubians along the Nile. At the same
time you liked to mention blond and red-headed
Egyptians for some reason. Is that racial?

My contention is that ancient Egyptian people and
culture originated from the south with the African
Aqualithic and developed in Lower Nubia and Upper
Egypt. And, no, the people were not blondes.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 1090|2002-01-18 09:24:54|a.manansala@attbi.com|Re: some good pictures and links on kmt|
Thanks for the excellent sites on the Black Russians.

>> While the traditional accounts are at times contradictory and do not prove that
> Africans actually colonized Greece, archeology has provided supporting evidence
> such as the pyramids in Greece, all built before 2400 B.C. The pyramid of
> Amphion, excavated by Greek archaeologist Theodore Spyropoulos in 1971, contained
> 4 gold pendants shaped like lilies and topped with papyroid forms -- a typical
> Egyptian motif. This pyramid towered more than 100 feet. The vaulted passageway
> inside contained staircases, niches, and a complex floor plan of branching
> tunnels that Spyropoulos found "quite similar" to the layout of Egyptian tombs. > Potsherds from the tomb were dated in the Early Helladic II period (2900-2400)


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> -- a time during which Greece was not believed to have possessed the technology
> for such a project.13
>
>
```

Reportedly (in "Black Spark, White Fire) the Greek government was uncomfortable with Spyropoulos' findings and hindered further work in this direction.

The Egyptian colonization of Greece is a major argument of Martin Bernal, of course. The archaeologist Eric Cline seems to believe that at least by the New Kingdom period there was a significant ethnic Egyptian presence in Greece, although he says these might only be a trading colony.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1092|2002-01-18 11:57:33|neseret|Re: Eurocentric nonsense|

```
--- In Ta_Seti@y..., a.manansala@a... wrote:
I said:
> >>Paul, my point was, and you fail to appreciate it, is
> >>that _melas_ is
> >>used more often as 'dark' and 'tawny' than
> >>as 'black.' I submit to
> >>you to check the usages of _melas_ and _melan_ on the
> >>Perseus Word
> >>Search at
>
> >><http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek>
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> Katherine, what you fail to realize as that old
> standard dictionaries of classical Greek
> translate 'melas' literally as 'black.' Yes, it had
> other figurative meanings depending on the usage.
>
> The word 'black' is the same way. When used
> in a "racial" sense it also means dusky, dark, tawny,
> swarthy and so on.
>
> So, why the objection to translating melas as 'black?'
> The earlier translators did so. Isn't it just a
> political thing these days?
```

No, again, you fail to appreciate the point...the terms are _not_ racial descriptors in the least - they are used as descriptors of embers, darkness, etc. It is a color term to distinguish darkness from light, and so on.

```
> >>As you note, the Greeks did not have a notion of
> >>race, but neither
> >>can you imply a definition upon their language that
> >>proves _your_
> >>modern racial point.
>
> Katherine, for a long time you tried to argue that even
> Upper Egyptians had no special biological relationship
> with neighboring Nubians along the Nile. At the same
> time you liked to mention blond and red-headed
> Egyptians for some reason. Is that racial?
```

Absolutely not: only in your mind are you considering what I say 'racial.' I have maintained (and continue to do so), as does the archaeological evidence, that one cannot "racially define" the ancient Egyptians in any manner due to the myriad types of people who existed in ancient Egypt since about 8000 BCE. Blondes and redheads are portrayed in ancient Egyptian art; their remains are found in tombs, and artifact evidence of the _diversity_ of the Egyptian population stretches back all the way through even the predynastic phases of Egyptian history.

I have posted as I have here to point out that indeed the Egyptians are not a single population of any one type or another. I am also posting as I have to show the Greeks and other classical writers did not see them as any particular 'race,' because, for one, they write descriptors based upon their own appearances, and for two, they did not conceive of peoples in a 'racial' way (as you yourself pointed out).

Therefore, it does seem to be to be a matter of Jesuit logic on your part to argue so strenuously on the classical writers being clear on the 'blackness' of Egyptians (note it is YOU using it as a racial term here, not I), while talking out of the other side of your mouth on how the Greeks and other ancient writers did not have racial designators.

Thus, my point:

As you note, the Greeks did not have a notion of race, but neither can you imply a definition upon their language that proves _your_ "modern" racial point. [Emphasis * * added].

> My contention is that ancient Egyptian people and
> culture originated from the south with the African
> Aqualithic and developed in Lower Nubia and Upper
> Egypt. And, no, the people were not blondes.

Perhaps some of the Egyptians did originate from these areas; however, forensically and genetically, even S.O.Y. Keita would not agree with you that ALL people from Egypt so originated, and as he noted in his caveat on the subject:

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous. An evolutionary perspective helps use understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.
<...>

Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

Keita, S.O.Y. 1996. "The Diversity of Indigenous Africans." In Theodore Celenko, (ed.), _Egypt in Africa_, (Indianapolis Museum of Art: Indianapolis):103-104.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1093|2002-01-18 11:57:50|Lioness|Re: Miss Thickness Seeking A Freak Party!|
What is this trash doing on here...

----- Original Message -----

From: "Gayle Turner" <a_pieceofchocolate@yahoo.com>

To: <a_pieceofchocolate@yahoo.com>

Sent: Friday, January 18, 2002 1:33 PM

Subject: [Ta_Seti] Miss Thickness Seeking A Freak Party!

> Looking to get freak nasty!!!

>

> I have more pictures on my webpage right here

>

> <http://www.apieceofchocolate.mainpage.net>

>

>

> Gayle

>

>

>

>

> _____
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> <http://promo.yahoo.com/videomail/>

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> Ta_Seti-unsubscribe@yahoogroups.com

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>

| 1094|2002-01-18 12:31:55|a.manansala@attbi.com|Re: Eurocentric nonsense|

> Katherine, for a long time you tried to argue that

even

> Upper Egyptians had no special biological

relationship

> with neighboring Nubians along the Nile. At the same
> time you liked to mention blond and red-headed
> Egyptians for some reason. Is that racial?

>> Blondes and redheads
>>are portrayed in ancient Egyptian art; their remains
>>are found in
>>tombs, and artifact evidence of the _diversity_ of
>>the Egyptian
>>population stretches back all the way through even
>>>the predynastic
>>phases of Egyptian history.

Katherine, is is quite obvious that the European
obsession with finding redhead and blondes among
ancient Egyptians *is* racial without a doubt. It
extends back to the doctrine of Gobineau and the
diffusionist theory of Grafton Eliot Smith.

So, let's not act naive.

>>I have posted as I have here to point out that indeed
>>the Egyptians
>>are not a single population of any one type or
>>another.

That's also true of the ancient Greeks and Romans.

Thus, my point:

As you note, the Greeks did not have a notion of race,
but neither
can you imply a definition upon their language that
proves _your_
modern racial point. [Emphasis * * added].

>>Perhaps some of the Egyptians did originate from
>>these areas;
>>however, forensically and genetically, even S.O.Y.
>>Keita would not
>>agree with you that ALL people from Egypt so
>>originated, and as he
>>noted in his caveat on the subject:

No, all the people did not originate from these areas.
Just as all Europeans did not originate from one place
or from demographic migration.

But European scholars have always been obsessed with
making the ancient Egyptians white or caucasoid. It is
purely a racial matter.

The whole debate started with the European concept
of "race."

So when you tried to deny any type of biological relationship between Nubians and Upper Egyptians, but try instead to connect the latter with other "caucasoid" peoples, it has all the appearance of a racial argument.

Also, I have never stated that the ancient Greeks were trying to describe the ancient Egyptians in a sense that would put them into racial categories. They were simply describing them as they saw them: black, wooly-haired, thick-lipped, with super-tropical limbs, etc.

The closest people to ancient Egyptians physically in their opinion were the Ethiopians who they usually grouped them together with when described physical anatomy.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1095|2002-01-18 12:35:11|a.manansala@attbi.com|Re: Miss Thickness Seeking A Freak Party!|
The posting has been removed from the message board.
Sorry if it reached some of your mailboxes.

Paul
 | 1996|2002-01-18 13:29:18|Emeagwali, Gloria (History)|Re: Eurocentric nonsense|
 Well I don't rule out an occasional blonde prisoner of war getting
 integrated into the system. By the way isn't the term 'melanin' derived from
 'melas'? I just came across an interesting quote which may be of some
 relevance to the discussion:

' Moreover certain of the rulers of Athens were originally Egyptians they say. Petes for instance the father of that Menestheus who took part in the expedition against Troy, having clearly been an Egyptian, later obtained citizenship at Athens and the kingship.....Erectheus through his racial connection with Egypt brought from there to Athens a great supply of grain and in return, those who had enjoyed this aid made their benefactor, king. After he had secured the throne he instituted the initiatory rites of Demeter in Eleusis and established the mysteries, transferring their ritual from Egypt.' p.95 Book 1.vol.1 Diodorus Siculus, Harvard University Press (HUP)

Four references in Herodotus and Diodorus Siculus on the Black identity of the Egyptians:

"...two black doves had come flying from Thebes in Egypt, one to Libya ,one to Dodona....
The tale that the dove was black signifies that the woman was Egyptian."
p.343/4 Herodotus. vol. 1.Book 2. HUP

[illegible]

" and the third proof is that the men of the country are black by reason of the heat." p. 301 Herodotus vol.1 Bk.2.HUP

888
For it is plain to see that the Colchians are Egyptians.....I myself
guessed it to be so partly because they are dark skinned and woolly
haired..."p.392/3 Herodotus vol. 1. Bk 2.HUP

[illegible][illegible]

Dr. Gloria Emeagwali
Professor of History/African Studies

-----Original Message-----
From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]
Sent: Friday, January 18, 2002 12:16 PM
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: Eurocentric nonsense

- In Ta_Seti@y..., a.manansala@a... wrote:
Paul had said:

> > 'Melas' literally means 'black.' That's how
> practically all earlier translations render the word.

It's primary
in relation to the modern debate that you have all
this pendantic

> nonsense on the meaning of the word.
>
> Er, not so. Melas means 'dark,' and 'niger' means
> black.
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>
> Katherine, 'niger' is Latin for 'black,'

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>>you to check the usages of _melas_ and _melan_ on the
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>>Search at

>><<http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek>>

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in a "racial" sense it also means dusky, dark, tawny,
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So, why the objection to translating melas as 'black?'
The earlier translators did so. Isn't it just a
political thing these days?

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Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

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| 1097|2002-01-18 13:41:43|Alex van Deelen|Re: Digest Number 264|
Message: 7
Date: Fri, 18 Jan 2002 10:18:00 -0000
From: "neseret" <egvlist@griffis-consulting.com>
Subject: Re: Eurocentric nonsense

--- In Ta_Seti@y..., a.manansala@a... wrote:
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```
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>>
>> Katherine, 'niger' is Latin for 'black,' while 'melas'
>> means 'black' in Greek.
>
>Paul, my point was, and you fail to appreciate it, is that _melas_ is
>used more often as 'dark' and 'tawny' than as 'black.'
```

Do I spy backtracking here?

Alex

| 1098|2002-01-18 20:39:03|terance pete|(no subject)|

Archive

Riddle of the Pyramids

Why De Mille didn't need all those slaves on screen

Paul Webster in Paris Observer

Sunday December 30, 2001

Like millions of tourists, from the Ancient Greeks on, the Blairs may have been victims of one of the world's oldest confidence tricks when they walked round the Pyramids on the Prime Minister's holiday trip to Egypt.

To the uninitiated eye, the 2.3 million blocks of stones rising to a 146-metre peak on the 4,500-year-old Great Pyramid near Cairo look as solid as pure granite. But French architects and scientists believe they are nothing more than weathered concrete blocks, moulded on the spot, stone by stone and layer by layer, from the ground upwards.

The theory, being explored by scientists at Montpellier University, has thrown Egyptology into turmoil. It could destroy thousands of years of speculation on the greatest of all riddles of the sands, one that has fascinated Hollywood and made fortunes for novelists such as Christian Jacq. Researchers believe that only the reluctance of the Egyptian authorities to allow more samples to be examined stands between them and final proof.

Johth Bertho, an architect and specialist in trompe-l'oeil, used his expert knowledge of reconstituted stone to explain how easy it was to pass off concrete and mortar for real carved stone. 'It needs a trained specialist to identify the basic material,' he said.

'The Egyptians had mastered many techniques of plaster and mortar and knew all about making bricks. There is no reason why they could not reconstitute stone into blocks weighing two or three tonnes layer by layer rather than try to heave huge weights up several hundred feet without even the benefit of crude cranes. I have even been able to identify frame marks left by some moulds.'

The theory, set out in a book called La Pyramide Reconstituthe (Unic), is largely based on the precision of the joints between the stones. 'Joints are

invisible and it would be impossible to pass a cigarette paper between them. To carve blocks of solid stone to tolerances of hardly a millimetre would need incredible skill without the benefit of machine tools.'

Montpellier was drawn into the research because Bertho is designing a scientific park in the city. At its Laboratoire de Tectonophysique, Suzanne Raynaud has cut samples of stone from the Great Pyramid into thin slices to examine under a microscope. 'I went from surprise to surprise,' she said. 'The arrangement of micro-fossils had been disturbed, which could be explained by the manipulation of reconstituted stone. The components of what appears to be solid stone could have been crushed or passed through a sieve before being put into moulds.'

Other tests are under way but another top scientist, Claude Gril, said they were unlikely to be conclusive without comparisons between the blocks of stone in the pyramid walls and material from quarries where they are found. 'Unfortunately, the Egyptian Antiquities office is opposed to more detailed research, which we are carrying out with a Belgian nuclear laboratory, and will not allow more samples to be gathered for comparison,' he said.

As a result, a hunt has started among Egyptology collections in Europe, including a Rouen museum which has a rock from the Great Pyramid in its reserve. A Paris laboratory has declared that the stone is a form of mortar, but there have been protests from several Egyptologists who say Bertho's theory is nonsense.

If the claim is proved, it would destroy pages of speculation on how the pyramids were built. But until the mould theory is proved or shattered, the dominant opinion will remain Cecil B. De Mille's images of slaves and whips.

☐

<http://www.guardian.co.uk/Archive/Article/0,4273,4326887,00.html>

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| 1099|2002-01-18 20:43:44|terance pete|the mummy ginger |

I have some questions concerning the mummy of ginger that was found. Ginger is a pre dynastic mummy with red hair that sits in the British museum. Ginger however is not a natural mummy. The mummy was one of the ones that settled in the desert,and according to experts she was of peasant,and not of royalty.

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| 1100|2002-01-18 21:28:15|terance pete|more information on greek pyramids|

That's right. [Greek](#) pyramids! On Greek soil, at Hellenikon and Ligourio west of Athens in the Argolid region, are two limestone pyramids that are stylistically very much like those at Giza near Cairo. The big difference is size; the Greek pyramids are only the size of a large room compared to the Great Pyramid's height (with capstone) of almost 500 feet.

When excavations were made around the Greek pyramids in the early 1900s, pottery fragments from the Fourth Century B.C. were found, and it was presumed that the pyramids were also constructed then; that is, about the time of Alexander the Great. Recent dating of crystals from internal surfaces of the limestone blocks using thermoluminescence puts the construction times back two millennia. The Hellenikon pyramid dates to 2730 B.C.; the Ligourio, to 2260 B.C. This means that the Greek pyramids were built in roughly the same time frame as the Egyptian pyramids.



Why would the ancient Greeks want to build miniature pyramids? The classical scholar Pausanias wrote in the Second Century A.D. that the Hellenikon pyramid was a cenotaph for the dead fallen in a fratricidal battle 4,000 years ago. Nobody believed his story until now.

(Hammond, Norman; "Did the Early Greeks Simply Copy the Pyramids of Egypt?" London *Times*, August 1, 1997. Cr. A.C.A. Silk. Also: Barnett, Adrian; "Written in Stone," *New Scientist*, p. 11, October 4, 1997.)

From [Science Frontiers #116, MAR-APR 1998](#),  1998-2000 William R. Corliss

some greek pyramids more information

Do You Yahoo!?
Send FREE [video](#) emails in [Yahoo! Mail](#).
| 1101|2002-01-18 22:41:15|terance pete|some neglected archeological sites in africa |

Loropeni (30 mi/50 km west of Gaoua) has a two-story-high stone ruin of unknown origin. It s similar, though less impressive, than the famous ruins of the Great Zimbabwe National Monument. 130 mi/210 km southeast of Bobo-Dioulasso. or e about the ruins at burkino faso

the eastern side of Empakaki - the Engaruka ruins. Their origins are mysterious as there is no tradition of stone building in this part of Africa.

The interesting Gambian stone circles the circles are scattered across sengal and gambia

Ancient African Astronomy Lovango The vast region of central Africa is particularly neglected. Oral traditions indicate that there were some large and wealthy settlements in this region, with powerful rulers. The reports of early European travellers also describe cities such as that of Lovango suggesting a high level of civilisation. However, these settlements no longer exist and little else is known about them. Archaeologists have not been particularly active in the region and even if they were it is likely that few traces would be found to remain. Many of tropical Africa's cities were probably built from wood and grass and these materials decay quickly in the centre of the continent's debilitating climate. What is certain, however is that Africa has been the scene of political developments like those elsewhere with increases in wealth and social complexity eventually being reversed

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| 1102|2002-01-19 03:12:45|neseret|Re: the mummy ginger|
--- In Ta_Seti@y..., terance pete wrote:

>
> I have some questions concerning the mummy of ginger that was found. Ginger is a pre dynastic mummy with red hair that sits in the British museum. Ginger however is not a natural mummy. The mummy was one of the ones that settled in the desert,and according to experts she was of peasent,and not of royalty. <

I think you mean that Ginger is not a artificially constructed mummy (that is, by human processing as by natron, evisceration, etc.) Ginger [EA 32751] is also a male, BTW. Ginger is a natural mummy, as the British Museum explains:

"Ginger died more than five thousand years ago, yet his hair, which gave him his nick-name, and even his toe- and finger-nails have been perfectly preserved. Before mummification was developed around 2700 BC, bodies were placed in shallow graves, in direct contact with the sand.

The bodies from these early burials frequently did not decay, because

the hot dry sand absorbed the water that constitutes 75% by weight of the human body. Without moisture bacteria cannot breed and cause decay, and the body is preserved. There are a number of burials from these early periods where the condition of the body is still excellent."

Source: <<http://www.thebritishmuseum.ac.uk/compass/>>

Information on Ginger can be found in

C. Johnson and B. Wills, 'The conservation of two pre-dynastic Egyptian bodies' in S.C. Watkins and C.E. Brown (eds.), Conservation of Ancient Egyptian materials (London, United Kingdom Institute for Conservation (UKIC), Archaeology Section, 1988)

A. Rae, 'Dry human and animal remains - their treatment at the British Museum' in K. Spindler et al. (eds.), Human mummies: a global survey of their status and the techniques of conservation, vol. 3: The man in the ice (Wien, Springer, 1996), pp. 33-38

A.J. Spencer, Death in Ancient Egypt (London, Penguin Books, 1991)

A. Cockburn and E. Cockburn (eds.), Mummies, disease and ancient cultures (Cambridge University Press, 1984)

C.A.R. Andrews, Egyptian mummies (London, The British Museum Press, 1984), p. 4, fig. 1

W.R. Dawson and P.H.K. Gray, Catalogue of Egyptian antiquities in the British Museum. I. mummies and human remains (London, 1968), p. 1, plate Ia, XXIIa, b

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1103|2002-01-19 07:13:48|Sptpy@aol.com|Khufu's boat|
Paul wrote, "But European scholars have always been obsessed with making the ancient Egyptians white..."

In his book, The African Origin Of Civilization, Diop addressed their obsession in the third chapter titled "The Modern Falsification of History." "They gradually recognized it as the most ancient civilization that had engendered all others. But, imperialism being what it is, it became increasingly 'inadmissible' to continue to accept the theory[2]"evident until then[3]"of a Negro Egypt." page 45

Other groups are allotted their place in history, but the significant contributions by Africans, well...

This is a virtual tour of Khufu's Fourth Dynasty boat on display in its museum in Giza. It is the oldest existing planked vessel in the world. When I was there, I was told each oar would have required two men. After the page loads completely, we have the option to click the picture, then use our keyboard's left and right arrows to navigate. There is no up and down.

Khufu's boat:
<http://www.pbs.org/wgbh/nova/egypt/explore/boat.html>

The free QuickTime player:
<http://www.apple.com/quicktime/download/>
| 1104|2002-01-19 09:05:37|a.manansala@attbi.com|Re: the mummy ginger|
Attachments :

I'm always wary when it comes to the color of mummies. Thor Heyerdahl used to make a big deal about fair-haired mummies or wigs from the Western hemisphere. But what he did not mention is that preserved hair from the same finds, with no apparent traces of dye, have also been found in very unnatural colors. The presumption that the hair/skin colors or general appearance are reliable indicators is bad.

Just think if you removed all the moisture from your face and coated it with spices and resins that might eventually ferment for a few thousand years. Would you still be recognizable?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

>
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> pre dynastic mummy with red hair that sits in the British museum. Ginger however
> is not a natural mummy. The mummy was one of the ones that settled in the

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> -----
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| 1105|2002-01-20 09:10:43|Djehuti Sundaka|World's oldest cities were Indian|
World's oldest cities were Indian

January 17, 2002 Posted: 3:38 AM EST (0838 GMT)

NEW DELHI, India (Reuters) -- Indian scientists have made an archaeological find dating back to 7500 BC suggesting the world's oldest cities came up about 4,000 years earlier than is currently believed, a top government official said.

The scientists found pieces of wood, remains of pots, fossil bones and what appeared like construction material just off the coast of Surat in western India, Science and Technology Minister Murli Manohar Joshi told a news conference on Wednesday.

"Some of these artifacts recovered by the NIOT (National Institute of Ocean Technology) from the site such as the log of wood date back to 7500 BC, which is indicative of a very ancient culture in the present Gulf of Cambay, that got submerged subsequently," Joshi said.

Current belief is that the first cities appeared around 3500 BC in the valley of Sumer, where Iraq now stands, a statement issued by the government said.

"We can safely say from the antiquities and the there was human activity in the region more than 9,500 years ago (7500 BC)," S.N. Rajguru, an independent archaeologist, said.

The findings, if confirmed, will dislodge the Harappan Civilisation dating back to 2500 BC as India's oldest civilization.
| 1106|2002-01-22 10:46:25|Djehuti Sundaka|King of the Pharaohs coffin set to return home|
http://www.ananova.com/news/story/sm_500556.html?menu=news.scienceanddiscovery.archaeology

King of the Pharaohs coffin set to return home

A 3,300-year-old coffin is to be returned to Egypt after successful negotiations with the German state of Bavaria.

The golden coffin of Echnaton, King of the Pharaohs, has been on exhibition at the Museum of Egyptian Art in Munich for over 70 years.

In future, the golden coffin will be on display at the Egyptian Museum in Cairo.

The treasure was discovered by archaeologists in 1907 in the Valley of the Kings but the bottom half went missing in 1931.

In 1980, the missing piece was re-discovered by the director of the Museum for Egyptian Art in Switzerland and was brought back to Bavaria for renovation on condition it was eventually returned to the Egyptians.

After paying over £61,500 in renovation costs, the Germans said the ancient coffin would only be handed back if the Egyptian government agreed to loan the museum other valuable artefacts in return.

The idea met heavy resistance in Cairo.

Bavaria's President Edmund Stoiber has now finally agreed that the coffin should be returned to Egypt.

In a gesture of goodwill, the top half of the coffin has been flown over to Munich to be put on show at the exhibition.

Story filed: 12:19 Monday 21st January 2002
| 1107|2002-01-22 15:19:49|a.manansala@attbi.com|Fwd: Ethiopians Want Ancient Monument|
Let's hope Ethiopia can be as successful as Egypt with the recent return of the KV 55 coffin base.

Regards,
Paul Kekai Manansala

http://dailynews.yahoo.com/h/ap/20020117/wl/ethiopia_obe_lisk_2.html

Thursday January 17 2:25 PM ET
Ethiopians Want Ancient Monument

By MATTHEW ROSENBERG, Associated Press Writer

AXUM, Ethiopia (AP) - More than 60 years ago Segware Abaye and thousands of other Ethiopians watched as Italian invaders carted away a towering 1,700-year-old stone monument to the nation's glorious past.

``We didn't fight to keep our treasure,'' says the 101-year-old former priest, now bedridden in a crumbling house in this ancient town. ``It is my deepest regret in life.''

Segware's personal humiliation has, over the years, become a national humiliation for Ethiopia, the only African country never colonized by Europeans. The monument still graces the Piazza di Porta Capena in Rome, even though Italy has agreed to return it on at least three separate occasions since World War II ended.

While commonly called the Axum Obelisk, it is technically a stele, an upright, engraved slab used to mark a grave. An obelisk is a four-sided pillar shaped like a pyramid.

The latest round began last month, when Vittorio Sgarbi, Italy's deputy culture minister, reportedly threatened to resign if the stele was returned to Ethiopia. It was the latest in a string of such statements from Sgarbi, who has said he fears the Ethiopians cannot properly maintain or safeguard the monument.

Sgarbi's statement prompted the Ethiopian government to demand the Italians make good on a 1997 agreement to return the stele.

``The Ethiopian people's patience ... is being tested to the limit and it's wearing thin,'' the culture ministry was quoted as saying in The Ethiopian Herald. ``Ethiopia wants the agreement implemented.''

Ethiopian officials say they have not been contacted by the Italians, and the Italian government did not respond to an Associated Press request for comment Thursday.

Italian forces invaded Ethiopia in 1935 and occupied it until the British chased them out in 1941. Troops cut up the 82-foot-tall stele and hauled it away in 1937 on the orders of fascist dictator Benito Mussolini - war booty to serve as a monument marking the 15th anniversary of his rise to power.

For Ethiopians, the monument's presence in Rome ``symbolizes the Italian invasion,'' said Richard Pankhurst, a professor and former director of the Institute of Ethiopian Studies in Addis Ababa, the capital.

``It was stolen in a war that included the use of poison gas, the shooting of prisoners of war, the shooting of monks, the killing of thousands of innocents,'' he said.

The latest agreement to return the stone came in 1997 and prompted Ethiopian officials to print postage stamps celebrating its return.

But that optimism is fading into anger and frustration.

``The Italians have been here, they've seen our preparations,'' says Fisseha Zibelo, an Ethiopian culture ministry official in Axum, standing alongside the deep hole that has been dug for it in Stele Field, where many smaller steles stand.

``It is an insult for them not to send it here,'' Fisseha said. ``The obelisk doesn't have any connection with Italy, it is part of our heritage.''

Scholars believe the stele was chiseled from solid granite around 300 A.D, shortly before Ethiopia's conversion to Christianity. Most of Axum's other steles are believed to have gone up over the next few hundred years.

Most are blank sheets of rock. But some, like the one

in Rome, are carved to look like multistory buildings complete with doors, windows, sometimes even door handles. The style mimics the Axumite architectural style of the day, when the Ethiopian kingdom was centered in this town and was a rival to ancient Rome and Persia.

Axum today is a small town of ramshackle stone buildings surrounded by arid highland plains and hills. Scholars are unsure how the steles were transported here from a quarry about 21/2 miles away, although some suggest elephants, levers and wheels were used.

Seguare, the former priest, remembers the Italians putting a tent around the stele and ordering everyone to stay away. He was in a nearby church about a week later when word swept through town that the Italians were taking something large out of the tent.

``We saw four boxes and we knew what they were doing ... they pushed the boxes on a wooden track into trucks and just drove it away,'' he says. ``We had no power to stop them; they had modern guns.''

As soon as the trucks were gone he went to church to pray and has continued praying for the stele's return every day for the last 65 years.

``There is nothing that is impossible for God,'' says Seguare, his voice barely audible, weakened with age. ``I am fragile and in bed, but I am hoping I will see it before I go.''
| 1108|2002-01-22 16:06:12|Alex van Deelen|The Story Of Africa, BBC|
The Story Of Africa (BBC)

This is a BBC series on Africa, history, economics, etc. It certainly wasn't as powerful as it could have been (what little I managed to catch of it), however...

What is remarkable is that in their on-line version, on their "further reading" page, the books recommended are nearly exclusively "afrocentric". Diop, Bernal, Van Sertima, Davidson.

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/3generic4.shtml>

I guess we're making an impact. :)

There is also a positive treatment on their page on the "The Peoples Of The Nile Valley" at <http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/3chapter5.shtml>

A positive treatment of the great C.A. Diop.

Cheers,

Alex
| 1109|2002-01-22 18:35:44|blacklikeothello|Re: The Story Of Africa, BBC|
I wouldn't have believed it if I didn't see it myself...

```
--- In Ta_Seti@y..., "Alex van Deelen" wrote:
> The Story Of Africa (BBC)
>
> This is a BBC series on Africa, history, economics, etc.
> It certainly wasn't as powerful as it could have been
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>
> A positive treatment of the great C.A. Diop.
>
> Cheers,
```


>
> Alex

| 1110|2002-01-23 00:55:03|kcamm23063@aol.com|Cleopatra and Ebony Magazine|
Greetings - In the February 2002 issue of Ebony Magazine, there is a depiction on a frieze that is said to be Cleopatra. I have never seen this frieze before, and of course Ebony does not go into any real detail about anything concerning it, but I was wondering if anyone else has seen this frieze? If so, where is it located?

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1111|2002-01-23 01:06:03|terance pete|Re: Cleopatra and Ebony Magazine|

kcamm23063@aol.com wrote:

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Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

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Ta_Seti-unsubscribe@yahoogroups.com

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I wonder why sometimes Cleopatra is such a big deal. Cleopatra could have been mixed, but from what I have seen she was not that attractive. Most of the people who are concerned with Cleopatra don't know one ounce about kmt, or Egypt history. Egypt had a culture before Cleopatra, but you would never hear about beautiful black women like Queen Tiye, or any other of the women like Hatshepsut, which was depicted on the Discovery Channel as being white. Europeans sure do have Egyptomania in the wrong since of the word, that they try to say Cleopatra was so important to Egypt when she was not. The Ptolemy era, in my opinion was the cultural rape of Egypt, and even the native Kemetians still practicing refused to change their calendar for Ptolemy, and after the Romans and Christians got through with Alexandria they wrecked the whole civilization, and even some Kemetites went further south to where the Nubians were at Meroe.

Cleopatra the Europeans can have her. Egypt was once a culture before her, and even before that.

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| 1112|2002-01-23 01:19:28|kcamm23063@aol.com|Re: Cleopatra and Ebony Magazine|
Thank you, but I am more concerned about the frieze that was used in Ebony - I cannot recall ever seeing it, not even in Dendera. It is unlike any of the other depictions I have ever seen of Cleopatra.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 1/23/02 1:06:45 AM Pacific Standard Time, alberto34482@yahoo.com writes:

kcamm23063@aol.com wrote:

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| 1113|2002-01-23 09:21:17|Djehuti Sundaka|Magic, medicine eased ancient Egyptian headaches|
<http://www.reutershealth.com/archive/2002/01/21/eline/links/20020121elin011.html>

Magic, medicine eased ancient Egyptian headaches

By E.J. Mundell

NEW YORK, Jan 21 (Reuters Health) - Can't beat that headache? Why not try an incantation to falcon-headed Horus, or a soothing poultice of "Ass's grease"? According to researchers, 3,500-year-old papyri show ancient Egyptians turning to both their gods and medicine to banish headache pain.

"The border between magic and medicine is a modern invention; such distinctions did not exist for ancient healers," explain Dr. Axel Karenberg, a medical historian, and Dr. C. Leitz, an Egyptologist, both of the University of Cologne, Germany.

In a recent issue of the journal Cephalalgia, the researchers report on their study of papyrus scrolls dating from the early New Kingdom period of Egyptian history, about 1550 BC.

Ancient Egyptian healers had only the barest understanding of anatomy or medicine. Indeed, while the head was considered the "leader" of the body, the brain itself was considered relatively unimportant--as evidenced by the fact that it was usually discarded during the mummification process.

Headache, that timeless bane of humanity, was usually ascribed to the activity of "demons," the German researchers write, although over time Egyptian physicians began to speculate that problems originating within the body, such as the incomplete digestion of food, might also be to blame.

Once beset with a headache, those living under the pharaohs turned to their gods for help. One incantation sought to evoke the gods' empathy, imagining that even immortals suffered headache pain.

"'My head! My head!' said Horus," reads one papyrus. "'The side of my head!' said Thoth. 'Ache of my forehead,' said Horus. 'Upper part of my forehead!' said Thoth."

In this way, Karenberg and Leitz write, "the patient is identified with (the gods) Horus and Thoth," the latter being the god of magicians and wise men.

The incantation continues with the sun god Ra ordering the patient to recover "up to your temples," while the patient threatens his "headache demons" with terrible punishments ("the trunk of your body will be cut off").

Still, the gods may have ignored the pleas of many patients, who also turned to medicine for relief. According to one ancient text, these included a poultice made of "skull of catfish," with the patient's head being "rubbed therewith for four days."

Other prescriptions included stag's horn, lotus, frankincense and a concoction made from donkey called "Ass's grease."

Even these remedies could be divinely inspired, however. On one 4,000-year-old scroll, a boastful druggist claims that his headache cure is prepared by the goddess Isis herself.

"'If this remedy is made for the patient for all diseases in the head and for all bad and evil things, he will get well immediately," he wrote.

SOURCE: Cephalalgia 2001;21:911-916.

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| 1114|2002-01-25 09:56:45|a.manansala@attbi.com|Special Event: Dr. Theophile Obenga & Prof. Manu Ampim on February |
You can find the flyer for the event below in the group's photo section:

http://photos.groups.yahoo.com/group/Ta_Seti/1st

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

---begin forwarded message ---

Greetings Everyone,

Due to the overwhelming response from our presentation last year where we had about 200 guests, Dr. Theophile Obenga and I have been invited back to do another groundbreaking slide presentation at the Alice Arts Center in Oakland to kick off Black History Month (African Heritage Month) on Saturday, February 2nd.

The event is sponsored by Diamano Coura & Advancing The Research. The details are as follows:

Topics:
"EDUCATION IN ANCIENT EGYPT : PRACTICAL LESSONS FOR BLACK CHILDREN"
- Prof. Manu Ampim

"THE AFRICAN FAMILY IN ANCIENT EGYPT"
- Dr. Theophile Obenga

CULTURAL ENTERTAINMENT will be provided by the highly acclaimed:
Diamano Coura West African Dance Company

Date: Saturday, February 2, 2002

Time: 6:00 pm (sharp!)

Place: ALICE ARTS CENTER, 1428 Alice Street, Downtown Oakland, CA (near corner of 14th and Alice Streets. Alice St. is 4 blocks from Broadway).

Cost: \$10 general admission; \$7 elders / students; free for children 12 years and under

For more information see attached flyer, call (510) 482-5791 or email:
Profmanu@acninc.net

DON'T MISS THIS RARE EVENT!!

(Be sure to bring a friend)
| 1115|2002-01-25 10:24:12|djahuti.geo|Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., terance pete wrote:

>
>
> kcammm23063@a... wrote: Greetings - In the February 2002 issue of

Ebony Magazine, there is a depiction on a frieze that is said to be Cleopatra. I have never seen this frieze before, and of course Ebony does not go into any real detail about anything concerning it, but I was wondering if anyone else has seen this frieze? If so, where is it located?

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> Karen-Yaa (YGA)
> Yahoo! Groups Sponsor
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> Cleopatra the Europeans can have her. Egypt was once a culture before her, and even before that.
>

The Allure of Cleopatra
<http://www.csmonitor.com/2002/0125/p13s02-alar.html>

"Cleopatra of Egypt: From History to Myth," a major exhibition now at the Field Museum in Chicago questions the myths and goes a long way toward rehabilitating the most famous woman who ever lived."

"the most famous woman who ever lived"? Certainly Maryam; the mother of Y'shwa, would hold that position despite knowing virtually nothing about her.

Djehuti Sundaka
| 1116|2002-01-25 10:27:32|Djehuti Sundaka|Mummy wheat myth bites the dust|
Mummy wheat myth bites the dust
http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&set_id=1
| 1117|2002-01-25 11:12:01|kcam23063@aol.com|Re: Mummy wheat myth bites the dust|
Hi Djehuti - There were over 2,000 entries under that search ID. Is there any way that you can narrow it down? Thanks.

In a message dated 1/25/02 10:33:08 AM Pacific Standard Time, ahuguley@ix.netcom.com writes:

Mummy wheat myth bites the dust
http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&set_id=1

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

| 1118|2002-01-25 17:10:20|Gnosarch@cs.com|AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
Dear Friends,

Cleopatra VII Philopator (the 16th ruler of the Ptolemaic Dynasty, 51-30 BCE) was Greek, a white Indo-European with the usual female attributes, ...not more, not less. I doubt that 'Ebony' will change this.

Please, I wish you guys out there would get serious. What's all this racist BS? Africa has a history which I don't think any of you has ever thought about/learned about. That is the sad thing.

The history of ta-stj is a full and wonderful field. Try to understand where you came from. I am a white man writing this. I lived for many years in India and forgot that I had a skin colour ...sometimes children would say "red monkey" and throw stones. See, I'm someone who knows that colour means, Even white (red monkey/'yonki' etc.ad. vom.) people can know these things. Why don't you get constructive?

That's a direct question that many of us ask.

We wish that some of you would try to understand what Africa really is. Some of us 'yonkis' would like to be with you in that exploration (and please stop this racist shit with which you disqualify all of your purposes)

I mean it good with you, but stop being assholes. You have a lot to win, but try to understand what it is before you make so much destructive noise. Sometimes I tried to to work with you guys (Uganda, Ruanda, Zaire area), but the air was mostly so full of metal that it was difficult to have a reasonable conversation. Why don't you stop doing it?

(signed)

Loring E., Informatiker
Russian Academy of Sciences
Center for Egyptological Studies
Rozhdestvenka 12
RUS-30031 MOSKVA
| 1119|2002-01-25 18:26:01|Raven Morgan Leigh|Re: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
I apologize for this.. I am new, but this is the very
first post I have seen from this group-- and it
reminds me of why I stopped having anything to do with
any groups relating to Ancient Egypt.

I get so sick and tired of this argument,... sigh..
And by the way, I thought the Greeks were
Mediterranian. Some of them look "blacker" than some
of my relatives.

Greeks are Greeks, anyway. Not Roman, not Italian, not
White Americans. They are Greek.

As for Cleopatra, I *thought* was supposed to be
Egyptian, by citizenship.

Sickened,

Raven

--- Gnosarch@cs.com wrote:

```
> Dear Friends,
>
> Cleopatra VII Philopator (the 16th ruler of the
> Ptolemaic Dynasty, 51-30 BCE)
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> a white Indo-European with the usual female
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> about. That is the sad thing.
>
> The history of tA-stj is a full and wonderful field.
> Try to understand where
> you came from.
> I am a white man writing this. I lived for many
> years in India and forgot
> that I had a skin
> colour ...sometimes children would say "red monkey"
> and throw stones. See,
> I'm someone
> who knows that colour means, Even white (red
> monkey/'yonki' etc.ad. vom.)
> people can know these things. Why don't you get
> constructive?
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> That's a direct question that many of us ask.
>
> We wish that some of you would try to understand
> what Africa really is. Some
> of us 'yonkis'
> would like to be with you in that exploration (and
> please stop this racist
> shit with which you
> disqualify all of your purposes )
>
> I mean it good with you, but stop being assholes.
> You have a lot to win, but
> try to understand what it is before you make so much
> destructive noise.
> Sometimes I tried
> to to work with you guys (Uganda, Ruanda, Zaire
> area), but the air was mostly
> so full of metal that it was difficult to have a
> reasonable conversation. Why
> don't you stop doing it?
>
> (signed)
>
> Loring E., Informatiker
> Russian Academy of Sciences
> Center for Egyptological Studies
> Rozhdestvenka 12
> RUS-30031 MOSKVA
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| 1120|2002-01-25 19:21:28|kcamm23063@aol.com|Re: Cleopatra and Ebony Magazine|
The following is my original post regarding the above subject:

Greetings - In the February 2002 issue of Ebony Magazine, there is a depiction on a frieze that is said to be Cleopatra. I have never seen this frieze before, and of course Ebony does not go into any real detail about anything concerning it, but I was wondering if anyone else has seen this frieze? If so, where is it located?

I am not asking who or what Cleopatra was, I am asking if anyone is familiar with the frieze that is depicted in February's issue of Ebony Magazine.

If anyone wishes to post a response to my request, please do so; but if anyone wishes to take on a different slant or post something other than my original intent, please create a new subject heading so that it will not be confusing.

If no one has seen the depiction that I am talking about, then it is impossible to give an intelligent reply.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1121|2002-01-25 21:49:30|blacklikeothello|Ancient Egyptian Marriages: Quite Modern |
Ancient Egypt Marriages: Quite Modern
By Jennifer Viegas, Discovery News

<http://dsc.discovery.com/news/briefs/20020121/egypt.html>

Jan. 24 Several ancient Egyptian marriage contracts contained lemon clauses where both the bride and groom were required to prove that they had the physical stamina for marriage, according to a research paper presented last week in Egypt at a symposium entitled Papyri and Arabic Manuscripts in Africa. The news adds to the widely held belief among historians that the early Egyptians were surprisingly modern when it came to marriage contracts, which were more like today's prenuptial agreements.

The findings were presented by Neamat Morsi, professor of history at the Institute for African Research and Studies at the University of Cairo, where the symposium was held.

According to a report on the event issued by the Egyptian State Information Service, Morsi revealed that several of the ancient contracts, which were written on papyri, or referred to the "physical soundness of would-be wives and stated the significance of checking men before marriage."

The checking referred to both physical and financial soundness.

The Information Service report added, "Witnesses had to admit that the bride is physically fit for marriage and that she is devoid of any deformity."

It further stated that many contracts covered practical matters concerning the dowry payment, setting up the new couple's home, and even how financial holdings would be allocated, should the couple later divorce.

Janet Johnson, professor of Egyptology in the Oriental Institute and Department of Near Eastern Languages and Civilizations at the University of Chicago, had never heard of the lemon clause before, but she was not surprised by the Egyptians' no-nonsense approach to marriage.

"The contracts were really financial documents where a man could pledge his support to his wife and any children that should come from the marriage," she said. "They were not legal or religious in the way that many of today's marriage documents are, but they did have social significance because it was assumed that any man who was worth his salt would make and uphold such a pledge."

According to Johnson, women were on a surprisingly equal level with men in terms of property ownership, and even received a form of alimony if the couple divorced.

"If a man divorced a woman he would often have to return money pledged by the wife at the start of the marriage," she explained. "A penalty would be added to that if he divorced without just cause."

Johnson added, "It inhibited quite a lot of divorces, I imagine."
| 1122|2002-01-25 23:15:23|Sptpy@aol.com|Cleopatra of Egypt: From History to Myth|
This is an interesting Web page depicting six different images of Cleopatra VII. Each image reflects differing perceptions of her. The top two, though vastly different, are said to be authentic and have received the most votes. Click "learn more" or within an image for its description.

<http://fm2.fieldmuseum.org/cleopatra/cleoVote.asp>
| 1123|2002-01-25 23:36:02|terance pete|Re: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|

Gnosarch@cs.com wrote:

Dear Friends,

Cleopatra VII Philopator (the 16th ruler of the Ptolemaic Dynasty, 51-30 BCE) was Greek, a white Indo-European with the usual female attributes, ...not more, not less. I doubt that 'Ebony' will change this.

Please, I wish you guys out there would get serious. What's all this racist BS? Africa has a history which I don't think any of you has ever thought about/learned about. That is the sad thing.

The history of tA-stj is a full and wonderful field. Try to understand where you came from. I am a white man writing this. I lived for many years in India and forgot that I had a skin colour ...sometimes children would say "red monkey" and throw stones. See, I'm someone who knows that colour means, Even white (red monkey/'yonki' etc.ad. vom.) people can know these things. Why don't you get constructive?

That's a direct question that many of us ask.

We wish that some of you would try to understand what Africa really is. Some of us 'yonkis' would like to be with you in that exploration (and please stop this racist shit with which you disqualify all of your purposes)

I mean it good with you, but stop being assholes. You have a lot to win, but try to understand what it is before you make so much destructive noise. Sometimes I tried to to work with you guys (Uganda, Ruanda, Zaire area), but the air was mostly so full of metal that it was difficult to have a reasonable conversation. Why don't you stop doing it?

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Ta_Seti-unsubscribe@yahooogroups.com

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Like I said Cleopatra was Macedonian actually,and I don't even when it comes to egypt consider her a real pharoah. I see that era in egypt as one of a pillage in culture,and Cleopatra was not that attractive. The only really special thing about her was the fact she was one of the first to learn the egyptai language,and the fact she seduced many powerful roman men with her charm,and it couldn't have been her looks because like I said she was not a bombshell. Europeans can have Cleopatra,but please leave Ancient egypt alone,and stop raping it like in movies the mummy,and other films which makes egypt look silly. The fact they happned to make imhotep and evil charactyer when he was known by greeks to heal to by touch. You would never see a movie where Hippocrates is some evil man. The sad fact is Zahi hawass is letting Europeans rape his so called beloved country. I hear Omar shariff critizing Afrocentric for claimjng egypt as part of black africa,but you never hear Omare complain about europeans that used to take mummies and eat them for their supernatural power,or even about the movie the mummy.

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| 1124|2002-01-26 00:16:29|kcam23063@aol.com|Re: Cleopatra of Egypt: From History to Myth|
Thank you, Tyrone. The website is interesting, but I did not see the depiction that is in Ebony. By the way, I had been saying "frieze," it is actually supposed to be a sculpture.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 1/25/02 11:15:35 PM Pacific Standard Time, Sptpy@aol.com writes:

This is an interesting Web page depicting six different images of Cleopatra VII. Each image reflects differing perceptions of her. The top two, though

vastly different, are said to be authentic and have received the most votes.
Click "learn more" or within an image for its description.

<http://fm2.fieldmuseum.org/cleopatra/cleoVote.asp>

| 1125|2002-01-26 00:33:57|neseret|Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., kcam23063@a... wrote:

> I am not asking who or what Cleopatra was, I am asking if anyone is

familiar with the frieze that is depicted in February's issue of
Ebony Magazine.

>
> If anyone wishes to post a response to my request, please do so;

but if anyone wishes to take on a different slant or post something
other than my original intent, please create a new subject heading so
that it will not be confusing.<

Karen:

Am unable to locate a copy of Ebony here (I am overseas at the
moment), but if you could scan the image and place it in Ta-Seti
files, I would be happy to attempt to locate and give you information
on it.

I hope this assists.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1126|2002-01-26 00:57:38|neseret|AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., terance pete wrote:

>
> Like I said Cleopatra was Macedonian actually, and I don't even when

it comes to Egypt consider her a real pharaoh.<

Yes, the Egyptians most certainly did consider her a 'real pharaoh,'
and quite favorably because of her dealings with the Romans on
maintaining Egypt as independent of Rome as long as she did. Both
the Egyptians and Romans considered her and all of her family the
ruling class, as they had been for about 300 years when she ascended
the throne in 51 BCE. The Romans came to end the rivalry of reigns
between herself and her brother, Ptolemy XIII. He lost the ruling
from the Romans because a) he killed Pompey (thinking it would work
him into favor with Julius Caesar, which backfired) and b) by
declaring war upon his sister and elevating her other sister Arsinoe
into per position, he forced the Romans to take sides they likely
didn't want to do.

> I see that era in Egypt as one of a pillage in culture, and

Cleopatra was not that attractive. The only really special thing
about her was the fact she was one of the first to learn the Egyptian
language, and the fact she seduced many powerful Roman men with her
charm, and it couldn't have been her looks because like I said she was
not a bombshell.<

Her attractiveness (or lack thereof) did not make her a ruler: her
acumen in foreign politics and knowing which political side to play
to her advantage did. FWIW, all claims of her 'seductiveness' were
only advanced by Octavian when he realized that Cleopatra (VII) and
her son Caesarion (Ptolemy XV) stood in line to thwart his political
inheritance by Julius Caesar and thus created the propaganda of
the 'Oriental seductress.' Most writers from the contemporary period
(before Octavian's revision of her reputation) stated that she was
not a great beauty, but had intelligence, spoke many languages, and
had an engaging personality because of her intelligence. No hint of
the sensuous queen who slept her way to the top, because, quite
frankly, that wasn't how you were able to deal with the Romans and
had to be as calculating as they were.

One of Cleopatra's main political plans was to create a massive
empire of Roman and ANE holdings, held together by common cultural
aspects. Her plan on that end was to introduce a fused religion
begun by her father, Ptolemy XII (Auletes) of Neo-Dionysianism, which
combined Egyptian and Greek mystery religions together. This worked

to a certain extent as Cleopatra VII can likely be seen as the source of the spread of Isis worship throughout the Mediterranean and even as far away as Britain (there's been some substantial Isis temples found there, for example). Isis worship did act as a common culture point for many years until the advent of Christianity took over many of her cult sites for revision into the imagery of Madonna and Child.

> Europeans can have Cleopatra, but please leave Ancient Egypt

alone, and stop raping it like in movies the mummy, and other films which makes Egypt look silly. The fact they happened to make Imhotep and evil character when he was known by Greeks to heal by touch.<

You seem to misunderstand that the character 'Imhotep' in the movie, "The Mummy," is NOT the same Imhotep who served as a royal physician/architect to King Djoser during the Old Kingdom. This is explicitly noted in both movies, as the 'evil Imhotep' has his life set during the reign of Seti I, some 1500 years after the historical Imhotep. By that time, the name "Imhotep" was a common name for a male, who were regularly named after the deified OK physician/architect.

Katherine Griffis-Greenberg

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UAB Options/Special Studies

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| 1127|2002-01-26 07:03:57|blacklikeothello|AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine| Perhaps what was meant (and I cannot speak for Terance Pete was that Cleopatra VII is attributed a grand role within history not afforded to numerous prior pharaonic Egyptian women. Obviously this fascination by the western world, which has no doubt translated by now to modern day Egyptians themselves, does at times seem odd given that she reigned over an Egypt in its final days rather than at its height. It just seems obvious that she overshadows prior Egyptian queens due at times more to European literature (from Plutarch to Shakespeare) and cinema, than anything else. Yet true enough this does not negate her historical relevance. It just illustrates how European history and culture is obviously most interested in a figure with close relatedness to itself.

On Imhotep from The Mummy movies... though it was obvious it was not Imhotep of the 3rd Dynasty, directors patterned their New Kingdom figure on the well known one. Call it bad cinematic history, but in listening to directors and actors from the movie on numerous interviews they often let it be known that there was indeed a "famous Egyptian priest" named Imhotep who was worshipped in pharaonic times.

Why they chose the age of Seti I is unknown. But they were pulling on the most famous Imhotep to sell and create their evil figure.

Speaking of movies and the affect it has on history, Hollywood's related movie The Scorpion King features the predynastic king of the same name as an Akkadian from Mesopotamia.

DG

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--- In Ta_Seti@..., "neseret" wrote:
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>
> Katherine Griffis-Greenberg
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> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
| 1128|2002-01-26 10:11:28|neseret|AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., "blacklikeothello" wrote:

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> (from Plutarch to Shakespeare) and cinema, than anything else.
> Yet true enough this does not negate her historical relevance.
> It just illustrates how European history and culture is obviously
> most interested in a figure with close relatedness to itself.

No, it just means that there were more Roman and Greek sources written about her, which could be read by the later European community. By the time of Cleopatra's reign, knowledge of ancient Egyptian language, as exemplified in monuments, was very much lost to the population. The people of Egypt who were literate spoke and wrote in Demotic, and even scribal writing of the period used a newer form of Egyptian developed under the Ptolemies. While Cleopatra VII spoke colloquial Egyptian (as noted in another post to this thread), her signing of royal legal documents, of which we have an example, notes that she wrote in Greek herself. It's doubtful that she or many of her court could have read Middle Egyptian, which recounts the positions of the royal women such as Sobekneferu, Hatshepsut, Tiye, etc. The languages of her time were quite different from the Middle Egyptian language.

So, when one considers this as the case, for all that _was_ known of Egypt that was made available to the literate world of the Mediterranean, especially after the Roman conquest of Egypt, Cleopatra VII came to signify Egypt because, quite frankly, she was the _only_ female of royal status who a) had interacted with the Romans, and b) about whom the Romans and later scholars could read.

Manetho's works were very much garbled as to who rulers were, as were Herodotus' works. For the Romans and later scholars, information about Cleopatra comes from several differing sources - Suetonius, Plutarch, Strabo, etc.

> On Imhotep from The Mummy movies... though it was obvious
> it was not Imhotep of the 3rd Dynasty, y directors patterned
> their New Kingdom figure on the well known one. Call it bad
> cinematic history, but in listening to directors and actors
> from the movie on numerous interviews they often let it be
> known that there was indeed a "famous Egyptian priest" named
> Imhotep who was worshipped in pharaonic times.

I recall several interviews with both actors and the director about both films, and do not recall any allusion the character was patterned after the Old Kingdom physician/architect, who was _not_ a 'famous priest.' If it was so stated, then again this shows how Hollywood cannot follow a simple book on Egyptian history, IMO. I saw several bad movie reviews which stated this, but I attribute that to bad historical knowledge on the part of the reviewer.

Again, as the time is wrong for the historical Imhotep, I suspect the choosing of the name for the character had to do more with the _common use of the name_ during the New Kingdom due to the deification of the earlier architect/physician. There was a consulting Egyptologist/Coptologist on the set for both movies (he constructed the language used in the movie, as well as that for "StarGate"), and would have noted the fact the name was a common one at the time.

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| 1129|2002-01-26 10:22:14|Sptpy@aol.com|Cleopatra: Daughter of the Pharaoh|
The following history is concise, well written, and informative.

<http://www.royalty.nu/Africa/Egypt/Cleopatra.html>

Cleopatra
Daughter of the Pharaoh

Cleopatra VII was born in 69 B.C. in Alexandria, which was then the capital of Egypt. Her father was Egypt's pharaoh, Ptolemy XII, nicknamed Auletes or "Flute-Player." Cleopatra's mother was probably Auletes's sister, Cleopatra V Tryphaena. (It was commonplace for members of the Ptolemaic dynasty to marry their siblings.)

There was another Cleopatra in the family - Cleopatra VII's elder sister, Cleopatra VI. Cleopatra VII also had an older sister named Berenice; a younger sister, Arsinoe; and two younger brothers, both called Ptolemy. The family was not truly Egyptian, but Macedonian. They were descended from Ptolemy I, a general of Alexander the Great who became king of Egypt after Alexander's death in 323 B.C.

Ptolemy XII was a weak and cruel ruler, and in 58 B.C. the people of Alexandria rebelled and overthrew him. He fled to Rome while his eldest daughter, Berenice, took the throne. She married a cousin but soon had him

strangled so that she could marry another man, Archelaus. At some point during Berenice's three-year reign Cleopatra VI died of unknown causes. In 55 B.C. Ptolemy XII reclaimed his throne with the help of the Roman general Pompey. Berenice was beheaded (her husband was executed, as well).

Cleopatra VII was now the pharaoh's oldest child. When her father died in 51 B.C., leaving his children in Pompey's care, Cleopatra and her brother Ptolemy XIII inherited the throne.

Queen of Egypt

Cleopatra was 17 or 18 when she became the queen of Egypt. She was far from beautiful, despite her glamorous image today. She is depicted on ancient coins with a long hooked nose and masculine features. Yet she was clearly a very seductive woman. She had an enchantingly musical voice and exuded charisma. She was also highly intelligent. She spoke nine languages (she was the first Ptolemy pharaoh who could actually speak Egyptian!) and proved to be a shrewd politician.

In compliance with Egyptian tradition Cleopatra married her brother and co-ruler, Ptolemy XIII, who was about 12 at the time. But it was a marriage of convenience only, and Ptolemy was pharaoh in name only. For three years he remained in the background while Cleopatra ruled alone.

Ptolemy's advisors - led by a eunuch named Pothinus - resented Cleopatra's independence and conspired against her. In 48 B.C. they stripped Cleopatra of her power and she was forced into exile in Syria. Her sister Arsinoe went with her.

Cleopatra and Caesar

Determined to regain her throne, Cleopatra amassed an army on Egypt's border. At this time Pompey was vying with Julius Caesar for control of the Roman Empire. After losing the battle of Pharsalos he sailed to Alexandria, pursued by Caesar, to seek Ptolemy's protection. But Ptolemy's advisors thought it would be safer to side with Caesar, and when Pompey arrived he was stabbed to death while the pharaoh watched.

Three days later Caesar reached Alexandria. Before he entered the city, Ptolemy's courtiers brought him a gift - Pompey's head. But Pompey had once been Caesar's friend, and Caesar was appalled by his brutal murder. He marched into the city, seized control of the palace, and began issuing orders. Both Ptolemy and Cleopatra were to dismiss their armies and meet with Caesar, who would settle their dispute. But Cleopatra knew that if she entered Alexandria openly, Ptolemy's henchmen would kill her. So she had herself smuggled to Caesar inside an oriental rug. When the rug was unrolled, Cleopatra tumbled out. It is said that Caesar was bewitched by her charm, and became her lover that very night.

When Ptolemy saw Caesar and Cleopatra together the next day, he was furious. He stormed out of the palace, shouting that he had been betrayed. Caesar had Ptolemy arrested, but the pharaoh's army - led by the eunuch Pothinus and Cleopatra's sister Arsinoe - laid seige to the palace.

In hopes of appeasing the attackers Caesar released Ptolemy XIII, but the Alexandrian War continued for almost six months. It ended when Pothinus was killed in battle and Ptolemy XIII drowned in the Nile while trying to flee. Alexandria surrendered to Caesar, who captured Arsinoe and restored Cleopatra to her throne. Cleopatra then married her brother Ptolemy XIV, who was eleven or twelve years old.

Soon after their victory Cleopatra and Caesar enjoyed a leisurely two-month cruise on the Nile. The Roman historian Suetonius wrote that they would have sailed all the way to Ethiopia if Caesar's troops had agreed to follow him. Cleopatra may have become pregnant at this time. She later gave birth to a son, Ptolemy XV, called Caesarion or "Little Caesar." It has been suggested that Caesar wasn't really Caesarion's father - despite his promiscuity, Caesar had only one other child - but Caesarion strongly resembled Caesar, and Caesar acknowledged Caesarion as his son.

After the cruise Caesar returned to Rome, leaving three legions in Egypt to protect Cleopatra. A year later he invited Cleopatra to visit him in Rome. She arrived in the autumn of 46 B.C., accompanied by Caesarion and her young brother/husband, Ptolemy XIV. In September Caesar celebrated his war triumphs by parading through the streets of Rome with his prisoners, including Cleopatra's sister Arsinoe. (Caesar spared Arsinoe's life, but later Mark Antony had her killed at Cleopatra's request.)

Cleopatra lived in Caesar's villa near Rome for almost two years. Caesar showered her with gifts and titles. He even had a statue of her erected in the temple of Venus Genetrix. His fellow Romans were scandalized by his extra-marital affair (Caesar was married to a woman named Calpurnia). It was rumored that Caesar intended to pass a law allowing him to marry Cleopatra and make their son his heir. It was also rumored that Caesar - who had accepted a lifetime dictatorship and sat on a golden throne in the Senate - intended to become the king of Rome.

On March 15, 44 B.C. a crowd of conspirators surrounded Caesar at a Senate

meeting and stabbed him to death. Knowing that she too was in danger, Cleopatra quickly left Rome with her entourage. Before or immediately after their return to Egypt, Ptolemy XIV died, possibly poisoned at Cleopatra's command. Cleopatra then made Caesarion her co-regent.

Cleopatra and Mark Antony

Caesar's assassination caused anarchy and civil war in Rome. Eventually the empire was divided among three men: Caesar's great-nephew Octavian, who later became the emperor Augustus; Marcus Lepidus; and Marcus Antonius, better known today as Mark Antony.

In 42 B.C. Mark Antony summoned Cleopatra to Tarsus (in modern-day Turkey) to question her about whether she had assisted his enemies. Cleopatra arrived in style on a barge with a gilded stern, purple sails, and silver oars. The boat was sailed by her maids, who were dressed as sea nymphs. Cleopatra herself was dressed as Venus, the goddess of love. She reclined under a gold canopy, fanned by boys in Cupid costumes.

Antony, an unsophisticated, pleasure-loving man, was impressed by this blatant display of luxury, as Cleopatra had intended. Cleopatra entertained him on her barge that night, and the next night Antony invited her to supper, hoping to outdo her in magnificence. He failed, but joked about it in his good-natured, vulgar way. Cleopatra didn't seem to mind his tasteless sense of humor - in fact, she joined right in. Like Caesar before him, Antony was enthralled. Forgetting his responsibilities, he accompanied Cleopatra to Alexandria and spent the winter with her there.

The Greek writer Plutarch wrote of Cleopatra, "Plato admits four sorts of flattery, but she had a thousand. Were Antony serious or disposed to mirth, she had at any moment some new delight or charm to meet his wishes; at every turn she was upon him, and let him escape her neither by day nor by night. She played at dice with him, drank with him, hunted with him; and when he exercised in arms, she was there to see. At night she would go rambling with him to disturb and torment people at their doors and windows, dressed like a servant-woman, for Antony also went in servant's disguise . . . However, the Alexandrians in general liked it all well enough, and joined good-humouredly and kindly in his frolic and play."

Finally, "rousing himself from sleep, and shaking off the fumes of wine," Antony said goodbye to Cleopatra and returned to his duties as a ruler of the Roman empire. Six months later Cleopatra gave birth to twins, Cleopatra Selene and Alexander Helios. It was four years before she saw their father again. During that time Antony married Octavian's half-sister, Octavia. They had two daughters, both named Antonia.

In 37 B.C., while on his way to invade Parthia, Antony enjoyed another rendezvous with Cleopatra. He hurried through his military campaign and raced back to Cleopatra. From then on Alexandria was his home, and Cleopatra was his life. He married her in 36 B.C. and she gave birth to another son, Ptolemy Philadelphus.

Meanwhile, back in Rome, Octavia remained loyal to her bigamous husband. She decided to visit Antony, and when she reached Athens she received a letter from him saying that he would meet her there. However, Cleopatra was determined to keep Antony away from his other wife. She cried and fainted and starved herself and got her way. Antony cancelled his trip, and Octavia returned home without seeing her husband.

The Roman people were disgusted by the way Antony had treated Octavia. They were also angry to hear that Cleopatra and Antony were calling themselves gods (the New Isis and the New Dionysus). Worst of all, in 34 B.C. Antony made Alexander Helios the king of Armenia, Cleopatra Selene the queen of Cyrenaica and Crete, and Ptolemy Philadelphus the king of Syria. Caesarion was proclaimed the "King of Kings," and Cleopatra was the "Queen of Kings."

Outraged, Octavian convinced the Roman Senate to declare war on Egypt. In 31 B.C. Antony's forces fought the Romans in a sea battle off the coast of Actium, Greece. Cleopatra was there with sixty ships of her own. When she saw that Antony's cumbersome, badly-manned galleys were losing to the Romans' lighter, swifter boats, she fled the scene. Antony abandoned his men to follow her. Although it is possible that they had prearranged their retreat, the Romans saw it as proof that Antony was enslaved by his love of Cleopatra, unable to think or act on his own.

For three days Antony sat alone in the prow of Cleopatra's ship, refusing to see or speak to her. They returned to Egypt, where Antony lived alone for a time, brooding, while Cleopatra prepared for an invasion by Rome. When Antony received word that his forces had surrendered at Actium and his allies had gone over to Octavian, he left his solitary home and returned to Cleopatra to party away their final days.

Cleopatra began experimenting with poisons to learn which would cause the most painless death. She also built a mausoleum to which she moved all of her gold, silver, emeralds, pearls, ebony, ivory, and other treasure.

In 30 B.C. Octavian reached Alexandria. Mark Antony marched his army out of

the city to meet the enemy. He stopped on high ground to watch what he expected would be a naval battle between his fleet and the Roman fleet. Instead he saw his fleet salute the Romans with their oars and join them. At this Antony's cavalry also deserted him. His infantry was soon defeated and Antony returned to the city, shouting that Cleopatra had betrayed him. Terrified that he would harm her, Cleopatra fled to the monument that housed her treasures and locked herself in, ordering her servants to tell Antony she was dead. Believing it, Antony cried out, "Now, Antony, why delay longer? Fate has snatched away your only reason for living."

He went to his room and opened his coat, exclaiming that he would soon be with Cleopatra. He ordered a servant named Eros to kill him, but Eros killed himself instead. "Well done, Eros," Antony said, "you show your master how to do what you didn't have the heart to do yourself." Antony stabbed himself in the stomach and passed out on a couch. When he woke up he begged his servants to put him out of his misery, but they ran away. At last Cleopatra's secretary came and told him Cleopatra wanted to see him.

Overjoyed to hear Cleopatra was alive, Antony had himself carried to her mausoleum. Cleopatra was afraid to open the door because of the approach of Octavian's army, but she and her two serving women let down ropes from a window and pulled him up. Distraught, Cleopatra laid Antony on her bed and beat her breasts, calling him her lord, husband and emperor. Antony told her not to pity him, but to remember his past happiness. Then he died.

The Death of Cleopatra

When Octavian and his men reached her monument Cleopatra refused to let them in. She negotiated with them through the barred door, demanding that her kingdom be given to her children. Octavian ordered one man to keep her talking while others set up ladders and climbed through the window. When Cleopatra saw the men she pulled out a dagger and tried to stab herself, but she was disarmed and taken prisoner. Her children were also taken prisoner and were treated well.

Octavian allowed Cleopatra to arrange Antony's funeral. She buried him with royal splendor. After the funeral she took to her bed, sick with grief. She wanted to kill herself, but Octavian kept her under close guard. One day he visited her and she flung herself at his feet, nearly naked, and told him she wanted to live. Octavian was lulled into a false sense of security.

Cleopatra was determined to die - perhaps because she had lost Mark Antony, perhaps because she knew Octavian intended to humiliate her, as her sister Arsinoe had been humiliated, by marching her through Rome in chains. With Octavian's permission she visited Antony's tomb. Then she returned to her mausoleum, took a bath, and ordered a feast. While the meal was being prepared a man arrived at her monument with a basket of figs. The guards checked the basket and found nothing suspicious, so they allowed the man to deliver it to Cleopatra.

After she had eaten, Cleopatra wrote a letter, sealed it, and sent it to Octavian. He opened it and found Cleopatra's plea that he would allow her to be buried in Antony's tomb. Alarmed, Octavian sent messengers to alert her guards that Cleopatra planned to commit suicide. But it was too late. They found the 39-year old queen dead on her golden bed, with her maid Iras dying at her feet. Her other maid, Charmion, was weakly adjusting Cleopatra's crown. "Was this well done of your lady, Charmion?" one of the guards demanded.

"Extremely well," said Charmion, "as became the descendent of so many kings." And she too fell over dead.

Two pricks were found on Cleopatra's arm, and it was believed that she had allowed herself to be bitten by an asp (a kind of poisonous snake) that was smuggled in with the figs. As she had wished, she was buried beside Antony.

Cleopatra was the last pharaoh; after her death Egypt became a Roman province. Because Caesarion was Julius Caesar's son and might pose a threat to Octavian's power, Octavian had the boy strangled by his tutor. Cleopatra's other children were sent to Rome to be raised by Octavia. Cleopatra Selene married King Juba II of Mauretania and had two children, Ptolemy and Drusilla. No one knows what happened to Alexander Helios and Ptolemy Philadelphus. They may have been murdered at the order of King Herod I of Judea.

| 1130|2002-01-26 14:15:21|Emeagwali, Gloria (History)|Re: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|

Is the posting below really coming from someone at the Russian Academy of Sciences? Is this the kind of scholarship encouraged there? There were about four expletives in Loring's posting. The writer indicates that he lived in India and 'forgot' that he had a skin color yet in the same breath talks about being reminded of his ethnicity by stone-throwing Indian kids. Come on. Be logical.

I notice also a strong patronising and arrogant tone towards the end in the reference to Uganda etc. Is there more metal in the air in Uganda etc. than in Chechnya or for that matter Afghanistan during Soviet occupation? This is exactly the sort of arrogance that Africa must liberate itself from. If you want to make a point make it without insults and veiled racism. Various parts of the world have been under stress in the post-cold war era for reasons very often tied up with global politics, internal corruption, internal mal- administration and none the least avaricious, manipulative and arrogant outsiders. In any case though the Ta Seti list is not the place to discuss this.

Gloria Emeagwali

Sent: Saturday, January 26, 2002 2:36 AM
To: Ta_Seti@yahoogroups.com
Subject: Re: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine

Gnosarch@cs.com wrote:

Dear Friends,

Cleopatra VII Philopator (the 16th ruler of the Ptolemaic Dynasty, 51-30 BCE) was Greek, a white Indo-European with the usual female attributes, ...not more, not less. I doubt that 'Ebony' will change this.

Please, I wish you guys out there would get serious. What's all this racist BS? Africa has a history which I don't think any of you has ever thought about/learned about. That is the sad thing.

The history of tA-stj is a full and wonderful field. Try to understand where you came from. I am a white man writing this. I lived for many years in India and forgot that I had a skin colour ...sometimes children would say "red monkey" and throw stones. See, I'm someone who knows that colour means, Even white (red monkey/'yonki' etc.ad. vom.) people can know these things. Why don't you get constructive?

That's a direct question that many of us ask.

We wish that some of you would try to understand what Africa really is. Some of us 'yonkis' would like to be with you in that exploration (and please stop this racist shit with which you disqualify all of your purposes)

I mean it good with you, but stop being assholes. You have a lot to win, but try to understand what it is before you make so much destructive noise. Sometimes I tried to to work with you guys (Uganda, Ruanda, Zaire area), but the air was mostly so full of metal that it was difficult to have a reasonable conversation. Why don't you stop doing it?

(signed)

Loring E., Informatiker
Russian Academy of Sciences
Center for Egyptological Studies
Rozhdestvenka 12
RUS-30031 MOSKVA

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Like I said Cleopatra was Macedonian actually, and I don't even when it comes to Egypt consider her a real pharaoh. I see that era in Egypt as one of a pillage in culture, and Cleopatra was not that attractive. The only really special thing about her was the fact she was one of the first to learn the Egyptian language, and the fact she seduced many powerful Roman men with her charm, and it couldn't have been her looks because like I said she was not a bombshell. Europeans can have Cleopatra, but please leave Ancient Egypt alone, and stop raping it like in movies the mummy, and other films which makes Egypt look silly. The fact they happened to make Imhotep and evil character when he was known by Greeks to heal to by touch. You would never see a movie where Hippocrates is some evil man. The sad fact is Zahi Hawass is letting Europeans rape his so called beloved country. I hear Omar Sharif criticizing Afrocentric for claiming Egypt as part of black Africa, but you never hear Omar complain about Europeans that used to take mummies and eat them for their supernatural power, or even about the movie the mummy.

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| 1131|2002-01-26 16:50:10|Gnosarch@cs.com|AW.: RE: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
In einer Nachricht vom 26.01.2002 23:15:56 (MEZ) Mitteleuropäische Zeit

schreibt

Is the posting below really coming from someone at the Russian Academy of Sciences?

>> from a fairly well known humanist who is fed up with your racial arrogance. <<

Is this the kind of scholarship encouraged there?

>> where does scholarship fit into your Ebony oriented wavelength? <<

There were about four expletives in Loring's posting.

>>I meant them (el) <<

The writer indicates that he lived in India and 'forgot' that he had a skin color yet in the same breath talks about being reminded of his ethnicity by stone-throwing Indian kids. Come on. Be logical.

>>a stone thrown by a 'kid' is considerably more deadly than the arrogant words of a semi-educated pseudo-intellectual <<

I notice also a strong patronising and arrogant tone towards the end in the reference to Uganda etc. Is there more metal in the air in Uganda etc. than in Chechnya or for that matter Afghanistan during Soviet occupation?

>> I don't imagine that you know how that kind of metal sounds. I've heard it as a sort of 'brotherly conversation' , ...no other whites around.. in other parts of Africa as well.

This is exactly the sort of arrogance that Africa must liberate itself from. If you want to make a point make it without insults and veiled racism.

>>My point is that Africa is great and must liberate itself from its disbelief in itself.
You, Gloria Gloriaum are not helping with your implication of insults which are not there. There is no racism in my consciousness . Each of us belongs to some ethnic group, just as some of us are men and some women. We didn't ask to be made that way but we have to live with it, ...and with each other. Why don't we be friends? A friendly word costs less and makes a more attractive sound than the AK-47 that is so popular among your colleagues. <<

Various parts of the world have been under stress in the post-cold war era for reasons very often tied up with global politics, internal corruption, internal mal- administration and none the least avaricious, manipulative and arrogant outsiders.

>>There you are certainly correct, although you sound a bit like an old Soviet (Russia is not that way any more. President Putin is a dedicated humanist. Let's talk about the USA/Microsoft/McDonalds Imperium and what it's doing in the Middle East), but this kind of truism is something that I would only expect from Mr. Bush (By the way, I happen to respect Colon Powell very much and hope that he makes it to President!) <<

In any case though the Ta Seti list is not the place to discuss this.

>>As you like, Gloria. I didn't start this racist nonsense. I just wanted to 'counter-provoke' and you answered (I can imagine that a few 'expletives' flew through your beautiful head while you were formulating the answer). Why don't we talk about it? We might find out that we are both fairly nice people. <<

Your Edward
| 1132|2002-01-27 05:16:11|Alex van Deelen|Re: Digest Number 271|
Message: 4
Date: Sat, 26 Jan 2002 17:15:10 -0500
From: "Emeagwali, Gloria (History)" <emeagwali@mail.ccsu.edu>
Subject: RE: AW.: Re: Cleopatra and Ebony Magazine

> Is the posting below really coming from someone at the Russian
>Academy of Sciences? Is this the kind of scholarship encouraged there? There
>were about four expletives in Loring's posting.

I agree totally. There is enough trolling already in S.C.A.A. to
have made that newsgroup pretty much unreadable.
No reason to give these folks the satisfaction of messing up
this mailing list.

Alex
| 1134|2002-01-27 12:49:45|djahuti.geo|Re: Mummy wheat myth bites the dust|
--- In Ta_Seti@y..., kcam23063@a... wrote:

> Hi Djehuti - There were over 2,000 entries under that search ID. Is

there

> any way that you can narrow it down? Thanks.
>
> In a message dated 1/25/02 10:33:08 AM Pacific Standard Time,
> ahuguley@i... writes:
>
> > Mummy wheat myth bites the dust
> >

[http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&](http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&set_id=1)

> > set_id=1
> >
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)

Greetings,

The most I can do is provide the web address
[http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&](http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&set_id=1)
set_id=1

This should take you directly to the article.

Djehuti Sundaka
| 1135|2002-01-27 13:03:58|kcam23063@aol.com|Re: Mummy wheat myth bites the dust|
Great - it took me right there. I guess I must have been doing something wrong the first times that I tried. Thank you very much. In case anyone else had a problem, I have pasted it below:

Mummy wheat myth bites the dust

January 24 2002 at 07:32PM

Paris - An enduring myth among amateur gardeners - that wheat grains found in the ancient tombs of Egyptian mummies can miraculously flower after millennia underground - has been shot down by science.

The legend of so-called mummy wheat spread across Europe in the early 19th century after Napoleon's army discovered relics of ancient Egypt during its ill-fated expedition to the Nile.

Within a few decades, the European press was gripped by reports that grains discovered in tombs up to 6 000 years old were found to have fantastic powers of regeneration, thanks to the arid conditions in which they had been stored - and, who knows, to some mystical power of the Pharaohs.

The seeds were said to be so fertile that they could yield as many as seven fat ears of wheat, a figure that chimed in nicely with biblical numerology.

Many cereals can be stored for centuries

At the height of the craze, so-called mummy wheat was sold for nearly \$100 for 10 grains at today's prices.

The truth, though, is somewhat less exciting, the British weekly New Scientist reported on Thursday.

Many cereals can be stored for centuries, provided they are of good quality, are partially dried and kept in stable, chilled conditions and in low humidity.

But repeated attempts to resuscitate mummy wheat in the laboratory have failed, yielding only decay and mould.

Meanwhile, a killer blow to the tale has come from the Royal Botanic Gardens in Kew, London, which used a sophisticated computer model to calculate the potential longevity of mummy wheat.

This wide variation is disastrous for long-term grain fertility

The model, by John Dickie at the Gardens' Millennium Seed Bank, is based on the assumption that mummy wheat would deteriorate at a similar rate to modern grains.

His model for the storage conditions comes from the well-studied tomb of Nefertari, the favourite wife of Ramses II, who lived in the second millennium BC, New Scientist said.

The tomb's relative humidity is only 16 percent, which is excellent for seed storage.

The bad news: even though the tomb is located deep within rock, its temperature fluctuates from 16 to 28,5&C (60,8-83,3 F).

Pharonic power or not, this wide variation is disastrous for long-term grain fertility, says Dickie.

Even if the grain was of the highest quality, and the temperature remained constant at 167&C (60,8 F), perhaps one grain in a thousand could still germinate after 236 years.

And with the temperature hitting the high 20s, the grain would all be dead in just 89 years, he calculates. - Sapa-AFP

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 1/27/02 12:51:16 PM Pacific Standard Time, ahuguley@ix.netcom.com writes:

```
-- In Ta_Seti@y..., kcam23063@a... wrote:
> Hi Djehuti - There were over 2,000 entries under that search ID. Is
there
> any way that you can narrow it down? Thanks.
>
> In a message dated 1/25/02 10:33:08 AM Pacific Standard Time,
> ahuguley@i... writes:
>
> > Mummy wheat myth bites the dust
> >
http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&
> > set_id=1
> >
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)
```

Greetings,

The most I can do is provide the web address
http://www.iol.co.za/index.php?click_id=31&art_id=qw1011900782364B252&
set_id=1

This should take you directly to the article.

Djehuti Sundaka

| 1136|2002-01-27 13:08:55|a.manansala@attbi.com|Re: Mummy wheat myth bites the dust|
What's happening is that Yahoo is breaking the address
into two lines. Don't click on the URL or you will get
an error. You have to paste both lines into your
address box of your browser as one continuous line and
then press enter.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1137|2002-01-27 13:14:43|a.manansala@attbi.com|Re: AW.: RE: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
Edward,

Expletives don't get us anywhere here. If they fly
through your mind, that's ok, just send them into
members' email boxes.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1138|2002-01-27 14:51:04|Gnosarch@cs.com|AW.: Re: [Ta_Seti] Digest Number 271|
In einer Nachricht vom 27.01.2002 14:16:27 (MEZ) Mitteleuropäische Zeit
schreibt avdeelen@wanadoo.nl:

<< agree totally. There is enough trolling already in S.C.A.A. to
have made that newsgroup pretty much unreadable.
No reason to give these folks the satisfaction of messing up
this mailing list.

Alex

>>

Dear Alex,
What is 'trolling'. What is 'SCAA'
I really can't understand you. I am trying to establish communications with a
group
of people, which seems to want to change something. Who and where are you and
what
do you want to change? Why be so defensive? I am an experienced field officer
(Podpolkovnik/Lt.Col) of infantry. I am older now (65) but served in Afrika
from Goma to Djibuti, including the 'Shifta' war in NE Kenya against the
Somali border tribes, the High-Plateau of Ethiopia, the Danakil desert and
the great swamp between Kosti and Juba,
I wonder how many of you know these African places (?). If you have a
complaint, ask
me and I will come and fight. I know the rules. After the victory, I would be
gone before
you could kill me.

Knowing this, why don't we try to make a more durable constellation.

I hope Gloria Gloriarum is listening/reading. (ciao, Glorii!, Gloruschka,
nfr.t nfr.wt etc... and don't get prissy-assed (old American) expletive)

with me...). We are the Army. We have always been and always will be. In Egypt, in the 25th Dynasty, Africans like Piye led us. We honour him. You see, my love, I never thought much about the colour of the Senegalese or Ghurka (or even a Swede (obviously white (racism?) ..a friend in the Legion in Djibuti, a top sergeant, was that person...) who was sweating to reload beside me (it gets really hot in the Danakil Desert. That's in Afrika, but I doubt that you can place or describe it.)). Look at your map and try to understand what is between Massawa and Djibuti. Read the memoirs of Lord Napier of Magdalla.

Gloria, beautiful dear Cleopatra love, look at your Afrika and tell me why only you understand it so completely.

Loring, Lt.Col.
| 1139|2002-01-27 16:51:50[djahuti.geo|AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., Gnosarch@c... wrote:

> Dear Friends,
>
> Cleopatra VII Philopator (the 16th ruler of the Ptolemaic Dynasty,

51-30 BCE)

> was Greek,
> a white Indo-European with the usual female attributes, ...not more,

not

> less. I doubt that
> 'Ebony' will change this.
>
> Please, I wish you guys out there would get serious. What's all this

racist

> BS?

What "racist BS" are you referring to?

> Africa has a history which I don't think any of you has ever thought
> about/learned
> about. That is the sad thing.

What you think any of us has ever thought or learned without even knowing who any of us are are merely your own thoughts. Thus, to hold such a perspective out of ignorance is a sad thing indeed.

>
> The history of tA-stj is a full and wonderful field. Try to

understand where

> you came from.

No one needs to be advised by a stranger to "Try to understand" where one has come from.

> I am a white man writing this. I lived for many years in India and

forgot

> that I had a skin
> colour ...sometimes children would say "red monkey" and throw

stones. See,

> I'm someone
> who knows that colour means, Even white (red monkey/'yonki' etc.ad.

vom.)

> people can know these things. Why don't you get constructive?

This list serves a constructive purpose for all who choose to participate in it and needs no one's personal approval of what is to be considered "constructive". As for knowing about color or of anyone else's social experience with it, unless you've lived your life dealing with it as a social issue and not merely a few years in which you could always escape your situation, you really have no plausible grounds for such a statement.


```
>
> That's a direct question that many of us ask.

"Us" who?

>
> We wish that some of you would try to understand what Africa really
is. Some
> of us 'yonkis'
> would like to be with you in that exploration (and please stop this
racist
> shit with which you
> disqualify all of your purposes )

"We" who? What are "yonkis"? Whoever some of you are, if you are a
standard example of the others, then there are plenty who would like
you to stop this racist shit in which you disqualify your purposes by
talking down to others.

>
> I mean it good with you, but stop being assholes. You have a lot to
win, but
> try to understand what it is before you make so much destructive
noise.

Healer, heal thyself (and pull your pants up while you're at it)!

> Sometimes I tried
> to to work with you guys (Uganda, Ruanda, Zaire area), but the air
was mostly
> so full of metal that it was difficult to have a reasonable
conversation. Why
> don't you stop doing it?

So long as we're making broad unqualified generalizations, many people
have tried to work with "you guys" be it in civil rights or in
academics or in international relations yet the arrogance and
hypocrisy of "you guys" who claim to want to lend your hands in
solidarity always impedes the effort. Why don't you stop it and learn
to talk with people rather than at them?

Djehuti Sundaka

>
> (signed)
>
> Loring E., Informatiker
> Russian Academy of Sciences
> Center for Egyptological Studies
> Rozhdestvenka 12
> RUS-30031 MOSKVA

| 1140|2002-01-28 04:53:34|Alex van Deelen|AW.: Re: Cleopatra and Ebony Magazine|
Message: 8
Date: Mon, 28 Jan 2002 00:51:47 -0000
From: "djahuti.geo" <ahuguley@ix.netcom.com>
Subject: AW.: Re: Cleopatra and Ebony Magazine

>>Sometimes I tried
>>to to work with you guys (Uganda, Ruanda, Zaire area),
>>but the air was mostly so full of metal that it was difficult
>>to have a reasonable conversation. Why don't you stop doing it?
>
>So long as we're making broad unqualified generalizations, many people
>have tried to work with "you guys" be it in civil rights or in
>academics or in international relations yet the arrogance and
>hypocrisy of "you guys" who claim to want to lend your hands in
>solidarity always impedes the effort. Why don't you stop it and learn
>to talk with people rather than at them?
>
>Djehuti Sundaka
```


First, I wonder if the number of Russians called "Loring" can't be counted on one hand.

Secondly, this individual claims he's in Moscow, but his messages are continuously stating "Mitteleuropaeischer Zeit" or Central European Time (CET), which is the time zone of Germany, France, the Benelux, etc.

Thirdly, I seriously doubt that there have ever been Russian troops in Kenya.

And lastly, his abrasive posts are typical trolling behavior.

("I am trying to establish communications with a group of people, which seems to want to change something." Did anyone ask him anything? I can't seem to remember.)

Use of expletives, picking arguments with individual members of this list even before making any substantial arguments...

Alex

| 1141|2002-01-28 11:41:26|neseret|Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., kcam23063@a... wrote:

> Greetings - In the February 2002 issue of Ebony Magazine, there is

a depiction on a frieze that is said to be Cleopatra. I have never seen this frieze before, and of course Ebony does not go into any real detail about anything concerning it, but I was wondering if anyone else has seen this frieze? If so, where is it located?<

As Karen later noted, the image is of part of a statue and not a frieze.

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These two images, as a single file, are now located in Ta-Seti files at (watch wrap):

<http://groups.yahoo.com/group/Ta_Seti/files/CleopatraVII-statuary.jpg>

The image on the left is the one found in Ebony Magazine, the right another image of Cleopatra VII with the same iconographic features.

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1142|2002-01-28 12:02:44|Emeagwali, Gloria (History)|Re: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|

<
some ethnic group, just as some of us are men and some women. We didn't ask to be made that way but we have to live with it, ...and with each other. >>

Congratulations for seeing the light.

<

don't we be friends?>>

Sure! Why not.

<

sound than the AK-47 that is so popular among your colleagues.>>

Now wait a minute. Aren't you Colonel George? I didn't think you were in the Salvation Army!
Speaking about colleagues, my colleagues carry around pens and laptops not AK-47's.

<

humanist.>>

Read the article below.George, Russia needs you.

Members of the list please bear with me this one time for this rather off topic article
January 25, 2002 , NY Times

Police in Chechnya Accuse Russia's Troops of Murder

By PATRICK E. TYLER

ROZNY, Russia, Jan. 22 - Nearly two years after major hostilities ended here in Chechnya, the devastated republic in the Caucasus, Russian troops are killing civilians in a campaign of executions and looting that takes place alongside military operations aimed at destroying rebel forces, according to Chechen police officials.

Chechen police authorities working under the republic's pro- Russian government said in interviews over the past week that Russian Interior Ministry units, known by their acronym, Obron, have been scouting neighborhoods during mine-sweeping operations for residents who appear to have money or property worth stealing

At night, the soldiers return in armored personnel carriers, some with identifying markings, and burst into the houses, stealing household goods and killing witnesses, Chechen police investigators say.

In the central Leninsky district of Grozny, skeletal shards of buildings teeter above a landscape of debris that evokes scenes from European cities destroyed in World War II. The rubble now lies sealed under a winter blanket of snow as thousands of Chechen families eke out an isolated existence in bomb-damaged homes.

In Leninsky, the largest of Grozny's four districts, Chechen investigators have documented 17 cases in the last 12 months implicating Interior Ministry troops in killing civilians during looting. One of the most notorious of the units is known as Obron-22, the Chechens say.

But in each case, military and civilian prosecutors have refused to bring criminal cases, the police said. Instead, the prosecutors set aside files as inactive or return them with demands to provide the names of soldiers involved.

"These units burst into people's houses on the pretext of `mopping up' operations and commit murders," said Alvi Magomed-Mirzoyev, a police lieutenant colonel who returned to Grozny from Moscow a year ago to lead a criminal investigation department in Leninsky.

etc etc etc
| 1143|2002-01-28 12:31:29|kcomm23063@aol.com|Re: Cleopatra and Ebony Magazine|
Thank you, Katherine, this does indeed help, and it also explains why I had not seen the statue in Egypt. I also want to acknowledge Tyrone (Sptpy@aol.com) for scanning the image and sending it to me so that I could forward it on to you. Still, I would like to know where in Egypt it originated, how long the museum has had it, and who gave it to them - but I can probably check with the museum for some of this information. Again, thank you for your help.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)In a message dated 1/28/02 11:44:08 AM Pacific Standard Time,

egylist@griffis-consulting.com writes:

— In Ta_Seti@y..., kcomm23063@a... wrote:
> Greetings - In the February 2002 issue of Ebony Magazine, there is a depiction on a frieze that is said to be Cleopatra. I have never seen this frieze before, and of course Ebony does not go into any real detail about anything concerning it, but I was wondering if anyone else has seen this frieze? If so, where is it located?<

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HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1144|2002-01-28 12:49:29|neseret|Re: Cleopatra and Ebony Magazine|
--- In Ta_Seti@y..., kcam23063@a... wrote:

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I can tell you that the first number of a museum accession number usually tells you the year it was acquired. So, in the case of BMA 71.12, it was 1971 when they acquired it. This is also verified in this case as the Bulletin of the Brooklyn Museum of Art also wrote an article the same year, likely announcing its acquisition. The citation for this work is

Bulletin of the Brooklyn Museum 12 (1971): 20-21.

The Metropolitan piece, OTOH, has been in their possession since 1889, and was a gift from Joseph W. Drexel. It has been published 3 times; if you're interested in the citations, let me know.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1145|2002-01-28 16:56:04|Gnosarch@cs.com|AW.: RE: RE: AW.: [Ta_Seti] Re: Cleopatra and Ebony Magazine|
In einer Nachricht vom 28.01.2002 21:04:24 (MEZ) Mitteleuropäische Zeit schreibt emeagwali@mail.ccsu.edu:

<<(quote el) Why don't we be friends?>>

Sure! Why not.

<
sound than the AK-47 that is so popular among your colleagues.>>

Now wait a minute. Aren't you Colonel George? I didn't think you were in the Salvation Army! Speaking about colleagues, my colleagues carry around pens and laptops not AK-47's.

(there was a strange spelling here ..perhaps you were laughing about a typo from me, sorry. My eyes are not so good now and I often do not see such things). As a person who writes computer applications, I am glad that you all have laptops. Pens are perhaps more important.

I'm sorry that I can't follow you in some things. My name is Edward, I have no religion and I left the Army in 1975 at age 37 as a Lt. Col. of infantry.

<
humanist.>>
Read the article below.George, Russia needs you.

>>

This fellow, 'Col. George' ,seems to have a meaning for you (?). Who is/was he?

I am not sure what you know about the history of Chechnya or the characteristics of that ethnies. If you turn the article that you sent me around, you would have a fair picture of what happens there. The war is being made by the USA and their NATO-Turk friends.
It is just another outbreak of the old Turkic wars such as in Kosova. As I have always said, the third world war is the war of the third world. As a well known German strategist once wrote, 'from time to time war dreams of its absolute plan'. Put it together and you are bound to get these flame-ups. It was always so and will be one of the last things to change, unless we all do something about it.

With best wishes,

Peace

Edward
| 1146|2002-01-28 16:56:09|Gnosarch@cs.com|this is for Dhwtj|
Dear friend,
Where is the wisdom that would be carried in your name?
Why is is the stranger to be hated?
Once a 'stranger' went to Ktesiphon to the court of the Great King.
He said that he came from his master, a certain Mohammed.
He asked for friendship.
He was beaten, pelted with excrement and thrown into the desert.
Some time later he came with the Army of the Prophet (may peace be upon those who know his name) and reduced the capitol of the Sassaniden, Ktesiphon, to ruins.

What does hate bring?

My house is your house...

...wa bis-milla al-wahid alekum es-salam

Edward
| 1147|2002-01-28 16:56:13|Gnosarch@cs.com|AW.: [Ta_Seti] AW.: Re: Cleopatra and Ebony Magazine|
Dear Alex et al.

(I address Alex, as I read his mail first. I beg you all to excuse my 'expletives', but sometimes I really get po'd by various peoples' anti-european words. I don't mean it badly. I don't know who you all are, and the question of arrogance seems to be trivial.
I=1. I suspect that none of us is really so so nasty. Africa is a big place. I know the NE quadrant from the corner of Zaire/Ruanda and the Maghreb, that's all. I am professionally involved with the West African collection of the Museum of Cultures, Basel, as information scientist. The City and Republic of Basel (Switzerland) has a very old friendship with the Republics of Nigeria and Mali. Should any of you be here, my house is your house. In Moskva you are also our family.)

Your observations are both well considered and correct. I left the ZEZ time in the text
to find people like you in your group, who can see through things. Don't forget, as I told
GG, that I am humanistic (Basel is the city of Erasmus) and that I provoke. As a very
green sub-lieutenant I learned to provoke the guy on the other side (my brother) to shoot
first. I always thought that it was something like 'sibling competition', what the young man
on the other side was thinking had very little to do with our races; we knew the same thing
and because there was always something called 'The Army' we will always be brothers.
If he just managed to grab one of my 'quad 50s' and wanted to turn it around and found that
one unit was jammed, he had the kind of problem that we all know (greed or fear or both), ..probably not for long. because we had a 155RR zeroed in on his considerations, which in such cases, were seldom lengthy (sorry, Buddy, whoever you were. You would have done the same thing for me.).

To your observations and by way of a correct introduction to tA Stj. I am Edward Loring,
an Anglo-American with what I call 'the colonial-syndrome', an identity problem that many
of us, who happened to be made somewhere by someone who didn't belong there, share.
My skin colour is Indo-Germanic. What is inside me does not know those borders.

You are also correct in saying that the Heroic Red Army didn't fight in

Africa. I was representing my profession of that time in anyone's armies. There was a Loring in Africa in earlier times, my great-uncle: Gen. William Wing Loring, Pasha (ex Maj. Gen. (arty) CSA, 'Defender of Vicksburg'), CINC of the Khedive's army from 1867 (the job was first offered to Gen. R.E. Lee, but he wanted to found what is now W&L (Lexington VA).

When I was 13, I went to a brainwashing institute in the USA. For reasons which you will understand, I will not say the name. In 1955 I graduated from the famous 'Black Horse Troop' of Culver Military Academy in Culver Indiana. That was perhaps one of the most extreme fascist things that ever existed. For a long time in a lot of countries and wars I tried to find my identity. I'm not going to tell you about the fall of 'Hue or defending that wonderful railroad from Asmara on the High Plateau down to Masawa, or perhaps happenings in in msr-es-scharif. You weren't there. Now I am based in Switzerland and work for Russia and, if you want, you can call 007 095 925 2509 in Moscow and ask for a legitimatation. Say that Edward gave you the number. Your question is entirely legitimate. You can visit my website (www.gnosarch.ch)., and should any of you be in Basel, please visit me. My private telephone is +41 61 271 62 38. My private address is Innere Margarethenstrasse 15, 4051 Basel. I am older now, and don't have any secrets. I wish only that the experience might help in understanding. I am trying to solve an old problem and so are you. I may be a 'Honki' (sorry, I think I wrote 'Yonki' (philologicly a Freudian confusion somewhere between 'Yankee and Honki'))

I would like to be your friend and discuss this identity problem. I was often in Africa. Many years ago ('68), an African named Maj. S. M. (ex-Sgt. of the prior colonial Army) , Special Forces and trainer of mountain troops of his republic saved my life. If he is out there somewhere, I would like to thank him, his wife, F., and his pilot, C. (then captain in the nn air-force). I don't remember that our racial differences were ever in our consciousnesses. The governor told him to put me in chains and send me to N. as a spy. He sent me to his house, made a party for all the officers that evening, and C. flew me to the next country the next morning. That's my Africa of warm-hearted human beings. I remember that more than the wars. They are the same everywhere.

Think about it. It is true and I think it has more to do with what is in us, than in our packaging.

There may be a lot of ugly typos in this. My eyes are not good and I seldom write in English, sorry.

Your Edward

P.S. Please, what does the word 'trolling' mean. I know about Trolls in the Nordic mythology and I know about a kind of (line) fishing called that (not trawling, which is etymologically the same (idg. tr/dr cf. 'drag') and quite closely related) . Please explain the socio-political meaning as you understand it. My academic subject is semantic equivalence in terminology. and the application 'GALEXYS', which I write, of the Russian Academy of Sciences, our development project (we wish you would participate) is an example of that. It is transitive system which considers the linguistic mentality behind lexical abstractions of what humans (syn-/dia-chron) see/saw and have described in some manner. We are really the RAS and we would like to talk with you and your institutions. None of us will ever get farther if we don't try to understand. Sorry if I had to stir up an ant-hill (no racist meaning: 'I am an ant, you are an ant, he/she/it is an ant etc..) (did any of you ever see the plain between the Kenya border and the city, Mega, in South Ethiopia where kilometers of great termite ventilation towers are standing, abandoned (why?). Africa poses many questions. At the moment I am more interested in the symbolic meaning of the animal called 'Aardvark' (Afrikans for 'Erdferkel' ('earth piglet')). It was probably the 'Seth-animal' in our dear old tA.wj, but like many species has retreated to the sub-Sahil. In Mali it is often depicted as an earth-god surmounted by a gazelle in the crowning figures of masks. It is one of the earliest mammals, but seemingly not some furry little thing that we like to pick up and cuddle. It's a very ancient and interesting creature (perhaps together with the Spitzmaus(/shrew mouse) quite holy in the late period in Egypt and not a mouse (we have 17 shrew-mouse coffins in the MKB in Basel), discovered in Mongolia with the Dyno misnamed 'Oviraptor' (it was defending its eggs, not eating other peoples'). Do any of you have experience with Aardvarks? (always the first word in English dix).

E.
| 1148|2002-01-28 17:51:59|a.manansala@attbi.com|Fwd: Aussies find 20 Dynasty I tombs|
http://www.dailytelegraph.news.com.au/common/story_page/0,5936,3673238%255E421,00.html

Aussie's quest for Egypt's lost tombs

By NOULA TSAVDARIDIS
29jan02

FIVE years after they first broke soil on the site of an ancient Egyptian burial ground, a team of Sydney archaeologists have unveiled their significant finds. The team, led by Dr Christiana Kohler of Macquarie University's Australian Centre for Egyptology, have now uncovered more than 20 tombs believed to be among the oldest found in Egypt. The intact tombs were uncovered at the site of the Helwan cemetery, south-east of Cairo, and date back to the First Dynasty more than 5000 years ago.

The tombs "are all so rich in evidence that [they] allow us to re-construct ancient society to a degree that we did not expect," Dr Kohler said yesterday.

She said the gravestones featured historically significant examples of written Egyptian language.

The find supports theories that writing developed independently in Egypt and was not brought from ancient Babylon, she said.

"We have here for the first time, very early evidence that allows us to reconstruct the further development of hieroglyphics writing during the archaic period just a couple of hundred years after writing was actually invented," Dr Kohler told ABC Television.

Among the finds is an example of one of the finest pieces of Egyptian art found on a tombstone, depicting a seated woman surrounded by early writing.

The find of 20 tombs caps off a rewarding period for the Macquarie University team, which found six 3000-year-old tombs in a frenetic six-week period of excavation in December 2000 and May 2001.

One of those tombs contained the skeleton of a girl aged between 16 and

18, whose death is believed to have occurred during childbirth, or as a result of disease.

Her relatives had ensured she was

well prepared for her journey to the after-life by filling her tomb with cosmetics and containers for the making of perfumed oil.

A second tomb contained the remains of a wealthy matron who was buried with two wine jugs, as well as food and stone vessels.

Macquarie University teams have spent more than 10 years doing excavation work in Egypt, and four years on the Helwan cemetery site.

As part of the program, students pay for their trip to Egypt and also for their own accommodation to take part in the archaeological digs.

Dr Kohler said the excavation work at the site had taken on a new urgency in recent years as the increasing industrialisation of Egypt -- and the outer suburbs of Cairo -- led to new building developments in the area.

She and her crew will remain in Egypt until the end of February.

| 1149|2002-01-29 08:24:04|Djehuti Sundaka|Aussie's quest for Egypt's lost tombs|
http://www.dailytelegraph.news.com.au/common/story_page/0,5936,3673238%255E421,00.html

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| 1150|2002-01-29 08:24:35|Djehuti Sundaka|Ancient Egyptian artefacts returned with pleas for more|
<http://www.nzherald.co.nz/storydisplay.cfm?storyID=887148&thesection=news&thesubsection=world>

Ancient Egyptian artefacts returned with pleas for more

29.01.2002

CAIRO - Priceless golden fragments of a sarcophagus believed to belong to renegade Pharaoh Akhenaton went on display at the Egyptian Museum yesterday, 70 years after they mysteriously disappeared.

The artefacts, including gold foil from the base of the coffin, vanished in 1931 from Cairo's Egyptian Museum.

How the more than 3000-year-old fragments got to Europe is a mystery.

They resurfaced half a century later in a private Swiss collection, which donated them to the Egyptian Museum in Munich. Bavaria agreed to return the treasures last year.

Before Germany sent the treasures to Cairo, Egypt lent the Munich museum the coffin lid for a three-month farewell exhibition.

After undergoing a \$US90,000 (\$213,000) restoration in Germany, the base fragments returned on Saturday to be reunited with the lid, which is covered in gold and inlaid with blue, red and green stones.

"It's unbelievable that we had half of a sarcophagus here and the other half was somewhere else," Culture Minister Farouk Hosni said.

"It's only right that the sarcophagus was returned to its roots."

The German Embassy in Cairo said both collector and museum had always intended to return the fragments to Egypt.

Scholars believe the coffin was made for Akhenaton, but have been unable to prove decisively it was his.

Farouk called fo r other Egyptian artefacts to be returned.

"This is a plea on behalf of humanity to the Louvre in Paris to return the statue of an Egyptian scribe, to Berlin to return the head of Akhenaton's wife Nefertiti and to Britain to return the Rosetta Stone."

The Rosetta Stone held the key to translating the ancient hieroglyphs. It is on display in the British Museum.

Meanwhile, a sacred religious artefact, so holy that it cannot be photographed and is rarely seen in public, was handed back to its rightful owners yesterday, 134 years after it had been confiscated by British soldiers.

The 400-year-old wooden tablet, known as a tabot, was seized with hundreds of other artefacts after British forces - sent to Ethiopia in 1868 to free Britons imprisoned by the Emperor Tewodros - won the battle of Maqdala.

So much was taken that about 200 mules and 15 elephants were needed to carry it.

The loot, which included a solid gold crown and chalice, was bought by many institutions, including the British Museum. The tabot was bought by a British officer and donated to St John's Episcopal Church in Edinburgh.

For more than a century, the 15cm slab lay in a dusty box, wrapped in cloth at the back of a cupboard.

Then the Rev John McLuckie found it while looking for a communion set.

McLuckie, who has worked in Ethiopia, realised that the tabot, which represents the Ark of the Covenant, in which the Israelites carried the stone tablets on which the 10 Commandments were written, would be sacred to Ethiopia's Orthodox Christians.

Yesterday a delegation of 100 Ethiopian priests and officials, with representatives from the Rastafarian community in Britain, attended a service to receive the tabot from the Rev John Armes, rector of the city's St John's Scottish Episcopal Church.
| 1151|2002-01-29 09:30:23|djahuti.geo|Re: this is for Dhwtj|
--- In Ta_Seti@y..., Gnosarch@c... wrote:

- > Dear friend,
- > Where is the wisdom that would be carried in your name?
- > Why is is the stranger to be hated?
- > Once a 'stranger' went to Ktesiphon to the court of the Great King.
- > He said that he came from his master, a certain Mohammed.
- > He asked for friendship.
- > He was beaten, pelted with excrement and thrown into the desert.
- > Some time later he came with the Army of the Prophet (may peace be

upon those

- > who know his name) and reduced the capitol of the Sassaniden,

Ktesiphon, to

- > ruins.
- >
- > What does hate bring?
- >
- > My house is your house...
- >
- > ...wa bis-milla al-wahid alekum es-salam
- >
- > Edward

#1. When using Roman letters, the name that is applied to me is spelled in a distinctive way that distinguishes it from the authentic name of the character from which it is derived.

#2. Your reply implies hatred on my part in my tit for tat response to your post. Personally, I don't know you well enough to either hate you or like you but if you can quote the statements I made that you feel had expressed hatred towards you, please feel free to post them for discussion. I think the nature of my response and the matters I had responded to concerning your chosen way of expressing yourself to the list had been clear. Condescending speech and referring to strangers as "assholes" by no means makes for a friendly dialog.

Djehuti Sundaka
| 1152|2002-01-29 18:55:01|historynow2002|Seti and Kush in Sinia AND Nubia!|
It strikes me as passingly interesting that Budge and others seemed to be "anxious" that Egyptian references to the Seti in the Sinai and beyond might be "confused" with references to the Seti in Nubia.

And yet this is not the only time we find this "coincidence" between the Sinai region and Nubia.

It seems that the Egyptians referred to the area that we might call Edom as Kushu as early as the 12th dynasty. And yet, we ALSO know the term Kush is used to refer to parts of Nubia.

And we know that that the Medjay, a Nubian nomadic group was used as a police force on the frontier zones of the Egypt during the Old Kingdom, Middle Kingdom and New Kingdom.

Is all of this just too coincidental?

I suggest that the Medjay, or nomadic groups like them, did EXACTLY what nomadic groups are famous for.... they wandered. And since there is no land barrier between Sinai/Edom and the Medjay deserts of Egypt, and in view of the terms KUSH and SETI that we find IN COMMON between the two groups.... perhaps we should conclude that these common terms were used because they WERE the same people!

George
| 1153|2002-01-30 09:23:42|Djehuti Sundaka|The Diet of the Ancient Egyptians|
The Diet of the Ancient Egyptians
<http://www.touregypt.net/featurestories/diet.htm>

Doubtless, ancient Egypt's probably eat better than many others in the ancient world. After all, KMT, a name for ancient Egypt refers to its rich, dark, fertile soil and we have no doubt that since the invention of agriculture, Egyptians, with the Nile Valley and Delta, had a distinct advantage over many others when it came to food. Of course, there were lean times, when the inundation of the Nile failed them, but most often, this was not the case. In fact, we find many statues and pictures of ancient Egyptians who are well overweight.

However, it is very easy to describe any process in ancient Egypt in too broad of terms. We also must keep in mind that ancient Egypt spans thousands of years, and during that period their diets varied to some extent, while new foods were also added to their menus.

Bread and Cereal Food

Agriculture existed from an early date in Egypt. For the common people of Egypt, cereal foods formed the main backbone of their diet from the predynastic period onward. Even for the rich, this staple mean generally consisted of a variety of different breads, often with other ingredients mixed in.

Sometimes these ingredients were purposeful, while at other times not. Because of the crude utensils used to make bread, quartz, felspar, mica, ferro magnesium minerals and other foreign bodies, including germs were almost always present in the flour.

Bread was made by mixing the dough, kneading it with both hands or sometimes with the feet in large containers. Yeast, salt, spices, milk and sometimes butter and eggs were then added, before the bread was placed in a baking form or patted into various shapes.

At first it was cooked in open fires or even on the embers. But from the Old Kingdom on, bread-moulds were used which were preheated, wiped with fat and filled with the dough. Slowly this process became more sophisticated. In the Middle Kingdom, tall, tapered bread ovens with a firebox at the bottom, a grating and domed, upper compartment which was open at the top were used.

At first, and really for even later common consumption, bread was usually cooked in the shape of a pancake. However, later bread was made in long or round rolls, and sometimes even shaped into figures, particularly for ceremonial purposes. Large, soft griddle cakes were also made, just as in Nubia today. Sometimes thick loaves were made, with a hollow center that was then filled with beans, vegetables or other items. Sometimes flat bread was made with raised edges in order to hold eggs, or other fillings.

Eventually, bread was made with various other ingredients, but there was no distinction between bread and pastries. Yet bread was often sweetened with honey or dates, or flavored with sesame, aniseed or fruit.

Vegetables

Obviously, even for the poor, other items such as vegetables, fruit and fish were consumed, all gifts of the Nile. They often ate beans, chick peas, lentils and green peas, just as modern Egyptians do today. Leeks and Egyptian lettuce was also popular. garlic were eaten, as well as thought to repel agents of diseases, and onions were popular, as well as

being used for medical purposes. Though Herodotus tells us otherwise, radishes do not appear to have been consumed much.

Fruit

Chances are we do not know all the different types of fruit consumed. The most popular fruit in ancient Egypt was probably dates, which are rich in sugar and protein. While the rich used honey as a sweetener, the poor more often employed dates. They were also dried for later consumption, and were sometimes fermented to make wine.

We know that figs were eaten, but mostly from illustrations and references. Grapes were popular when available, and were also sun-dried to make raisins. *Persea Mimusops laurifolia* we know from the food left in tombs, as well as pomegranates, which have been found as far back as the 12th Dynasty. We have even found a water melons in the New Kingdom tomb of Nebseni. We only know of Egyptian plums from the New Kingdom, and the peach does not show up until the Ptolemaic (Greek) period.

Olives were probably bought into Egypt with the Hyksos in the Second Intermediate Period, but walnuts and carob pods (St. John's bread) are only known from the New Kingdom onward.

Meat, Fish and Poultry

While it is difficult to believe that certain meats, such as fish and wild poultry did not show up fairly frequently on the tables of common people, we are told by Egyptologists that it was for the most part only the rich who regularly feasted on most meat. The poor ate geese, ducks, quails, cranes and other species, and from the New Kingdom onward raised domesticated fowl. Most edible fish from the Nile were consumed, though some fish, such as the genera *Lepidotus* and *Phragus* and a few others were forbidden because of their connection with the myth of Osiris. In some locations, even the Nile perch was worshipped, and therefore never eaten. While fish were roasted or boiled, most frequently they were salted and preserved, or dried in the sun.

Beef from cattle was frequently eaten by the rich, but appeared on the tables of common people usually only during festive occasions, when a sheep or goat might be slaughtered. We also see from tomb paintings, the preparation of wild game such as antelope, ibex, gazelles and deer.

Pork was eaten, though the animal was associated with the evil god Seth. Early on it was widely consumed in Lower Egypt, but rarely in Upper Egypt. Yet we know that pigs were later bred and pork widely eaten throughout Egypt.

Dairy Products

While milk, cheese and butter are not well attested to, at least in text, we certainly believe that the early Egyptians were familiar with all of these dairy products. We do find a number of scenes showing men carrying what appears to be pots of milk or cream, and in one Theban tomb from the 19th dynasty, we find a seated woman pulling white cones of what is probably butter or cheese out of a large vessel.

Fats and Oil

There were also a number of different oils and fat used in the preparation of food. We know of beef, goat and other fats, and the Egyptian language had 21 different names for vegetable oils obtained from sesame, castor-oil plants, flax seed, radish seed, horseradish, safflower and colocynth. Horseradish oil was particularly popular. Oil and fat was mostly used for frying meat and vegetables, though food was also cooked in milk or butter.

Seasonings and Sweeteners

Sea salt, because of its connection to the evil Seth, was not consumed but salt from the Siwa Oasis was available. Pepper, however, only appears from the Greek period, but other spices were also used, including aniseed, cinnamon, coriander, cumin, dill, fennel, fenugreek, marjoram, mustard and thyme.

Sugar itself does not appear in the Egyptian diet until late in history, though honey was used by the rich for a sweetener, but was probably too expensive for the poor. Common people used various fruits as sweeteners, though the most popular seems to have been dates.

Without doubt, because of Egypt's rich soil and lush vegetation, the rich of Egypt probably always ate well, even during times of draught. In the worst of times, common people probably suffered to some extent, but mostly they were probably fed well, though not as lavishly as the rich. Banquets were frequent, as were various festivals and other celebrations, and at these times, it is likely that everyone enjoyed the bounty of the Black Land. In fact, it is likely that their superior nutrition had much to do with their success in the ancient world.

Common bakeries were not known until the New Kingdom, but larger kitchens were manned for work gangs, the military as well as the royal household and temple personnel.

Common meals were often served with beer, or for the very rich, wine. Beer was fermented mostly from wheat, though occasionally stale bread was utilized.

Notation: While one may discover "ancient Egyptian recipes" on the internet, text for recipes on cooking food are notoriously absent from the archaeological record.
| 1154|2002-01-30 10:03:56|a.manansala@attbi.com|Fwd: Final home for Tutankhamun's treasure|
<http://www.ahram.org.eg/weekly/2002/570/eq41.htm>

Final home for Tutankhamun's treasure

The new Grand Egyptian Museum overlooking the Pyramids is in the process of becoming a reality. Nevine El-Aref examines the prospects

For many years, newly-found antiquities and other distinguished artefacts have languished in storerooms or been crammed into overstuffed display cases in the Egyptian Museum in Tahrir Square. Now a project to build a high-tech museum to display thousands of priceless antiquities is gaining momentum.

The Ministry of Culture has launched an international architectural competition to design the Grand Egyptian Museum in a new location three kilometres north of the Giza Pyramids.

"Building a state-of-the-art antiquities museum near the Pyramids of Giza will create the best environment for the display of our priceless treasures. There will be more space, better lighting for the antiquities' display and more information available, which will do justice to our priceless heritage," Minister of Culture Farouk Hosni told Al-Ahram Weekly. He described the new museum project as one of the "world's most ambitious projects."

The Arab Development Fund has offered an initial grant of \$1 million, which will be used to help finance the competition. The construction and other executive requirements for completion of the project will be financed locally by the Ministry of Culture and the Supreme Council of Antiquities (SCA), while the World Bank has expressed its intention to contribute to the museum's construction with a soft-term loan with interest due 20 years after the museum's inauguration.

At a press conference on 9 January to launch the competition, Hosni said a fee of \$350 would be required from each competition entrant, plus written evidence that the participant was a qualified architect practising the profession in his or her country or country of residence.

Participation will be regulated in accordance with the revised recommendations with respect to the International Competitions in Architecture and Town Planning adopted in 1978 by the UNESCO General Conference.

Once paperwork is completed and approved, participants will be expected to submit the designs by the end of April 2002. Hosni said that between May and August a jury would select 20 distinguished designs. The nine-member jury will include architects, Egyptologists, and museologists from Egypt, England, Mexico, Italy, France and Korea. From September to November, the jury will make of choice of the top three winners. The first winner will be awarded \$250,000 and his design will be executed. The second will take \$150,000, and the third \$100,000.

The museum, which will be set in 117 feddans of grounds and have an estimated budget of \$350 million, is expected to be completed in four to five years. The Italian government has already financed and carried out a feasibility study.

"The feasibility study took into consideration every

aspect of the project, from the environmental impact to the museum's internal design as well as its computerised stimulation and the choice of antiquities to be exhibited," Mohamed Ghoneim, the project supervisor, told Al-Ahram Weekly.

Ghoneim said the design should not only envisage a luxurious structure to display 130,000 ancient Egyptian objects, but should be a museum complex to expand the knowledge of visitors and enrich the quality of their experience through the interactive use of appropriate techniques and technologies.

Through computer stimulation and illustrations, a visitor who takes a tour round the army section, for example, will not only enjoy watching the objects on display but will hear Pharaonic martial music and can visualise troops mobilised for war.

According to SCA Secretary-General Gaballah Ali Gaballah, the museum is expected to provide all necessary facilities to cope with a large number of visitors, which experts say could be three million annually. It would also serve as a fully- computerised information centre for Egyptologists, and have Internet links with other international museums. There would also be extensive restaurant and shopping facilities.

"The new museum is the best solution to the problem of preserving our artefacts, which are overstuffed in the Egyptian museum or stored at various archaeological sites," the project's archaeological supervisor, Mohamed Saleh, said. He described the 100-year-old building in Tahrir Square as "suffering inside and outside." It stands in neo- classical style in Cairo's busiest square, exposed to the pollution and vibration of Cairo's most crowded traffic zone. Owing to the abundance of findings from archaeological sites all over the country, the number of artefacts exhibited has made the 1,500-square-metre museum very crowded. Many more objects are stored in the museum's off-limits basement.

"That does not mean we will shut down the Egyptian Museum, which will still house masterpieces of Pharaonic art such as the collection of Pharaoh Khufu, builder of the great Pyramid of Giza; art from the time of Hatchepsut; and sarcophagi and wall reliefs from various ages," Saleh said. In all, 10,000 pieces will remain in the Tahrir Square building.

The new museum will house objects from Ancient Egypt beginning with prehistory and going up to the early Roman period. On display will be the unique funerary objects of the boy Pharaoh Tutankhamun; Hetepheres, mother of the Pharaoh Khufu; Yuya and Thuya, the grandfathers of Pharaoh Akhnaten; Senedjem, the principal artist of Pharaoh Ramses II; the royal mummies and the treasures of Tanis.

Funerary objects of Mekete-Re, a high-ranking official of the 11th dynasty, part of whose treasure is exhibited in New York's Metropolitan Museum, will also be among the items transferred.

"To provide a complete view of what was in Mekete-Re's tomb when it was discovered in 1924, photographs of those of his artefacts exhibited in the Met will be displayed," Saleh told Al-Ahram Weekly. He said this system would be followed for all the ancient Egyptian treasures exhibited abroad.


The new museum will pay homage to Pharaoh Tutankhamun by housing his 3,500-piece treasure in splendour. Computers, Saleh said, would be used in the rearrangement of the objects inside the tomb. This would allow visitors to relive Howard Carter's emotions at the time of the 1922 discovery.

Major thematic display routes will be provided. The first will be the country of Egypt, showing the River Nile, the land and the swamps, the desert and the oases. The second will be kingship and the state, showing the ancient dynasties, their rituals, wars and building activities. The third will be the Pharaonic religion, displaying the various deities, the revolutionary religious regime of the Amarna period,

temples, animal cults and funerary beliefs. The fourth and fifth themes will display Ancient Egyptian society with its dwellings, instruments of daily life, sports, games, music, dance, arts and crafts.

In addition to actual artefacts to illustrate these themes, a few models of tombs and temples will be presented. Spaces for maps and videos showing the Egyptian environment and location of archaeological sites, as well as diagrams of comparative chronology, will be featured in the new museum.

"The museum will be an intelligent building with advanced information systems," Gaballah said. He said the museum would contain proper laboratories for scientific research, conservation, restoration and photography according to the latest of technology. It would also hold an Egyptological library for the study of Egyptian artefacts exhibited in museums outside Egypt in order to meet the needs of researchers, as well as a publication and media centre for books, videotapes and CD-ROMs. To raise archaeological awareness among Egyptian children, space would be available for children's activities.

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| 1155|2002-01-31 10:39:40|Djehuti Sundaka|Piecing together an old kingdom|
<http://www.sunspot.net/news/nationworld/bal-te.journal31jan31.column?coll=bal%2Dnationworld%2Dutility>

Piecing together an old kingdom

History: South Africans study remains from a 1,000-year-old civilization, hoping to learn more about their mysterious ancestors.

By John Murphy
Originally published Jan 31, 2002

MAPUNGUBWE, South Africa -- A thousand years ago, they made their home atop a sandstone hill in the lush Limpopo River valley, where elephants, rhinoceroses and lions roam. The people were ruled by a king who traded ivory and crocodile skins with merchants arriving from as far away as Persia, Egypt, India and China. The people produced some of the finest gold artwork found on the African continent.

No one knows the name of the people who lived here, what language they spoke, or why, after apparently thriving in the river valley for more than 300 years, they decided to leave. But what is now known as the Mapungubwe Kingdom in South Africa's Northern Province is emerging as one of the country's most important historical symbols in the post-apartheid era.

Discovered in 1933 by adventurers searching for legendary royal graves, the long-hidden ruins were lost again in the racial politics of white-ruled South Africa. Under apartheid, school textbooks started the story of South Africa's history in 1652, when Dutchmen led by Jan Van Riebeeck arrived in present day Cape Town to establish a trading post. They paid scant attention to the history of the native inhabitants of southern Africa.

With little interest in the historical implications of the ruins, South Africa largely ignored Mapungubwe's cultural importance. As a result, few South Africans knew the ruins existed.

That changed after South Africa's first democratic elections in 1994. The new government rediscovered Mapungubwe, embracing it as a powerful symbol of South Africa's pre-colonial past.

In his speeches and writings, South African President Thabo Mbeki touts Mapungubwe's sophisticated achievements in art and international trade as evidence of Africa's greatness long before Europeans arrived on the continent.

"The source of our power comes not only from our present, but from our past, wherein the people of our land were seriously engaged in efforts to better the quality of their lives through the use and continuous improvement of technology," Mbeki says in a speech he wrote about the significance of Mapungubwe.

Images of the pottery, trade beads, ceramic figures and gold ornaments unearthed at the site appear on calendars and postcards and have inspired jewelry designs. The ruins also have generated tremendous interest among South African tribes, several of whom proudly claim they might be descendants of the kingdom's founders.

The artifacts found in Mapungubwe, including a golden staff and a rhinoceros made from thin gold foil, are some of Africa's most important cultural symbols "because they take African history so far back," says

Sian Tiley, curator of the Mapungubwe African Heritage Exhibition at the University of Pretoria. "It has changed people's perspective on history."

Children now learn about the kingdom in school. And after decades as an inaccessible archaeological site, the ruins will soon be the centerpiece of a new park spanning the borders of Botswana, South Africa and Zimbabwe.

"It is my belief that Mapungubwe has profound implications for educating South Africans about the advanced state of development of African people at a time when apartheid education contended that they were essentially simply hunters and gatherers," said Ben Ngubane, South Africa's minister of arts, culture, science and technology, at the opening of the university exhibition in June 2000.

In one of the earliest accounts of the Mapungubwe ruins, The Illustrated London News on April 8, 1933, announced a "remarkable discovery in the Transvaal: a grave of unknown origin, containing much gold-work, found on the summit of natural rock stronghold in a wild region."

Today, Mapungubwe is still in a "wild region" in the northern reaches of South Africa, where the Shashe River joins the Limpopo River to form South Africa's borders with Zimbabwe and Botswana. Elephants, lions, leopards, giraffes, baboons and other game inhabit the grassy valley.

And for all the attention the ruins have been given, they remain relatively undisturbed. South Africa's National Parks service does not advertise the site because it has no facilities for tourists. Visits are by appointment only.

It is easy to see how Mapungubwe slumbered unnoticed for nearly 1,000 years. For centuries, it has been shrouded in superstition. Some local tribes believe that ruins possess supernatural powers; they are afraid to look at Mapungubwe directly, let alone climb to the top.

"People say a man who looked at it went blind because he was disturbing his ancestors," Elanza van Lente, a South Africa National Parks guide, explains during a recent tour.

The sandstone hill - as tall as a 10-story building - rises sharply from the grasslands, offering no clues of the treasures on top.

Surrounded on all sides by sheer cliffs, it appears impossible to climb. But hidden behind a fig tree on one side is a gap in one of the cliffs, where visitors could scramble up using toeholds chipped into the rock face. Today a wooden ladder makes the journey easier.

On top, there is little evidence of the civilization that once thrived here from A.D. 900 to A.D. 1200. The buildings where the king and the royal family lived have long been destroyed. But the ground is littered with pottery shards and animal bones. A closer look reveals a row of holes chipped into the rock where children once played an ancient game similar to backgammon. In other places, there are clusters of stone once used to crush grain and giant rock tubs that held water.

Most of the most prized treasures at Mapungubwe were found underground. Archaeologists have excavated dozens of royal graves, where much of the gold artwork, pottery and figurines were found. The hilltop and surrounding region was home to as many as 9,000 people. The king's family would have lived on the hilltop, the commoners in the fields below.

Archaeologists say Mapungubwe was the first kingdom in Southern Africa. They believe it was founded by the same people who later built Great Zimbabwe, a stone fortress several hundred miles to the north in central Zimbabwe.

Despite the research, many mysteries still surround Mapungubwe, says Andri Meyer, a University of Pretoria professor of archaeology who excavated much of the site in the 1970s.

"What is the connection between Mapungubwe and the people today? What was their ethnicity? What happened to them?" he asks. Historians believe that a drought or a disease might have driven the people who lived here away. And perhaps, some say, there might have been more than one tribal group living in the kingdom.

Finding the answers is not easy. The people who share many of the same traditions as the Mapungubwe Kingdom are the Venda, who are known for their skills as miners, smelters and masons. But getting the members of the tribe to talk about their traditions often proves impossible, Meyer says.

"With the Venda people, the traditions are sacred," he says. "It's part of the tradition not to tell them to strangers."

There is still much research to be done on Mapungubwe, he says.

"There are a great deal of people who don't know about Mapungubwe," Meyer says. "But more people are learning."

Maybe someday they will help solve some of Mapungubwe's mysteries, he says.

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| 1156|2002-01-31 18:00:44|a.manansala@attbi.com|Fwd: Pharaonic tombs unearthed in southern Egypt|
<http://www.sis.gov.eg/online/html6/o310122q.htm>

January 31, 2002
Pharaonic tombs unearthed in southern Egypt

Five rock-hewn tombs have been unearthed in southern Egypt, said an Egyptian official Wednesday.

Excavators found inside the tombs, dating back to the old kingdom, engravings and hieroglyphic inscriptions, added Gaballah Ali Gaballah, Secretary-General of the Supreme Council of Antiquities (SCA).

He said that during restoration of the cemetery of Akhmim in the south Egyptian town of Suhag, the five tombs had been found.

One tomb, which belonged to a pharaonic princess, is composed of five chambers. Others, made of one chamber each, belonged to ordinary people, said Yehia El-Masry, the director general of south Egyptian Antiquities zone.

Except for stony pharaonic, they have no engravings or inscriptions, he elaborated .
| 1157|2002-01-31 21:04:30|a.manansala@attbi.com|(no subject)|
The following abstract deals with the recent discovery of Herakleion and East Canopus and the theories on their disappearance.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

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Nature 2002 Jan 3;415(6867):37-8 \

Did Nile flooding sink two ancient cities?
Said R.

rushaid@hotmail.com

The discovery of the two cities of Herakleion and East Canopus under the waters of the Bay of Abu Qir (east of Alexandria, Egypt) stirred worldwide attention when it was first announced in the summer of 2000. Their disappearance some 1,250 years ago has been ascribed by Stanley, Goddio and Schnepf to a strong Nile flood that caused riverbank failure and the destruction of the two cities, rather than to the action of earthquakes, as was first proposed when the ruins were discovered. But I believe that this interpretation is flawed, because no flood could have reached the Abu Qir Bay at the time of the disappearance of the two cities, as the Canopic branch of the Nile, along whose banks they were situated, had dried to a trickle more than 200 years earlier.
| 1158|2002-02-02 08:19:39|Djehuti Sundaka|Egypt plans for return of pharaonic artifact at center of U.S. court|
<http://www.zawya.com/Story.cfm?id=031u7946&Section=Industries&page=Legal&channel=Legal%20News&objectId=3E0BC7FE-EA12-11D4-867D00D0B74A0D7C>

Egypt plans for return of pharaonic artifact at center of U.S. court case

CAIRO, Egypt, Jan 31, 2002 (AP WorldStream via COMTEX) -- Egypt hopes to retrieve a dlr\$ 1 million stone pharaonic sculpture currently at the center of a New York court case, the head of Egypt's antiquities department said Thursday.

"Of course we will (retrieve it)," said Gaballah Ali Gaballah, head of Egypt's Supreme Council of Antiquities. "That is why we are fighting ... we never let go."

Frederick Schultz, 47, is being tried in the U.S. District Court in Manhattan on charges of conspiring to receive and possess stolen property, namely a sculpted head of Pharaoh Amenhotep III, who died in 1375 B.C.

If convicted, Schultz could face up to five years in prison.

Schultz, a Manhattan art dealer, was accused of helping direct a scheme in which Briton Jonothan Tokeley-Parry would make it appear that the sculpture was part of an old art collection rather than an object taken from Egypt.

Tokeley-Parry, the state witness, said Wednesday he smuggled the sculpture out of Egypt by dipping it in plastic and painting it black to make it look like a cheap tourist souvenir. He said he bought it in Egypt for about dlr\$ 7,000, thinking it was worth up to dlr\$ 50,000.

Schultz allegedly purchased the head from Tokeley-Parry in 1992 for dlr\$ 915,000 and resold it for dlr\$ 1.2 million to a London art collector.

Gaballah, who attended a December hearing of the New York case, said the Egypt has strong claims for the sculpture's return.

In his testimony on Wednesday, Tokeley-Parry said he smuggled items out of Egypt because the Egyptian government had created a prohibition against the trading of art objects by declaring that all antiquities belonged to the government.

In 1997, he was convicted in England of smuggling and spent three years in prison. He was also tried in absentia in Egypt and sentenced to 15 years of hard labor.

Egyptian antiquities officials have been working hard to have smuggled artifacts returned to the country. A number of pieces have recently returned, including the base of the sarcophagus of Akhenaten, one of ancient Egypt's most important pharaohs, which German authorities handed over last week.

Gaballah said Egypt intends to build a museum in each of the country's 26 districts and is working on a new antiquities museum near the world famous Giza Pyramids, which will cover 480,000 square meters (576,000 yards) and house all 150,000 artifacts are now crammed into the 100-years-old Egyptian Museum in Cairo.

By SARAH EL DEEB Associated Press Writer

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| 1159|2002-02-04 10:59:18|a.manansala@attbi.com|Fwd: Home at long last|
<http://www.ahram.org.eg/weekly/2002/571/tr3.htm>

Home at long last

As Egypt celebrates the return of a number of valuable antiquities, Nevine El-Aref traces some intriguing tales of theft and recovery of recent years

Over the last decade, Egypt's efforts through diplomatic channels and in cooperation with museums around the world -- which in some cases were offered objects for sale, in others were approached for authentication -- have resulted in the successful retrieval of several stolen antiquities.

The doors began to creak open for the antiquities flow back home almost seven years ago, when a British High Court convicted a British subject, Jonathan Tokeley-Parry, of smuggling Egyptian antiquities. The objects in question were returned to the country in two consignments. The first, which arrived two years ago, comprised 27 papyrus texts in Demotic script dating from 300BC; 12 Coptic textiles; a sixth-dynasty limestone relief of a seated woman named Se-Chess-Hat; a terracotta statue of an unknown person; Graeco-Roman mummy masks; a magnificent bronze statue of the god Horus; an unidentifiable royal head in granite; coloured reliefs from ancient Egyptian tombs, and objects from the tomb of Hetep-Ka at Saqqara. The latter included two false doors, three heads of the nobleman wearing a wig, and a limestone relief showing a butcher at work. The objects are now on display in Cairo's Egyptian Museum.

The second batch of retrieved objects arrived in Egypt in mid- 2001, and included six papyri (one written in Latin and the other five in Greek), and a limestone head of Queen Nefertari, the beloved wife of Pharaoh Ramses II.

MASTERPIECE FROM THE MET: Collaboration with the Metropolitan Museum in New York in the summer of 2001 resulted in the retrieval of a unique masterpiece smuggled to the United States and on exhibition there for the last 60 years. This was a 19th-dynasty relief, 49cm high and 31cm wide, depicting an unidentified goddess breast-feeding the Pharaoh Seti I as a child. This had been stolen from a small chapel at Mit Rahima, ancient Memphis, and was part of a larger representation which included a smaller figure of Seti I. Only part of the Pharaoh's head was preserved in the lower left-hand corner of the relief. The manner in which the goddess bends her head and shoulders suggests, from better preserved parallel works, that she is offering her breast to the Pharaoh, who will thus receive divine nourishment.

The relief was owned for many years by Mrs Richard Rogers, the wife of the American composer. It was sold to another private collector on 22 May 1981 at a Sotheby's sale of Classical, Near Eastern and Egyptian antiquities. The latest owner, who inherited the piece from the Sotheby purchaser, loaned it to the Met in June 1996, where it was put on display at the museum's Egyptian art gallery until April 2001 when, quite by chance, Jacobus Van Dijk, a Dutch Egyptologist with a special interest in, and expertise on, the monuments of ancient Memphis, recognised it. On examining the relief, he recalled that he had last seen it in the decorated chapel of Seti I.

On his return to the Netherlands, Van Dijk confirmed his impression by referring to the paper read at a conference held in Paris in 1986 and published in 1988 under the title *Memphis et ses Nécropoles au Nouvelle Empire: Nouvelles données, nouvelles questions*. He discussed his observations with other colleagues, and steps were taken to notify the Egyptian authorities. The Metropolitan Museum purchased the piece from its latest owner, took official possession of it, and returned it promptly and without difficulty to Egypt.

DOCUMENTS FROM FRANCE: Three years ago, the Egyptian Academy for Scientific Research was the scene of a special ceremony at which the French authorities, in cooperation with the Friends of Ferdinand de Lesseps and the Suez Canal, now a private French association, turned over to Egypt microfilm of 400 documents of great historical importance. They shed light on the digging of the Suez Canal, which began in 1859 and took ten years.

The documents included letters outlining political, financial and technical matters exchanged between the French government and the former Anglo-French Suez Canal Company, and maps featuring the construction of cities along the canal's western bank: Suez, Ismailia and Port Said.

These rare documents, which cast light on the history of the vital waterway, will be displayed at the new Alexandria Library and also be made available on computer disk.

PRIVATE COLLECTOR: For the first time ever, a private antiquities collector licensed to retain registered antiquities in his possession has offered his whole private collection to the Supreme Council of Antiquities (SCA). It comprises 400 genuine antiquities, including Pharaonic masks, scarabs, wooden boxes decorated with coloured scenes, terracotta statues, earthenware utensils, Graeco-Roman coins, Coptic textiles, Islamic pottery and glass lamps decorated with geometrical designs. He also gave up his collection of replicas.

Mohamed Khattab kept the treasure in his home for 40 years, but decided to donate it to the state so as better to protect it. He said he took the decision after his home was the target of a failed burglary attempt. "An antiquities broker once offered me an enticing LE2 million for my collection," Khattab related. "He asked me more than once, and when faced with my refusal began to threaten me. A few days after one of his futile attempts to make me change my mind, a thief tried to break into my apartment, but ran away when he was spotted by neighbours. It was then that I decided to hand over my collection to the SCA."

BILATERAL COOPERATION: As part of bilateral agreements between Egypt and Jordan aimed at protecting the heritage of each country, 28 Pharaonic and Roman antiquities, most of them stolen from illicit digs, were turned over to Egypt early in 2001. Among the treasures were scarabs with hieroglyphic texts engraved underneath, 21 wooden ushabti statuettes (each 10cms long), and four amulets of ancient Egyptian gods dating from the Late Period. The treasure was handed over at a ceremony to mark the occasion at the Egyptian Embassy in Jordan. The pieces are now in the Egyptian Museum, where they will shortly be put on display in a special exhibition.

Ten months before, Jordanian police had learned that an illegal batch of weapons and drugs was hidden in a large container crossing the Jordanian-Egyptian border. Jordanian security intercepted the consignment and found that it also contained Egyptian antiquities.

The treasures were carefully packed and despatched in a diplomatic pouch to protect them from damage.


BATTLES OLD AND NEW: An agreement was signed between Israel and Egypt in 1992 stipulating that all antiquities excavated in Sinai during the Israeli occupation between 1967 and 1982 were to be returned, including those in private collections. Egypt recovered the plundered objects by 1995. They are on show at the Al-Qantara Sharq Museum on the east bank of the Suez Canal.

These artefacts were returned in four batches, despatched through the border town of Rafah. The first consignment was received in April 1993 and the last in December 1995. The objects included a large number of clay artefacts and pottery dating back to Prehistoric, Pharaonic, and Graeco-Roman times, some with Hebrew inscriptions; bronze statues of ancient Egyptian deities; tools and utensils for daily use; ornaments, coloured ceramic fragments and miscellaneous wooden and metal items; and nine well-preserved Graeco-Roman tombstones.

Regarded as one of the most important items among the returned antiquities was a large statue of the cow-goddess Hathor. Beneath its chin is a smaller statue of an unknown Pharaoh, believed to date from the New Kingdom.

What of the so-called Moshe Dayan collection? "There is a collection of which we know very little belonging to the late Israeli minister of defence who was a known antiquities collector," says Abdel-Halim Nouredin, dean of the faculty of archaeology, at Fayoum University. "This collection was illegally unearthed during the Israeli occupation of Sinai and was never registered. Consequently, we cannot demand its return."

Nouredin said it was rumoured that after Dayan's death some of the objects in his collection were sold by his wife to international museums, while others are on display "somewhere inside Israel."

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| 1160|2002-02-05 13:11:44|a.manansala@attbi.com|Fwd: Mubarak Lays Foundation Stone Of Grand Egyptian Museum |
<http://www.sis.gov.eg/online/html6/o050222a.htm>

February 05, 2002
Mubarak Lays Foundation Stone Of Grand Egyptian Museum

President Mubarak Monday laid the foundation stone the Grand Egyptian Museum at the beginning of the Fayoum desert road, some three kilometers from the Pyramids.

The museum will cover an area of 117 feddans (acres) and will include twenty buildings at a cost of \$ 350 million.

It will showcase 150,000 pieces of antiquities dating back to various ancient eras.

Before the ceremony, Culture Minister Farouk Hosni briefed the gathering on the size and design of the new project and said that the museum will be the first to use the most sophisticated technology and be quipped with electronic devices to render it easy to maintain contacts with various museums round the world.

Secretary General of the Supreme Council of Antiquities Gaballah Ali Gaballah gave a review of the museum and the precious heritage it will showcase, that will depict Egypt's history and ancient civilization, and its prominent and long-standing role in the world as a genuine beacon of science, art and medicine.

Supervisor of the project Mohamed Ghoneim then expounded the stages of the museum's building and its sources of finance.

He noted that, besides its cultural role in producing documentaries and selling them to satellite channels, the museum will include workshops to train young artists in handicrafts.

He added that the museum represented a large investment project and its revenues will not be less important than those of the Suez Canal.

President Mubarak, accompanied by the premier, several ministers and state officials, laid the foundation stone of this great edifice
| 1161|2002-02-05 23:11:58|Sptpy@aol.com|Re: Fwd: Mubarak Lays Foundation Stone Of Grand Egyptian Museum|
So, the Grand Egyptian Museum is breaking ground? I wonder which design won the competition. Five years from now I'd love to see its 150,000 treasures; some of which are presently stored in the basement of the Egyptian Museum in Cairo and never seen by tourists. I have a question. Does anyone know which museum houses this sculpture of Imhotep? Unless I missed it, it's not displayed in the Egyptian Museum in Cairo.

Imhotep: "He who comes in peace," or "In peace."

Sculpture of Imhotep:
<http://www.nilekingdoms.org/IMHOTEP3.JPG>

Two two-minute movies:
Who was Imhotep?
<http://www.artic.edu/cleo/imhotep/MovImho1.html>

Imhotep, Father of the Pyramids:
<http://www.artic.edu/cleo/imhotep/MovImho3.html>
| 1162|2002-02-05 23:49:14|a.manansala@attbi.com|Re: Fwd: Mubarak Lays Foundation Stone Of Grand Egyptian Museum|
It looks like the one at the Musee du Louvre de Paris.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1163|2002-02-06 02:07:15|neseret|Re: Fwd: Mubarak Lays Foundation Stone Of Grand Egyptian Museum|

--- In Ta_Seti@y..., a.manansala@a... wrote:

Re: the Imhotep statuette:

> It looks like the one at the Musee du Louvre de Paris.

Or the one at the Brooklyn Museum. There are several examples of Imhotep over several museums; this one shown is a Late Period piece in bronze. I know I've seen at least 3 different ones from that period in museums, and a few stone statues of the physician deified.

As for the competition on the new Egyptian Museum design. That hasn't even begun: Mubarak was merely "laying aside the land" for its purpose. From the official Egyptian government website:

"Organization of the Architectural Competition

The competition is open to all architects or teams led by architects in possession of documentary evidence of their qualification to exercise the profession of architect in their own country, or in their country of residence, and therefore authorized to take part in architectural design competition at the date of registration. Participation shall be regulated in accordance with the Revised Recommendations with respect to the International Competitions in Architecture and Town-Planning, adopted by the General Conference of UNESCO in 1978. The competition shall be supervised by the UIA (Union of International Architects) in Paris.

Competition Phases

The competition is divided into two phases: First Phase will begin 7 May 2002 and end 17 August 2002. The jury will select only twenty entrants who will pass on to the Second Phase. The Second Phase will begin November 2002 and end March 2003. The final winning projects in the Second Phase will be announced during the month of June 2003.

Competition Prizes

First Stage: All selected 20 entrants will receive a compensation of 10,000 US\$ each for participation in the second stage.

Second Stage: First prize is 250,000 US\$ Second prize is 150,000 US\$ Third prize is 100,000 US\$ A sum of 200,000 US\$ will be distributed among Honorable Mentions based on the discretion of the jury."

Source: <<http://www.sis.gov.eg/online/html6/o050222i.htm>>
Current as of Feb. 6, 2002.

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1164|2002-02-07 07:34:48|Peace & Blessings|The Original Name of the Motherland|

Hoteb,

Dr. Ben just stated about 10 minutes ago on a radio program that I'm listening to that the original name of Africa was "Alkebulan". (i know there are vowels, but that what he said)

Also, he said that Egypt --> Kemit/Kemet --> KMT -- was originally TMR .

And Ethiopia -->Axum -->xhum ---> was originally xhm.

Just passing that on, feel free to contact Dr. Ben directly with questions, comments, etc.

Do You Yahoo!?
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| 1165|2002-02-07 09:22:45|Lioness|Re: The Original Name of the Motherland|
yes... **Peace & Blessings...and all:**

this info has been out there... from Dr. Ben's numerous books... and from separate other research also. I was with Dr. Ben last nite at Dempsey Center... he's still kickin' it. and his message was... we don't love ourselves enough... not to let others name us, claim us and our history (herstory) and make sure of the facts.. especially he was relating it to that the pyramids are made of stone... no motar... no bricks...and people keep talking about the bricks... he wanted it clear.. there are no bricks in our pyramids... STONE...

much love,
THE Lioness

----- Original Message -----
From: [Peace & Blessings](#)
To: Ta_Seti@yahoogroups.com
Sent: Thursday, February 07, 2002 10:34 AM
Subject: [Ta_Seti] The Original Name of the Motherland

Hoteb,

Dr. Ben just stated about 10 minutes ago on a radio program that I'm listening to that the original name of Africa was "Alkebulan". (i know there are vowels, but that what he said)

Also, he said that Egypt --> Kemit/Kemet --> KMT -- was originally TMR .

And Ethiopia -->Axum -->xhum ---> was originally xhm.

Just passing that on, feel free to contact Dr. Ben directly with questions, comments, etc.

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To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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| 1166|2002-02-07 10:17:54|kcamm23063@aol.com|Re: The Original Name of the Motherland|
We had this same discussion just recently, and you will find many posts pertaining to it in the archives. There is no way I can buy the idea that at one time in history the entire continent had one name, which was known to every ethnicity, and pronounced the same way - regardless of anyone's language.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 2/7/02 9:25:30 AM Pacific Standard Time, Lioness147@ix.netcom.com writes:

| yes... Peace & Blessings...and all:

this info has been out there... from Dr. Ben's numerous books... and from separate other research also. I was with Dr. Ben last nite at Dempsey Center... he's still kickin' it. and his message was... we don't love ourselves enough... not to let others name us, claim us and our history (herstory) and make sure of the facts.. especially he was relating it to that the pyramids are made of stone... no motar... no bricks...and people keep talking about the bricks... he wanted it clear.. there are no bricks in our pyramids... STONE...

much love,
THE Lioness

----- Original Message -----
From: [Peace & Blessings](#)
To: Ta_Seti@yahoogroups.com
Sent: Thursday, February 07, 2002 10:34 AM
Subject: [Ta_Seti] The Original Name of the Motherland

Hotep,
Dr. Ben just stated about 10 minutes ago on a radio program that I'm listening to that the original name of Africa was "Alkebulan". (i know there are vowels, but that what he said)
Also, he said that Egypt -> Kemit/Kemet -> KMT -- was originally TMR .
And Ethiopia ->Axum ->xhum --> was originally xhm.
Just passing that on, feel free to contact Dr. Ben directly with questions, comments, etc.

| 1167|2002-02-07 10:44:35|Anansi|Re: The Original Name of the Motherland|
Precisely.

The naming of continents is a recent phenomenon.
I don't think most people had an idea how vast their respective
continents were. And even if some of them did, you're only talking
about what an ethnic group in one region thought---not everyone.

The search for the "original" name of Africa is as futile as searching
for the "original" name of most other continents. An exception perhaps,
because of its size and similar population, may be Australia---though
I do not know what that name is.

DG

Kcamm said:

> We had this same discussion just recently, and you will find many
> posts
> pertaining to it in the archives. There is no way I can buy the idea
> that at
> one time in history the entire continent had one name, which was known
> to
> every ethnicity, and pronounced the same way - regardless of anyone's
> language.

| 1168|2002-02-07 19:15:48|alaman5375@aol.com|Re: The Original Name of the Motherland|
In a message dated 2/7/02 10:47:14 AM, dq14@swt.edu writes:

<< Precisely.

The naming of continents is a recent phenomenon.
I don't think most people had an idea how vast their respective
continents were. And even if some of them did, you're only talking
about what an ethnic group in one region thought---not everyone.

The search for the "original" name of Africa is as futile as searching
for the "original" name of most other continents. An exception perhaps,
because of its size and similar population, may be Australia---though
I do not know what that name is. >>

=====
I could not determine or come to have a clue either but often, it has been
asked as to what the original name for Africa had been. When this question

is asked, certain realities are commonly overlooked that would normally make such a question redundant.

One such reality is that at no time in history is Africa known to have had a single language spoken by all of its inhabitants through which it could have been known by a single name.

Another reality is that in order for a people to have a name for a land mass, they must first have some conception of the land mass to be named. By understanding the aboriginal people they may have named areas by rivers, savannas, mountains, forest, etc., in the understanding of distances and where others lived or where others traveled to and from.

For just about all of Africa's mainly many landlocked ancient populations, no such concept is known to have had existed among them. Even most of the coastal populations would have possibly only known of the separation of land and sea and not of the scope of the land upon which they lived.

If this maybe being the case, only one ancient population had been in a geographic position to have readily realized the land mass surrounded by water.

This had been the civilization of KMT - Kmaat (i.e., Ancient Egypt). Geographically located at the delta region of the Nile Valley River basin in the northeastern corner of Africa, the Kammaw (i.e., Ancient Egyptians) had been aware of a land mass that had been bordered on the East by the Red Sea and on the North by the Mediterranean Sea. (From the mythology one may conclude that the rising of the mound of earth, (i.e., Geb) from the watery obis of chaos (i.e., Nu) that the known mythical land was at that time called by the civilizations people as, Kmaat, KMT, Ty Mrry.

About 600 BCE, the pharaoh Neco had commissioned a group of Phoenicians to circumnavigate Africa by sailing south through the Red Sea and returning west through the Mediterranean. Although maybe not recorded, some name of the land mass to have been circumnavigated had probably been used by Neco. The general designation

of the lands to the west of Kmaat had been Iminat (Imnt - west land).

This reference had usually expressed the belief of the 'Underworld' being the land in which the sun had set (i.e., died) and thus being the dwelling place of the land of the dead.

A 'Westerner' had thus been a euphemism for the land of the dead. As the western designation of Iminat would have been generalized to have included the bulk of what the western civilization have come to know and now refer to as 'Africa'. Maybe Iminat is probably the closest that we can ever come to realizing an 'original' indigenous name to have been applied anyway.

In my past researches on this subject which we were discussing several months ago in this Ti_Seti listserver I fumbled upon this additional menagerie of definitions.

"Africa" - The Word Origin

Africa (afrike) 1. A European cartographers name for the largest Continent on the planet. (Approximately 11,500,000 square miles).

2. The Romans are reported to have first adopted the name but only applied it to the regions of northern Africanus, which they briefly occupied. The modern name is a corruption of Ifrikiah or Afrikiah who was the leader of five colonies from Arabia and India in the northeastern portion of the Continent.

3. At first the Romans knew it as Aeria a part of Atlantis, In the 7th j.c. century the names Ifrikyah or Afrikyah were given to the area of Carthage which the Romans called Africanus Propia and terminated at the edge of the desert.

4. Due to the inability of Europeans to pronounce and become accustomed with the authentic name of the continent they just wrote what they felt like.

5. The natural names of the continent, which appear on pre European maps, are: Punt (northern Somalia), Kmaat, Ti Merri, Kush, Ethiopia, Alkebu-lan, Sudan, Nubia, Genewah, Genowah and Tekroul. -

Note It is difficult to say which of these was the actual name because the European invaders stole and destroyed the books, libraries and knowledge of "Africa" or hid them away to colonize information, to keeping

"African-aborigine people" suppressed without their own knowledge.

Special Note: The Original Name of Eritrea (Lands of the Region were known as the Kushite Empire "Kush/Nubia" then the region was called as all of Africa was called by Europeans; Ethiopia.

Before Abyssinia it was as the Aboriginal people called it "Berhane' Nagasie" - Meaning "Land by The Red Sea" Under the Ottoman Empire and later Italian colonialism the name became Eritrea.

| 1169|2002-02-08 00:02:37|neseret|Re: The Original Name of the Motherland|

--- In Ta_Seti@y..., alaman5375@a... wrote:

> This had been the civilization of KMT - Kmaat (i.e., Ancient Egypt). Geographically located at the delta region of the Nile Valley River basin in the northeastern corner of Africa, the Kammaw (i.e., Ancient Egyptians)<

Not "Kammaw" - there is no ancient Egyptian word for "the Egyptians (as a people)" which actually approximates this word. The Egyptians referred to themselves as /rmt n kmt/ (lit, 'people of Kmt') or simply /rmt/ 'the people.' Colloquially as an _adjective_, the term appears to have been /kmti/ [roughly, "I am [of] Kmt"] (Hannig 3: 23b-24a).

>had been aware of a land mass that had been bordered on the East by the Red Sea and on the North by the Mediterranean Sea. (From the mythology one may conclude that the rising of the mound of earth,

(i.e., Geb) from the watery obis of chaos (i.e., Nu) that the known mythical land was at that time called by the civilizations people as, Kmaat, KMT, Ty Mrry. <

Two things: first, the "rising mound of earth," or the primeval mound of creation as it is usually called, is _not_ the god of the earth, Geb. At the time of creation, the "first time" /zp tpy/, this god was not in existence at all, according to Heliopolitan, Memphite, Hermopolitan, and Saite (Esnan) theological systems. He only appears after the first complete being (Atum, Ptah, or Thoth) creates the world by masturbation, thought, or speech. Secondly, the primeval mound is one of those objects of mystery: what it was and where is located is unknown. Most likely, it did not occur in the temporal world, and its original location is in the Duat, which is a non-temporal location. And, just for the record, the other referenced word you give for Egypt is /tA-mry/, not Ty Mrry. /tA-mry/ means "the beloved land" and referred to all of Egypt (Upper and Lower).

>The general designation of the lands to the west of Kmaat had been Iminat (Imnt - west land).
> This reference had usually expressed the belief of the 'Underworld'
> being the land in which the sun had set (i.e., died) and thus being the dwelling place of the land of the dead.
> A 'Westerner' had thus been a euphemism for the land of the dead. As the western designation of Iminat would have been generalized to have included the bulk of what the western civilization have come to know and now refer to as 'Africa'. Maybe Iminat is probably the closest that we can ever come to realizing an 'original' indigenous name to have been applied anyway.<

Like the primeval mound, /imntt/ or /imnti/ is not a location in the temporal world. It is a designation, as a cardinal direction, for "west," and came to designate the afterlife location strictly upon the idea the deceased went to the same place as the dying sun went each evening, and like the sun, would be rejuvenated again in the day. Thus are the so-called "Books of the Dead" more correctly entitled "The Book of Going Forth By Day," for example.

Additionally, we know this location is not earthbound because Egyptian texts themselves refer to /imnt//imnti/ as a place where one goes (as deceased), but from which no person has ever returned to talk about how it looks. This argues, to me, the land is beyond physical location and human comprehension. /imnt/ is also referred to as a place which is /sStA/, loosely translated as 'secret' ('Geheimnis',[Hannig 3: 490b]), but has been argued by Jan Assmann (most recently) as likely a place which is "incomprehensible," similar to the "mystery" of transubstantiation (wine into the blood of Christ) is in the Roman Catholic Church.

References:

Assmann, J. 1982. Persönlichkeitsgebriff und -bewußtsein. In W. Westendorf (ed.), _Lexikon der Agyptologie IV_. Wiesbaden: Harrassowitz. 963-978. [References on what can be known by human comprehension]

_____. 1989. Death and Initiation in the Funerary Religion of Ancient Egypt. In J. P. Allen, J. Assmann, A. B. Lloyd, R. K. Ritner and D. P. Silverman (ed.), _Religion and Philosophy in Ancient Egypt_. New Haven: Yale University Press. 135-155. [References on the /sStA/ of /imntt/.]

Hannig, R. 2000. _Die Sprache der Pharaonen: Großes Handwörterbuch Deutsch-Ägyptisch (2800 - 950 v. Chr.) Lexica 3_. Mainz: von Zabern.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1170|2002-02-08 05:17:24|historynow2002|Re: The Original Name of the Motherland|
To Alaman...:

You wrote:

"Another reality is that in order for a people to have a name for a land mass, they must first have some conception of the land mass to be named.... just about all of Africa's mainly many landlocked ancient populations, no such concept is known to have had existed among them. Even most of the coastal populations would have possibly only known of the separation of land and sea and not of the scope of the land upon which they lived."

If this maybe [is] the case, only one ancient population had been in a geographic position to have readily realized the land mass surrounded by water. This [was] the civilization of KMT - Kmaat (i.e., Ancient Egypt). Geographically located at the delta region of the Nile Valley River basin in the northeastern corner of Africa, the Kammaw (i.e., Ancient Egyptians) had been aware of a land mass bordered on the East by the Red Sea and on the North by the Mediterranean Sea. (From the mythology one may conclude that the rising of the mound of earth, (i.e., Geb) from the watery obis of chaos (i.e., Nu) that the known mythical land was at that time called by the civilizations people as, Kmaat, KMT, Ty Mrry. "

I'm not sure I've ever read something as concise as this. Are you saying that "Kmaat" or "KMT" is more a reference to the mythical land of the rising mound? And if so, could you give me a reference or citation where I can read more about that?

Very good post!

George
| 1171|2002-02-08 06:07:47|terance pete|(no subject)|
<http://www.pbs.org/empires/egypt/> PBS special is planning on using black actors for the egyptain roles

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| 1172|2002-02-08 06:23:27|neseret|(no subject)|
--- In Ta_Seti@y..., terance pete wrote:

>
> <http://www.pbs.org/empires/egypt/> PBS special is planning on using
black actors for the egyptain roles <

Could you possibly provide the link which states this? As far as I can see, the narrator, Keith David, is a black actor, but the director's diary online says that native Egyptians are used for the roles. There are no named credits for actors at all on the PBS site.

Katherine Griffis-Greenberg
University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1173|2002-02-08 07:35:42|Anansi|Black Actors as Pharaonic Egyptians on PBS|
Where?

I went to the site and saw a wonderful multi-media format and what looks like it will a great series. I even saw a great deal of "black" looking statues, particularly the focus on the 18th Dynasty.

But the only actors I saw were the ones playing soldiers (not so black as I could make them out). I mean none of them looked like most individuals I've seen in Thebes...perhaps the ones I've run into in Cairo...

It seems to me PBS is pulling the old "all pharaonic Egyptians looked just like these people we've provided for you right here" trick...
monotypic phenotypes with little or none of the variance that would be found in pharaonic populations. In such instances even taces like Zawi Hawaas are far and few inbetween. And no one approaching a Nasser or Sadat is even figured onto the screen.

Could you show me what part of the site has the more Africoid actors?

I did see a documentary on Egypt once that indeed used a *variety* of native Egyptian actors to portray its population. It displayed the variance of pharaonic Egypt's population, with a high number of darker skinned and Africoid people, than any other documentary I had ever seen. I was quite shocked. I believe it was on TLC or Discovery.

Thanks

DG

terence pete said:


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> http://www.pbs.org/empires/egypt/ PBS special is planning on using black actors
> for the egyptain roles
>
```

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| 1174|2002-02-08 07:48:28|Anansi|Re: (unknown)|
"chuckle"
```

this is funny how you say this. :) because i was asking the same thing, but differently.

I realize of course the identity marker "black" is more common in the US than elsewhere, but your phrase seems to insinuate that to be a modern Egyptian and to be black are not possibly congruous in any sense. Since we know that is a falsehood, in the commonplace phenotypic sense of the word, do you mean to say the actors are all Egyptian (the nationality) as opposed to being "black"---with black here denoting specifically the ethnic-nationality "African-Americans" and not an actual phenotype.

And I'm not talking about the political social terminology of black with its variance as an identity marker in different cultures, but the commonplace US phenotypic definition of "black" that anyone working in a place like Alabama is well acquainted with even when understanding that race is an imperfect marker.

DG

```
> --- In Ta_Seti@y..., terance pete wrote:
>
> > http://www.pbs.org/empires/egypt/ PBS special is planning on using
> black actors for the egyptain roles <
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> Could you possibly provide the link which states this? As far as I
> can see, the narrator, Keith David, is a black actor, but the
> director's diary online says that native Egyptians are used for the
> roles. There are no named credits for actors at all on the PBS site.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
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| 1175|2002-02-08 09:01:36|Djehuti Sundaka|British Museum won't return religious artifacts to Ethiopia |
British Museum won't return religious artifacts to Ethiopia
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The Associated Press

LONDON (February 8, 2002 7:10 a.m. EST) - The British Museum has ruled out returning several religious artifacts to Ethiopia, despite pleas from the patriarch of the country's church.

Abuna Paulos, patriarch of the Ethiopian Orthodox Church, visited the museum to view the looted collection of tabots - sacred tablets that represent the Ark of the Covenant - and other religious treasures. Abuna is a title equivalent to bishop.

Museum officials said Thursday that they allowed Paulos to view the tabots but said they could not be repatriated because a law of 1753 banned the museum from relinquishing any object in its collection unless it had a duplicate.

The Ethiopian treasures were seized from the mountaintop capital of Maqdala in 1868 after British troops sacked the royal settlement following the suicide of Ethiopia's ruler, Emperor Tewodros.

The loot included solid gold crowns, the tabots and a number of illuminated manuscripts.

Paulos was on a two-day visit to Britain to press for the return of the treasures, the Ethiopian Embassy said. The British Museum said the visit was amicable.

The carved tabots represent the Ark of the Covenant, in which the Israelites carried the 10 Commandments as they traveled to the Promised Land from Egypt.

One was discovered St. John the Evangelist church in Edinburgh last year and was formally returned to an Ethiopian delegation there in January.

Tabots are found in all Ethiopian churches. They are central to many religious rites there and are so sacred that only priests are allowed to look at them.

| 1176|2002-02-08 09:42:45|Djehuti Sundaka|Re: British Museum won't return religious artifacts to Ethiopia| British Museum won't return religious artifacts to Ethiopia
<http://www.nando.com/world/story/24452ip-2318798c.html>

Djehuti Sundaka wrote:

> British Museum won't return religious artifacts to Ethiopia
>
> The Associated Press
>
> LONDON (February 8, 2002 7:10 a.m. EST) - The British Museum has ruled
> out returning several religious artifacts to Ethiopia, despite pleas
> from the patriarch of the country's church.

| 1177|2002-02-08 09:50:56|a.manansala@attbi.com|Re: British Museum won't return religious artifacts to Ethiopia| Just another reminder to us of what really is going on behind the facade.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1178|2002-02-08 09:59:39|Sptpy@aol.com|Re: (unknown)| Alberto, that is one great Web site, but if these two actors are portraying those ancient Egyptians, then it appears to be more of the same.
<http://www.pbs.org/empires/egypt/episode1.html>

British Museum stela from the reign of Thutmoses III
http://www.hp.uab.edu/image_archive/um/painting03.jpg

Thank you Paul and Katherine for your responses regarding the Imhotep statuette.

Tyrone (sp tpy)
| 1179|2002-02-08 10:17:42|a.manansala@attbi.com|Re: (unknown)| The guy on the left looks a bit like Sadat ;)

From the director's diary it appears that at least some of the film was shot in Nubia, so maybe at least the people in the background will be different from what we normally see. It's not much, but it's a start.

The episodes will also be narrated by African American actor Keith David:

<http://www.pbs.org/empires/egypt/contributors.html>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1180|2002-02-08 10:18:18|terance pete|pyramids in sub sahara africa interesting link|
<http://apollo5.bournemouth.ac.uk/consci/africanlegacy/index.htm>
check out this web site some interesting images including pyramids in sub sahara africa

The Nsude pyramids in 1935. These ten circular stepped pyramids were associated with the Uto deity and were made of mud. Their reconstruction is needed.

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| 1181|2002-02-08 17:20:08|Tamara L. Siuda|Re: Original names for Africa?| Dear list,

Interesting discussion of late around names for countries/continents, and particularly "Africa." I do have to wonder if perhaps people are conflating geographical designations (i.e., the geo-political name of this piece of land/property) with symbolic, spiritual or religious designations (which I immediately thought of when the continent was referred to as "the Motherland" -- not exactly a political designation).

In the realm of the symbolic, at least one African Diasporic culture does address this. In Haiti, where many nations of African-continent peoples founded a new home, the traditional religions embodied in the practice of Vodou remember that "motherland" and still visit her shores.

In Haitian Vodou, she is called "Ginen," and is understood as the land from which all people once came. Ask a Haitian where Ginen is on a map and you're liable to get a good laugh in return. Ginen isn't a political entity -- it is the home of the human heart and the mother of history. It is the home of the Lwa (spirits) and the place where initiates in Vodou are taken in the seclusion and ritual ceremony called kouche kanzo. Haitians speak of "going back to Ginen" in much the same reverential tones that people here on this list also seem to be using around discovering a name for

"home."

Just some interesting thoughts to throw in the mix, from someone who learned about Ginen first-hand last summer on her first trip to Haiti! :)

-Tamara
| 1182|2002-02-09 08:22:55|Peace & Blessings|The Orignal Name of the Motherland|

Wow! I appreciate all of the contributions on this subject, some beautiful posts! My statement to take this issue up with Dr. Ben was sincere; create the opportunity for yourself to raise the issue with Dr. Ben -- I say this not necessarily because Dr. Ben can teach you; but because you may teach him!!

I particularly appreciate the posts/statements that invite one to look at such issues through non-western perspectives and approaches, through non-euro-american eyes, through non-white academic techniques and analysis.

Since I don't believe that current U.S./Euro world society/culture is the most "advanced" ever on this planet -- trying to completely understand societies/cultures (in this case KMT or Nubia) that were vastly different (in many respects superior) by using U.S/Euro training/techniques/perspectives/understandings -- ultimately falls short, usually far short. (warning, quirky american-analogy approaching: "its like using a marble to understand basketball" yall got the point)

So what does that have to do with the original "name" "feeling" "emotion" of the motherland? for a PhD Anthropologist perhaps nothing for me everything.

Peace & Blessings, Dasebinfutpoit.

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| 1183|2002-02-09 08:29:45|kcam23063@aol.com|Re: The Original Name of the Motherland|
Paul, I am not sure if this is proper or not, but I copied the following from Runoko Rashid's Yahoogroup because it is based on this same subject and can add to the discussion (Kenneth King has taken over as moderator while Runoko is touring). However, I still do not believe that in ancient times, anyone was aware of the enormity of the land mass:

Date: Fri, 8 Feb 2002 11:22:20 -0800 (PST)
From: Kenneth King
Subject: Re: Original name of the Motherland

Doc Ben on page 679 of Africa Mother of Western Civilization presents a map of the continent by R. Morden dated 1688 CE. Morden's caption to the map says: " Africa by the Ancients, was called Olymphia, Hesperia, Oceania, Coryphe, Ammonis, Ortygia, and AEthiopia. BY the Greeks, and Romans, Lybia and Africa. By the AEthiopians and Moors, Alkebu-lan. "

Adwoa Asantewaa B. Munroe in What We Should Know About African Religion, History & Culture says on page 1: "The word ALKEBU-LAN is not an indigenous African word. It was given to the continent by the Arabs of North Africa. The word appears only once on a map made after 1600. The name (Alkebu-lan) must not be taken seriously. At the time the word was applied to the continent the people had become Arabs.

The people of Ghana gave the name ABIBREMU to Africa. The name means the Land of Black People.

"The conquerors of Carthage picked up the name Africa in the course of the wars, either from the Carthaginians or from the native Berbers...."

Peace,
Yafeu

Olushola wrote:

>To what part of Africa does Alkebulan refer? I don't
>it refers to land mass that Africa does? Why was this
>name selected?
>
>Olushola

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1184|2002-02-10 10:03:02|djahuti.geo|Re: The Original Name of the Motherland|
There is also another person from the same list who may or may not still be a member of this list who has stated

"Regarding the name Alkebulan, I have spoken to Dr. Ben about this, seeking his sources, on a couple of occasions, but he was not forthcoming."

Although I myself have never met "Dr. Ben" to ask him myself, I have been able to discuss it with Ivan Van Sertima on a couple of occasions and he has told me that Alkebulan is an invented combination of "Al" ("The" in Arabic), "kebu" (a Kiswahili word, the meaning of which I have forgotten and have not been able to find in any English-Kiswahili dictionary), and "lan" (Jamaican creole for land).

Personally, as I myself have searched for the origin of the word and

have found that all roads have only led to Dr. Ben who began using it perhaps 50 years ago, I had believed Van Sertima's explanation until I had recently read the information from the cite below concerning the 1688 map. Either way, the claim of the name having been used in ancient times by a variety of people from the Moors to Ethiopia is not supported by any known ancient inscriptions. Suspicion is raised when the claim includes use in ancient times by both "Nubians" and "Ethiopians" as well as "Axum" since "Ethiopia" is not a separate designation from the other two.

Djehuti Sundaka

```
--- In Ta_Seti@y..., kcam23063@a... wrote:
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| 1185|2002-02-10 10:46:16|Anansi|Re: The Original Name of the Motherland|
I agree with u Djeuti, though I'm trying to understand this last
portion of your post:

```
> Suspicion is raised when
> the claim includes use in ancient times by both "Nubians" and
> "Ethiopians" as well as "Axum" since "Ethiopia" is not a separate
> designation from the other two.
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> Djehuti Sundaka
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Are you referring here to the confusion between Nubia, as in cultural
complexes
ranging from Ta-Seti to Kerma to Meroe, as opposed to Axum/Abysinnia
(found in the region that is today considered Ethiopia proper)? I
know it is sometimes hard in the texts to tell which region ancient
authors are referring to, as the over arching term Ethiopian was used
to describe both people from present day southern Egypt/Northern
Sudan (the area generally designated as Nubia) as well as peoples from

further south associated with the medieval Axumite state, located in what is today designated as the nation of Ethiopia. And then of course the term is sometimes applied across the board for all then-known regions of the African continent.

Though in most cases, I have often gathered the region being spoken of was the one we commonly call "Nubia" today. For instance, the famous Biblical reference to converting an Ethiopion eunuch. I've assumed this must be in reference to Meroitic Cush (Nubia) and not Axum (further to the south) because of the mention of a Queen Candace, who I've always assumed was some generality of the Kentakee rulers whom the Romans would call Candaces: a confusion of a title with a name.

That was always my take on it anyway.
I was just trying to understand if this was what you meant in your post.

That being said, I know we have at some Ethiopian scholars on here...

Understanding that the present word Ethiopia is of Greek origin, what is an African name for the general region? I realize of course what is present-day Ethiopia is comprised of alot of conquering by the Christian Axumite state of smaller states. I suppose I'm asking who were all these

individual states and peoples that would be amalgamated into the Ethiopian nation? And is it best when referring to medieval Ethiopia to simply say

Axum/Askum? What of ancient Ethiopia (the region associated with the highlands region near Axum/Askum, not Nubia or other regions of Africa)? Is there any known name for it? And as I've never bothered to look it up, what is the linguistic root of the term Abyssinia? And what relation does Abyssinia/Askum proper have with Nubia or Egypt (pharaonic)? I know there is definitely a relationship in the medieval era, with Ezana of Axum conquering what's left of the Meroitic kingdoms. But what about prior to this period (beyond the concept of predynastic origins)?

DG

> Suspicion is raised when the claim includes use in ancient times by
> both "Nubians" and
> "Ethiopians" as well as "Axum" since "Ethiopia" is not a separate
> designation from the other two.
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> Djehuti Sundaka

| 1186|2002-02-10 11:33:04|a.manansala@attbi.com|Fwd: |
<http://www.sis.gov.eg/online/html6/o1002221.htm>

February 10, 2002
Archaeological committee inspects king Ramses' temple in Akhmim, Sohag

Chairman of the Supreme Council of Antiquities, Gaballah Ali Gaballah, led an archaeological team to inspect the site where the temple of King Ramses II was recently excavated in Akhmim, Sohag in Upper Egypt.

A committee formed by the Prime Minister, will follow up the unearthing of the ancient monument and relocate the graveyard built over the find.

"President Hosni Mubarak gave his directives to immediately start the excavation works and finish the new graveyard for Muslims to replace the old one," Gaballah said.

"The President agreed to allocate LE. 5 million to resume and finish works in the new graveyard due to his interest in continuing excavations to unearth Akhmim's monuments.The project will cost LE 35 million to restore the temple of King Ramses and other excavation works in the area," he added.

Gaballah highlighted the importance of the new

archaeological find as it is expected that the temple would be the biggest temple built by King Ramses II, and it would unveil drawings and inscriptions 'that would beef up our knowledge about the 19th dynasty era.'

Complete statues have been unearthed in the area, he added.

The other hand, Gaballah said that the council's mission in Sohag unearthed five tombs that date back to the old kingdom, 3200 BC- 2726 B.C. A number of sarcophagi and plaques were unearthed inside the tombs.

| 1187|2002-02-11 08:13:28|Djehuti Sundaka|Egyptians: First To Mine Gold?| Egyptians: First To Mine Gold? By Jennifer Viegas, Discovery News

Feb. 7 The discovery of several mines that date to 5,500-3,100 B.C. in southern Egypt leads researchers there to believe the ancient Egyptians were the first to extract gold and to use the precious metal for making jewelry.

While the exact dates of the mines have yet to be confirmed, researcher Ali Barakat of Egypt's Geological Survey Authority recently told the Egyptian State Information Service that the Egyptians who lived both near the Red Sea and in the Valley of Daghbeg were the world's first goldsmiths.

<http://dsc.discovery.com/news/briefs/20020204/egyptian.html>

| 1188|2002-02-11 09:11:55|willie bennett|Re: (unknown)| On Fri, 08 February 2002, terance pete wrote:

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<http://www.pbs.org/empires/egypt/>><http://www.pbs.org/empires/egypt/>> PBS special is planning on using black actors for the egyptain roles

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>

>
>
> Greetings

I hope this response is properly done.
I only recognize the name of Keith David as narrator, but it is a start. Speaking of starts, I remember a number of years ago there was a animated hour show about Kemit with all characters featured as black folk. I think it was done by PBS. Anybody remember that? I'd love to find a copy of it!
Great group!
W.B.

It be a very interesting program.

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target=_top>http://us.a1.yimg.com/us.yimg.com/a/ya/yahoo_shopping/vdaysale_lrec_male.gif" alt="" width="300" height="250" border="0">

<http://us.adserver.yahoo.com/1?M=221000.1882886.3380087.1261774/D=egroupmail/S=1705106854:HM/A=965714/rand=561639495>>

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| 1189|2002-02-11 09:57:04[djahuti.geo|Re: The Original Name of the Motherland|
What I had meant is that the term "Ethiopia" in application to a
specific people either refers to the people of Kash or to the people
of Axum and that when an author mentions all three as an example of
different peoples to have used the name "Alkebulan", he is in essence
mentioning one of the same peoples twice under two different
designations. On the surface, this would seem to be an attempt at
making the name look to have been more universal by simply mentioning
a variety of ethnic names even if some of the names had referred to
the same peoples.

As for the name "Abyssinia", I think it's derived from the name
"Habashan", the ethnic name of the people of Axum and is therefore of
Semitic derivation. The people began using the name "Ethiopia" in
application to themselves after 1268 CE.

A general name to be applied to this region may be "Pwnt" which I
currently choose to render as "Pwanit".

Djehuti Sundaka

--- In Ta_Seti@y..., Anansi wrote:
> I agree with u Djehuti, though I'm trying to understand this last
> portion of your post:
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> > Suspicion is raised when
> > the claim includes use in ancient times by both "Nubians" and
> > "Ethiopians" as well as "Axum" since "Ethiopia" is not a separate
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> >
> > Djehuti Sundaka
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> to describe both people from present day southern Egypt/Northern
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> further south associated with the medieval Axumite state, located in
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> >
> > Djehuti Sundaka

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| 1190|2002-02-11 11:05:52|dg14@swt.edu|Re: The Original Name of the Motherland|
Thanks for the clarity.

On the Abyssinia question...

The following was what I found in a limited online search.

Encyclopedia.com:

"Cushitic language speakers are believed to have been the original inhabitants of Ethiopia. They were driven out of the region by the Cushites in the 2d millennium B.C. The Cushites founded a new civilization which probably traded with the Egyptians, according to ancient Egyptian texts. The Egyptian name for Ethiopians was Habashat, which is the probable origin of the name Abyssinia."

According to this text Habashat is of Egyptian origin. What is this newly founded Cushite civilization from the 2nd millennium BC? I assume by Cushite they mean the people of Kash/Meroe/etc. Is this newly founded civilization they are referring to Punt?

An Ethiopian homepage states the following:

"Together, the Amhara and Tigray peoples constitute the group long known to the outside world as Abyssinians - an epithet almost certainly derived from Habashat, the name of a South Arabian tribe that long ago migrated to the Horn of Africa. The idea that the Habashat, together with other nomadic Arab groups, were the progenitors of Ethiopia's highland civilisation, is strengthened by the fact that Ge'ez was linked to Sabaean, one of the original languages of South Arabia and hence, also, to Hebrew and to Arabic."

Here it says Habashat is in relation to a South Arabian tribe, yet it does not say its origin. As for the last sentence of this paragraph, I know it is something currently being challenged by Ethiopian schoalrs who question this idea of "Arabian progenitors."

On About.com's Archaeology section I find:

Building on their trading wealth, Aksum^[8]'s rulers became ever more powerful. Their titles (in Greek, Arabian, and Ge'ez or Ethiopic inscriptions) grow more elaborate. Ezana, second ruler, after the king of Armenia, to adopt Christianity as state religion c. AD 330, calls himself ^[9]'King of Kings, King of Aksum, Saba, Salhen, Himyar, Raydan, Habashat, Tiamo, Kasu, and the Beja tribes^[9]'.

The four names after Aksum represent Yemeni kingdoms and the palaces in their capital cities; Habashat is ^[9]'Abyssinia^[9]', Tiamo perhaps a memory of old Dia'mat; Kasu is Meroe, biblical Kush, in modern Sudan, where the Beja people, too, still live. Two centuries later Kaleb, King and Saint, added Hadramaut (SE Yemen) and ^[9]'all the Arabs on the coastal plain and the highlands^[9]'. His empire embraced, in modern terms, all northern Ethiopia, the Sudan to the Nile, and Yemen with part of Saudi Arabia."

My question really is how does Abaseni (as I have seen Abyssinia refered to in texts by Strabo) refer/relate to Habashat? And did Habashat refer to Ethiopia or Arabia originally?

I suppose in my search for the root of Abyssinia, and now Habashat, I shall have to make the journey to the library. I was hoping to go the lazy route and see if someone on the list could point me in the right direction. Thanks though Djehuti for putting me on the trail of Habashat. Oddly enough I had come across the term before and not made the connection to Abyssinia.

If I'm correct isn't Dr. Ayele Bekerie on this forum? I figure if anyone, he'll have a definite answer or at least point me towards some resources.

Some further questions for Djehuti,

Is "Pwanit/Pwnt" (or Paunit) one in the same with the more popular Punt? If so, are you referring this name to the general region because you believe ancient Punt refers to Eritrea, as opposed to the Somali coast?

DG

Djehuti stated:

- > As for the name "Abyssinia", I think it's derived from the name
- > "Habashan", the ethnic name of the people of Axum and is therefore of
- > Semitic derivation. The people began using the name "Ethiopia" in
- > application to themselves after 1268 CE.
- >
- > A general name to be applied to this region may be "Pwnt" which I
- > currently choose to render as "Pwanit".

| 1191|2002-02-12 15:16:57|djahuti.geo|Re: The Original Name of the Motherland|
Yes, "Pwnt" is the same as "Punt" and I do see it as having a more specific reference to the Eritrea/Ethiopia region or basically the northern and eastern land leading up to the Amhara Plateau.

You might want to contact

Richard Pankhurst
Pankhurst@telecom.net.et

for questions on Habashat/Abyssinia. He's been very helpful to me in the past.

As for the original inhabitants of Ethiopia, Cushtic speakers were not the only original peoples from there. It is also the homeland of Omotic speakers, might have been the original homeland of Semitic speakers (depending upon which side of the Red Sea one sees the Semitic branch as having emerged before spreading from southwest Arabia), might also have been the homeland of the Nilo-Saharan speakers, and might have been the homeland from which the various speakers of the Khoi-San grouping emerged. A linguistic map of the various speakers to have inhabited the region c. 2500 BCE shows both the Afro-Asiatic and the Nilo-Saharan families as well as the Khoi-San

grouping as all intersecting in this region. Certain cereal crops such as sorghum, millet, elusine, teff, and ensete are also seen as having spread from this region. As this region is known for its biodiversity in both plant and animal life and is in the cradle of humanity, it's not surprising that language families should also emerge from the same region.

However, if by "Ethiopia" the Encyclopedia.com had meant Kash (K3sh), commonly referred to as Nubia, I haven't come across anything referring to this region as Habashat nor did it refer to Pwnt. Pwnt would have been to the south of Kash and Habashat would not have been applied to it until the conquest of Meroe by Axum.

As Habashat had been the name of a southwestern Arabian people, its geographical reference would have applied to the lands they had inhabited originally in southwestern Arabia and later in Ethiopia.

Djehuti Sundaka

```
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| 1192|2002-02-12 15:18:10|a.manansala@attbi.com|Fwd: Ethiopia hails return of sacred artefact|
http://news.bbc.co.uk/1/hi/english/world/africa/newsid_1811000/1811267.stm

Saturday, 9 February, 2002, 16:53 GMT
Ethiopia hails return of sacred artefact

The "tabot" was carried on a priest's head

By the BBC's Nita Bhalla in Addis Ababa
Hundreds of thousands of Ethiopians have packed the streets of Addis Ababa to welcome home an ancient Ethiopian relic looted by British troops more than 130 years ago.

We must be happy and celebrate today as a national holiday for what we lost in violence, we have gained in peace

Ethiopian church elder
The 400-year-old "tabot" - a replica of the Ark of the Covenant - was found in a Scottish Church in December.

It was handed over to a delegation from the Ethiopian Orthodox Church last month, who travelled to Edinburgh to receive it.

In a colourful celebration at Addis Ababa's Trinity Cathedral, Ethiopians rejoiced at the return of the tabot to its rightful home.

Excitement and pride filled in the air as the plane carrying the ancient Ethiopian artefact landed at Ethiopia's Bole International airport on Saturday morning.

Celebration

Many Ethiopians gathered outside the airport to catch a glimpse of the tabot, held sacred to the 25 million-strong Ethiopian Orthodox Church.

Hundreds of thousands arrived at the airport to witness the tabot's return

Adorned in resplendent vestments made of bright velvet

and gold and carrying silver and gold processional crosses, thousands of priests and religious elders from Addis Ababa's 106 Orthodox churches led a procession from the airport to Addis Ababa's Trinity Cathedral, where the wooden relic will be stored.

Beating drums, they chanted in the ancient language of Ge'ez welcoming the tabot home.

Ethiopians sang and danced alongside the processional cortege as it made the four hour journey along the 11 km (7 miles) route to the cathedral.

Looted

The tabot of St Michael, which can only be seen by priests, was covered in gold embroidered velvets and silks and mounted on the head of a chosen priest in the true tradition of the 2,000-year-old Ethiopian Orthodox Church.

Ethiopians lined the streets to celebrate the tabot's return

Ethiopian ministers, diplomats, heads of agencies and tourists joined the crowds at Trinity Cathedral to welcome the tabot, which was looted from the Ethiopian fortress of Maqdala by British forces in the 19th century.

Some 200 mules and 15 elephants were loaded with plunder after victorious British forces stormed the mountain fortress.

Looted treasures
11 tabots
500 manuscripts
two gold crowns
royal vestments
precious icons

The treasures include 10 other ancient tabots, 500 ancient parchment manuscripts, two gold crowns, crosses and chalices in gold, silver and copper, religious icons, royal and ecclesiastic vestments as well as shields and arms made between the 14th and 19th centuries.

Historic day

Teshome Toga, Ethiopia's Minister for Youth, Sports and Culture said it was a historic day for all Ethiopians.

Ethiopians from all walks of life celebrated the tabot's return

"We are all excited and we think that it will be good start to bring back all our cultural heritages."

The Patriarch of the church, Abune Paulos, said it was impossible to describe how Ethiopia was feeling on this historic day.

"You can sense the feeling of the people on the streets today, it is beyond all explanation."

Ethiopians on the streets did not hesitate to express how they were feeling.

"It is a victory for the Ethiopians over the British," said one man.

"We must be happy and celebrate today as a national holiday for what we lost in violence, we have gained in peace," said one church elder.

Ethiopians now say they hope that this may lead to the return of all other ancient Ethiopian relics currently still on display in British museums.
| 1193|2002-02-12 15:42:09|djahuti.geo|Re: The Original Name of the Motherland|
Richard Pankhurst
Pankhurst@ telecom.net.et


```

--- In Ta_Seti@y..., "djahuti.geo" wrote:
> Yes, "Pwnt" is the same as "Punt" and I do see it as having a more
> specific reference to the Eritrea/Ethiopia region or basically the
> northern and eastern land leading up to the Amhara Plateau.
>
> You might want to contact
>
> Richard Pankhurst
> Pankhurst@t...
>
> for questions on Habashat/Abyssinia. He's been very helpful to me
in
> the past.
>
> As for the original inhabitants of Ethiopia, Cushtic speakers were
not
> the only original peoples from there. It is also the homeland of
> Omotic speakers, might have been the original homeland of Semitic
> speakers (depending upon which side of the Red Sea one sees the
> Semitic branch as having emerged before spreading from southwest
> Arabia), might also have been the homeland of the Nilo-Saharan
> speakers, and might have been the homeland from which the various
> speakers of the Khoi-San grouping emerged. A linguistic map of the
> various speakers to have inhabited the region c. 2500 BCE shows both
> the Afro-Asiatic and the Nilo-Saharan families as well as the
Khoi-San
> grouping as all intersecting in this region. Certain cereal crops
> such as sorghum, millet, elusine, teff, and ensete are also seen as
> having spread from this region. As this region is known for its
> biodiversity in both plant and animal life and is in the cradle of
> humanity, it's not surprising that language families should also
> emerge from the same region.
>
> However, if by "Ethiopia" the Encyclopedia.com had meant Kash
(K3sh),
> commonly referred to as Nubia, I haven't come across anything
> referring to this region as Habashat nor did it refer to Pwnt. Pwnt
> would have been to the south of Kash and Habashat would not have
been
> applied to it until the conquest of Meroe by Axum.
>
> As Habashat had been the name of a southwestern Arabian people, its
> geographical reference would have applied to the lands they had
> inhabited originally in southwestern Arabia and later in Ethiopia.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., dg14@s... wrote:
> > Thanks for the clarity.
> >
> > On the Abyssinia question...
> >
> > The following was what I found in a limited online search.
> >
> > Encyclopedia.com:
> >
> > "Cushitic language speakers are believed to have been the
> > original inhabitants of Ethiopia. They were driven out of the
> > region by the Cushites in the 2d millennium B.C. The Cushites
> > founded a new civilization which probably traded with the
> > Egyptians, according to ancient Egyptian texts. The Egyptian
> > name for Ethiopians was Habashat, which is the probable
> > origin of the name Abyssinia."
> >
> > According to this text Habashat is of Egyptian origin.
> > What is this newly founded Cushite civilization from the
> > 2nd millennium BC? I assume by Cushite they mean the
> > people of Kash/Meroe/etc. Is this newly founded civilization
> > they are referring to Punt?
> >
> > An Ethiopian homepage states the following:
> >
> > "Together, the Amhara and Tigray peoples constitute
> > the group long known to the outside world as Abyssinians
> > - an epithet almost certainly derived from Habashat, the
> > name of a South Arabian tribe that long ago migrated to
> > the Horn of Africa. The idea that the Habashat, together
> > with other nomadic Arab groups, were the progenitors
> > of Ethiopia's highland civilisation, is strengthened by the
> > fact that Ge'ez was linked to Sabaeen, one of the original
> > languages of South Arabia and hence, also, to Hebrew
> > and to Arabic."
> >
> > Here it says Habashat is in relation to a South Arabian
> > tribe, yet it does not say its origin. As for the last sentence

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> > of this paragraph, I know it is something currently being
> > challenged by Ethiopian schoalrs who question this idea
> > of "Arabian progenitors."
>
> > On About.com's Archaeology section I find:
>
> > Building on their trading wealth, Aksum's rulers became
> > ever more powerful. Their titles (in Greek, Arabian, and
> > Ge'ez or Ethiopic inscriptions) grow more elaborate.
> > Ezana, second ruler, after the king of Armenia, to adopt
> > Christianity as state religion c. AD 330, calls himself `King
> > of Kings, King of Aksum, Saba, Salhen, Himyar, Raydan,
> > Habashat, Tiamo, Kasu, and the Beja tribes'.
>
> > The four names after Aksum represent Yemeni kingdoms
> > and the palaces in their capital cities; Habashat is `Abyssinia',
> > Tiamo perhaps a memory of old Dia`mat; Kasu is Meroe,
> > biblical Kush, in modern Sudan, where the Beja people, too,
> > still live. Two centuries later Kaleb, King and Saint,
> > added Hadramaut (SE Yemen) and `all the Arabs on the
> > coastal plain and the highlands'. His empire embraced, in
> > modern terms, all northern Ethiopia, the Sudan to the Nile,
> > and Yemen with part of Saudi Arabia."
>
> > My question really is how does Abaseni (as I have seen
> > Abyssinia referred to in texts by Strabo) refer/relate to Habashat?
> > And did Habashat refer to Ethiopia or Arabia originally?
>
> > I suppose in my search for the root of Abyssinia, and now
> > Habashat, I shall have to make the journey to the library.
> > I was hoping to go the lazy route and see if someone on the
> > list could point me in the right direction. Thanks though
> > Djehuti for putting me on the trail of Habashat. Oddly enough
> > I had come across the term before and not made the connection
> > to Abyssinia.
>
> > If I'm correct isn't Dr. Ayele Bekerie on this forum? I figure if
> > anyone, he'll have a definite answer or at least point me towards
> > some resources.
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> > Some further questions for Djehuti,
>
> > Is "Pwanit/Pwnt" (or Paunit) one in the same with the more popular
> > Punt? If so, are you referring this name to the general region
> > because you believe ancient Punt refers to Eritrea, as opposed
> > to the Somali coast?
>
>
>
> DG
>
>
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>
> -----
> --
>
> > Djehuti stated:
>
> >
> > > As for the name "Abyssinia", I think it's derived from the name
> > > "Habashan", the ethnic name of the people of Axum and is
therefore
> > of
> > > Semitic derivation. The people began using the name "Ethiopia"
in
> > > application to themselves after 1268 CE.
> > >
> > > A general name to be applied to this region may be "Pwnt" which
I
> > > currently choose to render as "Pwanit".

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| 1194|2002-02-13 11:46:22|Djehuti Sundaka|Archaeologist Believes All Roots Can Be Traced to|
<http://www.dailycal.org/article.asp?id=7685>

Archaeologist Believes All Roots Can Be Traced to Africa
 Alumna Lectures in Celebration of Black History Month

By WENDY LEE
 Contributing Writer
 Wednesday, February 13, 2002

Archeologist Paris Williams said last night that all of the world's
 history can be traced to Africa, during a lecture to a small group at
 the South Branch of the Berkeley Public Library.

"All of us in this room, all of us on this planet can trace our history
 back to Africa," Williams said.

Her presentation was the first of a three-part lecture series on African
 American issues in honor of Black History Month.

Williams, who received her master's degree in archaeology from England's University of Reading, admits that she is not an expert. But she emphasizes the importance of her own personal research, saying it will "open up more information about history prior to the last 500 years."

A recent UC Berkeley alumna, Williams presented slides of ancient artifacts and paintings that she said are often ignored because they depict blacks outside the role of the slave.

Though it is often glossed over in history classes, Williams said blacks have played prominent roles in both recent and ancient history.

She showed pictures of artifacts that she says indicate Egyptian pharaohs may have been black.

"After all, Egypt is in Africa, despite (that it is) a Middle Eastern delusion in the modern era," Williams said.

Some artifacts depict the Egyptian kings and queens with dark skin, which she says suggests they were black. As further evidence, she said headpieces worn by the Egyptian pharaohs mirror Central African hairstyles.

Williams said Africans have served as high government officials in other ancient civilizations as well, an interpretation she says historians deny.

She presented an Asian painting of Mongol Emperor of China Kublai Khan and some of his officials, which she says includes two black men riding on horses. After pointing the men out to historians, Williams said she was told they were Tibetan.

"They try to compare it to some other paintings of slaves. They simply could not get to the idea of Africans in the ancient world that weren't slaves or dependents of slaves," Williams said.

Williams also discussed the Greek myth of Jason and Medea, which states that Medea murdered her children and left town, after her husband Jason decided to marry another woman.

The mythical Medea could have been African, Williams said.

"I see in Medea some things analogous to women in slavery. Women murdered their children so they wouldn't be slaves," Williams said, pointing out that had Jason left Medea, her children would have been vagabonds.

Berkeley resident Bruce Williams was among those who attended the event. He said Williams' presentation was a "good, in-depth summary" of history.

"It seems to be that history is told by the present conquering culture," Williams said.

While audience members found the lecture interesting, some were left wondering how much historical evidence went into Williams' theories.

Vista College art history instructor Barbara Rydlander said that while Williams brought new interpretations of history to light, her theories are still open to question.

"I think the speaker displayed some African features (of the artifacts) but (the features in) others were more ambiguous," Rydlander said.

Others said they hope Williams' speech will inspire more education on African history. Oakland resident Aja Faria said she was upset when her 8-year-old son Carlos did not learn about Africans in his history classes until this month.

"It's such a disservice the way (teachers) only teach about (Africans) this month and not the rest of the year," Faria said.
| 1195|2002-02-13 12:10:40|Djehuti Sundaka|The Chemistry of ...Mummies Recipe for the Dead|
http://www.discover.com/mar_02/featchemistry.html
The Chemistry of ...Mummies Recipe for the Dead
The secret ingredients used by Egyptian embalmers are revealed at last
By Josie Glausiusz

Richard Evershed keeps mummy parts in his drawers. Not bandages or bones but tiny glass vials containing specks of brown powder, the sad residue of an ancient embalmer's art. On the vials are curious labels: Female Adult Ptolemaic: "resinous" lump hanging by thread off right ankle, says one. Horemkenesi: leg and foot, says another. Pedeamun: resin from top of head, reads a third. Retrieved from the remains of once-proud Egyptians, these remnants now resemble dried tea leaves. But it isn't clairvoyance that awaits them; instead, it's 21st-century chemical analysis in Evershed's lab at the University of Bristol in England.

Evershed, a gray-haired man with the slightly bemused air of someone unused to sudden fame, is more than willing to show visitors the mummies in the Bristol museum, five minutes' walk up the road from his paper-stacked office. But clearly his heart lies with chemistry, not coffins. "Some people spend hours looking at them," he says of the dusty, dimly lit collection of sarcophagi in the museum. "I'm more interested in the bodies."

Not whole bodies, of course. It was once acceptable to unwrap ancient mummies sometimes, as in the Victorian era, before crowds of paying spectators. Now such invasions are fiercely frowned upon, which is why Evershed, an organic chemist, follows a less aggressive path. He and his grad student Stephen Buckley have taken tiny samples from 13 mummies in museums all over the United Kingdom and subjected them to the most thorough chemical analyses yet. In the process, they've provided the first detailed inventory of the embalmers' concoctions and overturned long-held assumptions about Egyptian mummification.

Some of those assumptions date back to the time of Herodotus, the Greek historian who traveled to Egypt in the fifth century B.C. Herodotus described an array of balms and unguents from myrrh and cassia to cedar oil, palm wine, and some sort of gum applied by embalmers to the eviscerated bodies under their care. But Herodotus' accounts were secondhand; he does not appear to have witnessed mummification in action, and it is unlikely that the notoriously secretive embalmers would have revealed the tricks of their trade to a stranger.

With time, popular notions about mummies only grew more muddled. In the 12th century, returning Crusaders brought news of the healing powers of ground-up mummy parts, and the powder soon became a popular panacea. In the late 18th century, investigators began to take a closer look at the cadavers unwrapping, dissecting, sniffing, and even chewing them. But such scrutiny was not only of limited scientific value, it destroyed the specimens.

Evershed and Buckley's approach was less invasive and far more revealing. They began by removing minute samples of tissue or wrapping (some less than a tenth of a milligram) from mummies made between 1985 B.C. and A.D. 395, the end of the Roman period. They then analyzed the samples using gas chromatography and mass spectrometry. First, they liquefied the samples and injected them into a glass tube filled with helium, which was heated. They then measured how long each chemical component took to vaporize and emerge from the other end of the tube. The more volatile the compound, the quicker it passed through the column. Finally, the components were channeled into a mass spectrometer, which sorted and identified their gaseous ions based on their behavior in electric and magnetic fields.

The results revealed a witches' brew of fats, resins, perfumes, and waxes, each carefully calibrated to provide the best defense against decay. Indeed, the embalmers apparently honed their skills over thousands of years, testing and experimenting with different potions and preservatives. All the bodies were first treated with a natural salt mixture known as natron. This dried out the tissue until it was tough as an old sausage, but the humidity of a damp tomb could still soften the body, leaving it subject to bacterial decay. So preservatives were applied.

The first of these was the simplest. Every mummy that Evershed and Buckley sampled had been coated in fat, mostly in the form of plant oils, though fat from cattle, sheep, or goats was also used. As the fats dried, the double bonds in their molecules cross-linked to form an intricate lattice that kept out both water and bacteria. "We've looked at a child mummy from Edinburgh unwrapped one and it's completely shiny," Evershed says. "It's almost like it's had a number of coats of varnish." Vegetable oils may also have been used as a cheap base for costly, volatile spices such as myrrh that could mask the nasty odors arising from the recently deceased.

Next, many of the mummies were coated with conifer resin and beeswax. Coniferous trees aren't native to Egypt, so they must have been imported from across the Middle East: cedars from Lebanon, Aleppo pine from Syria, oriental spruce from southern Turkey. As for the beeswax, like resin it would have repelled water as well as bacteria and like resin it was used in ever-greater quantities as the centuries passed. "It looks like there was some evolution of the technique," Evershed says. "On the face of it, you've got what looks to be a fairly mundane collection of materials. But if you stand back and look at them, you start to appreciate why they were chosen. Perhaps they were gaining an increasing appreciation of what they were trying to do and were drawing on more materials in order to do it."

Still, when it came to mummification, the embalmer's experience mattered less than the cadaver's money and class. Take two mummies in the Bristol museum, both of which Evershed and Buckley analyzed. One, a female, stands slightly lopsided in a glass case, her body still wrapped in bandages. In happier days that is, sometime between 945 B.C. and 715

B.C.she was "the Lady of the House Nes-Khons," according to her sarcophagus, the wealthy daughter of a lord of Thebes. At her death, probably around age 40, embalmers gave her the kid-glove treatment: Plant oils, coniferous resin, balsam, and wax were all applied to her body. Leaving aside the hole at the neck of her casingdrilled apparently by thieves searching for amulets she remains intact.

Compare this with the fate that awaited Horemkenesi, a middle-ranking foreman and priest at the temple of Karnak in the 11th century B.C. After Horemkenesi's body was unwrapped, his flesh was found to have been bored through by 3,000-year-old beetles. And no wonder. The only preservative the team was able to find despite sampling his body parts in 15 different places was oil.

Of Herodotus' recipe, Evershed and Buckley found few ingredients. Some, like palm wine, would have evaporated or disintegrated and left little trace. But the absence of others, such as bitumen, is harder to explain. Bitumen is the agent most closely associated with Egyptian embalming: The word "mummy" has long been thought to come from mumiyah, the Arabic word for bitumen. For centuries many people have believed that some mummies owe their black appearance to a thick coating of the material, which is found floating in blocks on the Dead Sea and seeps from the earth throughout the Middle East. Yet the Bristol team couldn't find a trace of it in their samples.

Small quantities of bitumen may have been used to waterproof some Roman-era mummies, the two chemists concede. But "the idea that bitumen was widely and generally used is just rubbish, quite frankly," Buckley says. "Some mummies are not black; they're only black when they're unwrapped by people," rather as a cut apple browns when exposed to air. Given that beeswax was a primary material used in mummification, Buckley says, the real origin of "mummy" may lie much closer to home: In Egyptian Coptic, the word for wax is mum. | 1196|2002-02-13 12:14:14|Djehuti Sundaka|5200-Year- Old Tomb Unearthed In Khazendaria Mountain| <http://www.uk.sis.gov.eg/online/html6/o120222c.htm> February 12, 2002

5200-Year- old tomb unearthed in khazendaria mountain

A supreme Council of Antiquities (SCA) mission unearthed a rock-hewn tomb in the Khazendaria area in Sohag that dates back to the 5th Dynasty (3200 B.C.). SCA Secretary-General Gaballah Ali Gaballah said the tomb has a 2.5-metres-high entrance in its west side.

Two statues of the tomb owner were found standing on both sides of the entrance, each of which is 1.5 metres tall, in addition to a relief in the tomb's southern side, showing the tomb owner worshipping the gods.

Yehia Al-Masri, Director of Upper Egypt Antiquities Department, said an embalmed scarab over which red and black linen objects as well as copper vessels that date back to the Greco Roman era were also found. | 1197|2002-02-13 12:21:53|a.manansala@atttbi.com|Good "mainstream" book on Egyptian prehistory| One of the better "mainstream" books on Egyptian prehistory is:

Midant-Reynes, Beatrix.
(translated by Ian Shaw)

The prehistory of Egypt from the first Egyptians to the first pharaohs

Oxford, UK ; Malden, Mass. : Blackwell Publishers Ltd., 2000.

The main problem I have with the book is the author's views on the formation of pharaonic Egypt. She mentions Bruce Williams but never critiques his theory. Basically she credits the formation of the dynastic system to Naqada rather than A-culture.

However, she is definitely a believer in the African nature of Egyptian culture and civilization.

She states that 'oriental Palestinian' influence extended only to Buto in the northern Delta right up to the time of unification. The rest of Egypt is "African" culture (she uses the quotes).

She makes brief mention of other theories of West Asian influence but does not seem to give them much weight.

She paints a picture of the culture known elsewhere as African Aqualithic and Saharo-Sudanese moving into the Nile Valley. There is no mention of earlier connections with Central Africa though.

In about two pages, she discusses why the book does not

go into biological ("race") relationships, which is fine with me.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1198|2002-02-13 13:12:38|Djehuti Sundaka|Niuserre, the 6th Ruler of the 5th Dynasty|
<http://www.touregypt.net/featurestories/niuserre.htm>
Niuserre (or Nyusera, meaning "Possessed of Re's Power") was the sixth king of the 5th Dynasty. His throne name was Izi (or Isi, Ini, Iny). His Horus name was probably Setibtawy. We are not very sure how long he ruled Egypt because the Turin King list is somewhat damaged where this pharaoh is listed. We know that he ruled for at least 10 years, but Manetho's 44 years for his reign is considered unreliable. A reference to a Sed festival in his solar temple at Abu Gurab (named shesepu-ib-re) may, however, give him a reign of at least 30 years. Modern Egyptologists disagree on the dates of his reign as well as the length. For example, Peter A. Clayton gives him a reign from 2453-2422 BC, while Dodson says he reigned between 2432-2421. The Oxford History of Ancient Egypt gives his reign as 2445-2421.

Niuserre most likely succeeded his older brother, Neferefre, as Egypt's ruler. His mother and father were probably Neferirkare and Queen Khentkaus II, and from a fragment of a statue in his valley temple, we believe that he was married to Reput-Nebu.

We know he was active in the Sinai, though an inscription found there of him smiting his enemies may be largely symbolic. He may have also participated in military campaigns against Libyans. He probably had copper and turquoise mined at Magharah in the Sinai, as did other kings of this period. There is also evidence that he probably traded with Punt for malachite, myrrh, and electrum (a gold and silver alloy), as did Sahure before him.

He constructed a pyramid, mortuary complex and valley temple at Abusir, as well as his solar temple a kilometer or so north of Abusir at Abu Gurab. his solar temple is one of the biggest and most complete in Egypt, as well as the only one completely constructed with stone. It contains many fine reliefs, including depictions of his Sed Festival and the world being created by the solar god. Further scenes depict representations of the seasons and the provinces of Egypt. It is probably that during his rule the solar cult was at its summit.

Niuserre's reign seems to have been a profitable time for at least high officials. Some of their tombs, such as that of Ty at Saqqara and Ptahshepses at Abusir who we believe were from the reign of Niuserre, or some of the largest and best decorated in the Old Kingdom.

Niuserre is also attested by a Faience plaque found at the Satis temple on Elephantine, and other objects found at Byblos. There are also indications of his quarrying activities north of Abu Simbel at Gebel el-Asr Gneiss Quarries, where there was found a fragment of a 5th Dynasty stele bearing his name and cartouche.
| 1201|2002-02-13 19:25:06|Ayele Bekerie|Re: The Original Name of the Motherland|
Dear Folks,

Yes, I belong to the group and I just returned back from Ethiopia. I soon will address some of the questions raised here.

Ayele

>Thanks for the clarity.
>
>On the Abyssinia question...
>
>The following was what I found in a limited online search.
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>> As for the name "Abyssinia", I think it's derived from the name
>> "Habashan", the ethnic name of the people of Axum and is therefore of
>> Semitic derivation. The people began using the name "Ethiopia" in
>> application to themselves after 1268 CE.
>>
>> A general name to be applied to this region may be "Pwnt" which I
>> currently choose to render as "Pwanit".
>
>
>
>
>
>
>To unsubscribe from this group, send an email to:
>Ta_Seti-unsubscribe@yahoo.com
>
>
>
>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--
Ayele Bekerie, PhD
Asst Professor and Director of Undergraduate Studies
Africana Studies and Research Center
310 Triphammer Rd
Ithaca, Ny 14850
e-mail: ab67@cornell.edu
phone: 607 255 4607
fax: 607 255 0784
| 1202|2002-02-13 21:23:09|pinatubo.geo|Archaic Sculpture Gallery (Dynasty 0 to 3)|
Check these images out (watch the wrap):

<http://members.xoom.virgilio.it/francescoraf/hesyra/Egyptgallery02.html>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1203|2002-02-14 08:06:27|Manu Ampim|Re: Archaic Sculpture Gallery (Dynasty 0 to 3)|
Paul,

This is a very good site as it includes the most important images and artifacts from very dynastic Kemet. I have been able to observe most of these artifacts in person in the various collections in which they are housed.

Also, I have been on the road for a while, and I haven't been able to address some the issues raised by various Ta-Seti members. In my next communication, I will respond to the question of how did the African people in Kemet refer to themselves. There has been an important omission on this issue.

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

Check these images out (watch the wrap):

<http://members.xoom.virgilio.it/francescoraf/hesyra/Egyptgallery02.html>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1204|2002-02-14 09:24:20|Alex van Deelen|Subject: WHAT IS RACISM?

Message: 6
Date: Thu, 14 Feb 2002 03:01:53 -0000
From: "neptune18463" <neptune18463@yahoo.com>
Subject: WHAT IS RACISM?

>What Is Racism?
>
>The 'racist' double standard: how Whites are made to feel guilty
>and "hateful" for loving their own people and culture.
>
>by Thomas Jackson

I guess some white people do go insane with the idea
of Black being positive or having their own place to email
eachother.
Go back to trolling SCAA, low life.

Alex
| 1205|2002-02-14 10:28:49|alaman5375@aol.com|Re: Subject: WHAT IS RACISM?|
In a message dated 2/14/02 9:25:19 AM, avdeelen@wanadoo.nl writes:
Subject: WHAT IS RACISM?

>What Is Racism?
>
>The 'racist' double standard: how Whites are made to feel guilty
>and "hateful" for loving their own people and culture.
>
>by Thomas Jackson

I guess some white people do go insane with the idea
of Black being positive or having their own place to email
eachother.
Go back to trolling SCAA, low life.

Alex
=====
Functional Definition of RACISM = WHITE SUPREMACY = APARTHEID
"Racism (White Supremacy) is the local and global power system and dynamic,

structured and maintained by persons who classify themselves as white, whether consciously or subconsciously determined, which consists of patterns of perception, logic, symbol formation, thought, speech, action and emotional response, as conducted simultaneously in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war), for the ultimate purpose of white genetic survival and to prevent white genetic annihilation on planet Earth - a planet upon which the vast majority of people are classified as nonwhite (black, brown, red and yellow) by white skinned people, and all of the nonwhite people are genetically dominant (in terms of skin coloration) compared to the genetic recessive white skin people".

The system of Racism (White Supremacy) utilizes deceit and violence (inclusive of chemical warfare, biological warfare and psychological warfare), indeed Any Means Necessary, to achieve its ultimate goal objective of white genetic survival and to prevent white genetic annihilation on planet Earth.

In the existing system of Racism (White Supremacy) when the term is undefined and poorly understood there is general confusion and chaos on the part of the victims of that system (local, national and global). It then becomes impossible for the victims of racism (White Supremacy) to effectively counter the global system of Racism (White Supremacy).

The African enslavement, imperialism, colonialism, neo-colonialism, fascism, etc., are all dimensions and aspects of Racism (White Supremacy).

| 1206|2002-02-15 09:17:29|rahkyt|Re: WHAT IS RACISM?|
Ah. To be a Tuskegee Airman flying over Berlin circa 1944...musta been somethin wonderful.

yes, dg, and such is the crux of the originator's implied argument. there he was, lurking on-list learning all of this information about kemet, watching knowledgeable men and women of color speak intelligently and with experience about said topic. how could he or she not feel threatened? and afraid? and lash out on an obviously inappropriate front? i think this is the case with many of those who argue against the colorization of kemet, the black lands; fear. the msg itself, 'what is racism', is actually quite logically laid out and i, for one, see the argument as being valid, in a sense. white power/pride is an integral part of the caucasian make-up. to repress it will only make it rise higher and its flames sweep further when its full expression finally does reappear. this may indeed be inevitable.

don't get me wrong, the reprehensible and evil nature of white power/pride to the exclusion of all others (xenophobia/genocide is NOT a valid expression of pride, it is fear and hatred; of self and the other) is evident throughout the historical nature and there is some serious kharmic debt that these people will have to account for one of these days. but to deny the very nature of the beast is to deny reality.

some of us might have a chance to engage a nazi or two physically in the not so distant future. so, your dream might not be so far from reality.

peace and progress, rahkyt

--

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| 1207|2002-02-15 10:39:07|Djehuti Sundaka|Origins of 'modern' behavior might be linked to population pressures|
Origins of 'modern' behavior might be linked to population pressures

BOSTON, MASS.- Some unique behaviors associated with modern humans--including a shift in diet and the earliest evidence of personal ornaments like beads--may be linked to an increase in human population density between 40 and 50 thousand years ago, Mary C. Stiner and Steven L. Kuhn reported today at the American Association for the Advancement of Science (AAAS) meeting.
http://www.eurekalert.org/pub_releases/2002-02/aaft-00020602.php
| 1208|2002-02-15 13:01:18|pinatubo.geo|Fwd: The Return of the "Hottentot Venus"|
http://www.africana.com/Utilities/Content.html?&..../cgi-bin/banner.pl?banner=Blackworld&..../DailyArticles/index_20020214.htm

The Return of the "Hottentot Venus"
By Marang Setshwaelo

About the Author
Marang Setshwaelo is a writer based in Johannesburg, South Africa.

A plaster cast of the corpse of Saartjie Baartman, the so-called Hottentot Venus, on display in the storage of the Museum of Mankind in Paris, January 31, 2002. On January 30, the French National Assembly approved a law permitting the repatriation of Baartman's remains.

Sara's spirit and her soul continued to haunt us, to follow us, inspire us ? she shouted for justice, and would not be ignored. ? Zola Maseko

It was surely a much longer sojourn abroad than she had bargained for, but almost 200 years after leaving South Africa, Sara Baartman is finally coming home. After eight years of pressure from the South African government, on January 29, the French Senate voted overwhelmingly to repatriate the remains of South Africa's most tragic exile, some 187 years after her death in Paris.

Baartman's tale throws uncomfortable issues of racism, sexism and colonialism into sharp relief. Originally from the Eastern Cape, Baartman, often affectionately known by the nickname "Saartjie," was a member of South Africa's indigenous first people, the Khoisan, who

were pejoratively labeled "Hottentots" by European settlers. A slave in the Western Cape capital of Cape Town, Baartman was "discovered" by British Marine Sergeant William Dunlop, who persuaded her to return with him to England, where, he assured her, they would both make their fortunes. The source of the envisioned wealth was Baartman's body -- Dunlop told her that members of European high society would pay for a chance to gawk at her unusually (by European standards) large buttocks and genitals. The 20-year-old Baartman agreed, and the duo sailed to England in 1810, where the freak show began in earnest.

Billed as the "Hottentot Venus" and paraded naked before ogling audiences in London, Baartman was advertised as a biological oddity. The spectacle of her protruding buttocks fueled racialized conceptions of black sexuality and notions of white superiority. Baartman caught the attention of Jamaican anti-slavery activist Robert Wedderburn, who pressured the British attorney general to put an end to her humiliation. The campaign resulted in a court case, which ruled that Baartman had indeed entered a legitimate contract with Dunlop and that there was therefore no issue of exploitation since she had agreed to the conditions stipulated therein.

After four years in England, Baartman was moved to Paris, where she was exhibited by a French animal trainer as part of a travelling circus. Forced to participate in a soul-destroying round of peep shows, she was also subjected to a series of intrusive and degrading examinations by eminent French scientists of the day. In 1815, abandoned by the animal trainer once the sensation of the "Hottentot Venus" had lost its titillating thrill amongst polite Parisian society, Baartman was forced into prostitution to survive. She died at 25, an alcoholic and possibly suffering from syphilis and tuberculosis. Georges Cuvier, Napoleon Bonaparte's surgeon general, made a plaster cast of Baartman's body, preserved her genitals in formaldehyde, and handed her remains over to the Musée de l'Homme (Museum of Mankind), where they were displayed until 1976, when they were removed from public view.

Zola Maseko, co-producer and director of the award-winning documentary The Life and Times of Sara Baartman, is one of the few who managed to glimpse Baartman's remains after they were shelved in museum storage. The filmmaker first heard of Baartman in a university class in England. Intrigued, he investigated her story, and even visited the Musée de l'Homme twice, asking to see her remains. Both requests were denied, but he was finally granted permission when then South African Ambassador to France Barbara Masekela wrote him a letter of support while he was researching the documentary.

"It caused quite a commotion at the Musée," he remembers. "There were a lot of black people who worked there, some for as long as seven years, and they'd never seen Sara, so they all came out to see. She was wheeled out of the back room. They only let me see her skeleton and the plaster cast, claiming that the jar containing her genitals and brain had disappeared, so I'm interested to see what exactly they'll be repatriating."

His research afforded him access to the Musée's Professor André Langanuy, who admitted that French scientists of the era had used Baartman to reinforce notions of white supremacy.

"I found the admission that their findings were both racist and wrong to be quite powerful, especially coming from a scientist who worked at the Musée," Maseko says.

Beyond the immediate implications for South Africans, Maseko believes that Baartman's repatriation might also inspire a renewed battle by former colonies worldwide for the return of their ancestors and artifacts from western museums. "I'm watching these developments with interest, because there are still other human remains, in the United States and Canada, of Native American populations annihilated by colonizers that are still sitting in those museums, as well as artifacts and relics plundered from former colonies. I wonder if this will open the floodgates for their return."

Although there seemed little hope of seeing Sara repatriated while he was working on the documentary, Maseko never doubted she would return home one day.

"Look, I knew even then that this was not the end of the story," he reflects. "Sara's spirit and her soul continued to haunt us, to follow us, inspire us ? she shouted for justice, and would not be ignored."

Indeed, Baartman's plight has long haunted and provided inspiration for artists in various media. And the campaign to repatriate her remains in part owes its success to a poem.

Diana Ferrus, a South African university administrator of Khoisan descent, wrote a poetic tribute to Baartman while studying in the Dutch city of Utrecht in 1998.

"I was doing a course that included a segment on sexuality in the colonies, so my mind went to Sara Baartman and how she was exploited," she explains. "But more than that, the really big thing was how acutely homesick I was. One evening I was looking at the stars and I thought to myself, 'They're so far away. But if I were home, I'd be able to touch every one of them.' My heart just went out to Sara, and I thought, 'Oh, God, she died of heartbreak, she longed for her country. What did she feel?' That's why the first line of the poem was 'I've come to take you home.'"

Ferrus's poem was later included on a website commemorating a South African poetry reading and art show in tribute to Baartman, and was stumbled on by Nicolas About, a French senator. About was so moved that he wrote to Ferrus informing her that he would take up the cause for Baartman's repatriation, and requesting permission to include a translated version of the poem in his petition to the French Senate. "They wanted to pass her off as something monstrous. But where in this affair is the true monstrosity?" he asked during the Senate hearing on the bill he sponsored to return Baartman to South Africa.

South Africa had first officially requested Baartman's return in 1994, when president Nelson Mandela brought the issue to the attention of French president Francois Mitterand when he made a state visit to South Africa. When the French failed to respond, various Khoisan groups began campaigning continuously for Baartman's return. In 2000, Minister of Foreign Affairs Alfred Nzo and Minister of Arts and Culture Ben Ngubane renewed the request from the South African government. While the Musée de l'Homme had asserted its ownership of the remains and cited the interests of "scientific research" in response to the South African demands, the passing of Senator About's bill should finally clear the way for Baartman's overdue homecoming, possibly as soon as June 2002.

For the Khoisan people, who have historically been politically marginalized in South Africa, the return of their ancestor is especially moving. The Khoisan have constantly fought for recognition as Southern Africa's "first people," and Baartman's return is an important landmark in their struggle.

"Sara became a national symbol of Khoisan people who have been humiliated and subjugated," explained Dr. Willa Boezak, a Khoisan rights activist. "A great historical wrong has been righted."

While conceding that South Africa still has a long way to go towards recognizing the Khoisan people's "first nation" status, Boezak pointed out that the South African government is the only African administration willing to negotiate with its indigenous people, and that Baartman's highly publicized return would strengthen the Khoisan's visibility.

"Sara will surely give impetus beyond belief to the Khoisan cause because of the media coverage and international interest in the story, so from that point of view, she's helping us along very nicely," he said.

To Boezak, the most intriguing aspect of Baartman's repatriation is what spurred Senator About into action: Diana Ferrus's poem. "Saartjie was stolen to Europe by unscrupulous men, and three prominent South African men [Mandela, Nzo and Ngubane] tried unsuccessfully to have her returned," he says. "It took the power of a woman, through a simple, loving poem, to move hard politicians into action. I find it so spiritual, so divine -- it's like God moving through history."

Ferrus shies away from taking any real credit for providing the impetus for Baartman's return, choosing instead to attribute it to the enduring power of non-violent protest.

"The Khoisan are a peace-loving people, who lost a lot because of their trusting and peace-loving nature," she says. "It didn't take a war to bring Saartjie back, just a simple poem. That's my testimony to the power of a peaceful solution. Wherever I read the poem, people really loved it, they felt so emotional about it, and I think that their love elevated the poem to fly to France and touch their hearts there, to bring Sara back home."

The Khoisan nation, represented by Griqua paramount chief A.A.S. le Fleur II, plan to bury Baartman's remains in the Cape Gardens, close to the Cape Town harbor where she embarked for Europe 187 years ago.

"Remember, Sara has never received a burial ? stuck in jars and displayed for all those years, she was never truly laid to rest," Boezak says. "We want to do that for her in the place where we know she said her final farewells to her homeland."

First published: February 14, 2002
| 1209|2002-02-16 04:34:02|kcam23063@aol.com|Re: WHAT IS RACISM?|
Rahkvt. are you the same who used to lecture on heirodivohics?

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1210|2002-02-16 14:26:00|a.manansala@attbi.com|Fwd: New archeological find in Ain Shams |
<http://www.sis.gov.eg/online/html6/o160222h.htm>

February 16, 2002
New archeological find in Ain Shams

"A Supreme Council of Antiquities (SCA) mission unearthed a coloured sarcophagus of the cemetery foreman that dates back to King Bsmatik II of the 28th Dynasty," said SCA Secretary-General Gaballah Ali Gaballah.

The earthenware sarcophagus has black-ink inscriptions in hieratic that reads the name of the sarcophagus owner Er-En-Hagouti, said Gaballah, adding it was discovered in the area surrounding the Ban-Hes tomb in Ain Shams, which undergoes restoration and rescue from subterranean water.

Among the most important engravings on the sarcophagus was that of Nut, the goddess of the sky, spreading its wings on the sarcophagus owner and another on both sides depicting god Anbu in the form of black jackal and goddess Sakhmet and each holding the Ankh sign.

The mission also discovered a collection of various forms and colours of pearls, agate amulets and three scarabs. A report on the find will be submitted to Culture Minister Farouk Hosni.
| 1211|2002-02-17 19:58:00|pinatubo.geo|Mountains of the Moon|
Does anyone have Dr. Ben's email address? I wanted to ask him about a particular quote from the Hunefer Papyrus at the British Museum:

'we came from the beginning of the Nile were God Hapi dwells, at the foothills of the Mountains of the Moon.'

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1212|2002-02-18 10:28:38|djahuti.geo|Re: Mountains of the Moon|
I've tried to look for that quote and have never found it. I've asked others about it and found that they know nothing of it. Although I've never contacted Dr. Ben, his own claim (that I've read somewhere) is that he had found it in some book in a library some years ago. Based on all of this, I have little (actually no) confidence in the validity of the claim.

Djahuti Sundaka

--- In Ta_Seti@y..., "pinatubo.geo" wrote:
> Does anyone have Dr. Ben's email address? I wanted to ask him about
a
> particular quote from the Hunefer Papyrus at the British Museum:
>
> 'we came from the beginning of the Nile were God Hapi dwells, at
the
> foothills of the Mountains of the Moon.'
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

| 1213|2002-02-18 13:48:02|a.manansala@attbi.com|Re: Mountains of the Moon|
I can't recall off-hand where he mentions it, but Dr. Ben claims to have read the quote from a papyrus copy of Hunefer held at the "London Museum."

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1214|2002-02-18 14:52:16|Anansi|Re: Mountains of the Moon|
Here is the exact quote Paul:

[When we speak of the Nile Valley, of course we are talking about 4,100 miles of civilization, or the beginning of the birth of what is today called civilization. I can go to one case of literature in particular which will identify the Africans as the beginners of the civilization to

which I refer. And since I am not foreign to the works of Africans in

Egypt, otherwise called Egyptians, I think that should be satisfactory proof. This proof is housed in the London Museum that is holding artifacts of Egypt. In that museum you will find a document called the Papyrus of Hunifer. At least you should find it there. It was there when Sir E. A. Wallace Budge used it in his translation as part of the Egyptian Book of the Dead and the Papyrus of Hunifer.

It was there at that time, a copy of which is in the library of Syracuse

University in New York, and I quote from the hieratic writing, "We came from the beginning of the Nile where God Hapi dwells, at the foothills of The Mountains of the Moon." "We," meaning the Egyptians, as stated, came from the beginning of the Nile. Where is "the beginning of the Nile?" The farthest point of the beginning of the Nile is in Uganda; this is the White Nile. Another point is in Ethiopia. The Blue Nile and White Nile meet in Khartoum; and the other side of Khartoum is the Omdurman Republic of Sudan. From there it flows from the south down north. And there it meets with the Atbara River in Atbara, Sudan. Then it flows completely through Sudan (Ta-Nehisi, Ta-Zeti or Ta-Seti, as it was called), part of that ancient empire which was one time adjacent to the nation called Meroe or Merowe. From that, into the southern part of what the Romans called "Nubia," and parallel on the Nile, part of which the Greeks called "Egypticus"; the English called it "Egypt" and the Jews in their mythology called it "Mizrain" which the current Arabs called Mizr/Mizrair. Thus it ends in the Sea of Sais, also called the Great Sea, today's Mediterranean Sea. When we say thus, we want to make certain that Hapi is still God of the Nile, shown as a hermaphrodite having the breasts of a woman and the penis of a man. God Hapi is always shown tying two symbols of the "Two Lands," Upper Egypt and Lower Egypt, during Dynastic Periods, or from the beginning of the Dynastic Periods. The lotus flower is the symbol of the south, and the papyrus plant, the symbol of the north.]

(source: <http://www.nbufront.org/html/MastersMuseums/DocBen/SpreadOfAfricanCulture.html>)

I have never run across the quote again except through Dr. Ben. Then again, I've never been researching at Syracuse University. LOL So I too cannot vouch for its validity. Perhaps someone nearby can.

I always found it odd that the Egyptians used the term "mountains of the

Moon," as I believe this was a Greek term (Lunae Montes). No one knew exactly where these Mountains of the Moon were until British adventurer Henry Stanley confirmed (for Europeans) that they were the Ruwenzori mountains in Kenya.

I think however the term Lunae Montes was coined by a Ptolemy. I'm not certain if he was a Ptolemaic king or just a geographer. I believe Herodotus also makes mention of the Nile's origins between two large mountains, again alluding to some Greek connection. I do know however if, as Dr. Ben states, they relate to an earlier Egyptian account.


I know there are mountains spoken of with Hapi, but it is said they are not actually the "Lunae Montes."

"There was, moreover, something very mysterious about Hapi, which made him to be regarded as a different nature from Ra, fro whilst the movement of the Sun-god was apparent to all men, and his places of rising and setting were known to all men, the Egyptians, it is true, at one period of their history, believed that the source of the waters of the Nile-god was unknown. The Egyptians, it is true, at one period of their history, believed that the Nile rose out of the ground between two mountains which lay between the Islands of Elephante and the Island of Philae, but they had no exact idea where and how the Inundation took place, and the rise and fall of the river were undoubtedly a genuine mystery to them."

(source: <http://www.touregypt.net/hapi.htm>)

Such is the official explanation anyway.

Dr. Ben does in his speech mention Budge...

The prehistoric native of Egypt, both in the old and new Stone Ages, was African, and there is every reason for saying that the earliest settlers came from the South. There are many things in the manners and customs and religions of historic Egyptians that suggest that the

original home of their ancestors was in a country in the neighbourhood of Uganda and Punt.𐩈'---Sir E.A. Wallis Budge, Egypt

DG

Paul stated:

> I can't recall off-hand where he mentions it, but Dr.
> Ben claims to have read the quote from a papyrus copy
> of Hunefer held at the "London Museum."
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
| 1215|2002-02-18 16:04:10|a.manansala@attbi.com|Re: Mountains of the Moon|
>>

" The Egyptians, it is true, at one period of their history, believed that the Nile rose out of the ground between two mountains which lay between the Islands of Elephant and the Island of Philae, but they had no exact idea where and how the Inundation took place,and the rise and fall of the river were undoubtedly a genuine mystery to them."
>>

I have always had trouble with this explanation although I've never taken time to trace its origin.

The ancient Egyptians certainly knew that the Nile did not rise between Elephant and Philae.

>>
𐩈The prehistoric native of Egypt, both in the old and new Stone Ages, was African, and there is every reason for saying that the earliest settlers came from the South. There are many things in the manners and customs and religions of historic Egyptians that suggest that the original home of their ancestors was in a country in the neighbourhood 𐩈---Sir E.A. Wallis Budge, Egypt

>>

Punt lie in the region of Ta-aakhu 'the Land of the Ancestral Spirits.'

It took Harkhuf seven months to reach this region traveling to the south along the Nile.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1216|2002-02-18 17:33:43|Greg Reeder|Re: Mountains of the Moon|
The papyrus of Hunnefer is indeed in The British Museum. #9901. It is a Book of the Dead. I cannot fathom why a Book of the Dead would mention such a thing. Besides why would it not be repeated in other B of D's? The ancient Egyptians believed that Hapi resided in a cavern under the island of Bigeh across from the island of Philae near the First Cataract south of Elephantine. (though they knew the Nile came from deeper into Africa.) I could not find any reference to "Mountains of the Moon" in Budge's Dictionary. None of this can be properly evaluated until we know what exact words are on the papyrus that are being claimed to mean "Mountains of the Moon."

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Anansi <dg14@swt.edu>
To: <Ta_Seti@yahooogroups.com>
Sent: Monday, February 18, 2002 2:45 PM
Subject: RE: [Ta_Seti] Re: Mountains of the Moon

> Here is the exact quote Paul:
>
> [When we speak of the Nile Valley, of course we are talking about
> 4,100 miles of civilization, or the beginning of the birth of what is
> today called civilization. I can go to one case of literature in
> particular
> which will identify the Africans as the beginners of the civilization to
>
> which I refer. And since I am not foreign to the works of Africans in
> Egypt, otherwise called Egyptians, I think that should be satisfactory
> proof. This proof is housed in the London Museum that is holding
> artifacts of Egypt. In that museum you will find a document called
> the Papyrus of Hunifer. At least you should find it there. It was there
> when Sir E. A. Wallace Budge used it in his translation as part of the
> Egyptian Book of the Dead and the Papyrus of Hunifer.
>
> It was there at that time, a copy of which is in the library of Syracuse
>
> University in New York, and I quote from the hieratic writing, "We
> came from the beginning of the Nile where God Hapi dwells, at the
> foothills of The Mountains of the Moon." "We," meaning the Egyptians,
> as stated, came from the beginning of the Nile. Where is "the beginning
> of the Nile?" The farthest point of the beginning of the Nile is in
> Uganda;
> this is the White Nile. Another point is in Ethiopia. The Blue Nile and
> White Nile meet in Khartoum; and the other side of Khartoum is the
> Omdurman Republic of Sudan. From there it flows from the south
> down north. And there it meets with the Atbara River in Atbara, Sudan.
> Then it flows completely through Sudan (Ta-Nehisi, Ta-Zeti or Ta-Seti,
> as it was called), part of that ancient empire which was one time
> adjacent
> to the nation called Meroe or Merowe. From that, into the southern part
> of what the Romans called "Nubia," and parallel on the Nile, part of
> which the Greeks called "Egypticus"; the English called it "Egypt" and
> the Jews in their mythology called it "Mizraim" which the current Arabs
> called Mizr/Mizrair. Thus it ends in the Sea of Sais, also called the
> Great
> Sea, today's Mediterranean Sea. When we say thus, we want to make
> certain that Hapi is still God of the Nile, shown as a hermaphrodite
> having
> the breasts of a woman and the penis of a man. God Hapi is always
> shown tying two symbols of the "Two Lands," Upper Egypt and Lower
> Egypt, during Dynastic Periods, or from the beginning of the Dynastic
> Periods. The lotus flower is the symbol of the south, and the papyrus
> plant, the symbol of the north.]
>
> (source:
>
> [http://www.nbufront.org/html/MastersMuseums/DocBen/Spread0fAfricanCulture.ht](http://www.nbufront.org/html/MastersMuseums/DocBen/Spread0fAfricanCulture.html)
> ml)
>
> I have never run across the quote again except through Dr. Ben.
> Then again, I've never been researching at Syracuse University. LOL
> So I too cannot vouch for its validity. Perhaps someone nearby can.
>
> I always found it odd that the Egyptians used the term "mountains of the
>
> Moon," as I believe this was a Greek term (Lunae Montes). No one knew
> exactly where these Mountains of the Moon were until British adventurer
> Henry Stanley confirmed (for Europeans) that they were the Ruwenzori
> mountains in Kenya.
>
> I think however the term Lunae Montes was coined by a Ptolemy.
> I'm not certain if he was a Ptolemaic king or just a geographer.
> I believe Herodotus also makes mention of the Nile's origins between
> two large mountains, again alluding to some Greek connection. I
> do know however if, as Dr. Ben states, they relate to an earlier
> Egyptian
> account.
>
> I know there are mountains spoken of with Hapi, but it is said they
> are not actually the "Lunae Montes."
>
> "There was, moreover, something very mysterious about Hapi, which made
> him to be regarded as a different nature from Ra, fro whilst the
> movement
> of the Sun-god was apparent to all men, and his places of rising and
> setting
> were known to all men, the Egyptians, it is true, at one period of their
> history,
> believed that the source of the waters of the Nile-god was unknown. The
> Egyptians, it is true, at one period of their history, believed that the

> Nile rose
> out of the ground between two mountains which lay between the Islands
> of Elephantine and the Island of Philae, but they had no exact idea where
> and how the inundation took place, and the rise and fall of the river
> were
> undoubtedly a genuine mystery to them."
>
> (source: <http://www.touregypt.net/hapi.htm>)
>
> Such is the official explanation anyway.
>
> Dr. Ben does in his speech mention Budge...
>
> 'The prehistoric native of Egypt, both in the old and new Stone Ages,
> was African, and there is every reason for saying that the earliest
> settlers came from the South. There are many things in the manners
> and customs and religions of historic Egyptians that suggest that the
> original home of their ancestors was in a country in the neighbourhood
> of Uganda and Punt.'---Sir E.A. Wallis Budge, Egypt
>
>
> DG
>
> -----
>
> Paul stated:
>
> > I can't recall off-hand where he mentions it, but Dr.
> > Ben claims to have read the quote from a papyrus copy
> > of Hunefer held at the "London Museum."
> >
> > Regards,
> > Paul Kekai Manansala
> > <http://home.attbi.com/~a.manansala/afro.htm>
> >
> >
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>

| 1217|2002-02-18 21:20:17|a.manansala@attbi.com|Re: Mountains of the Moon|
Greg, there were at least three recensions
(Heliopolitan, Theban and Saite) of the Book of the
Dead and probably also a lot of variation in copying
these recensions.

Btw, what is the earliest source stating that Hapi
resides near the First Cataract?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1218|2002-02-18 22:07:37|Greg Reeder|Re: Mountains of the Moon|
Dear Paul,

Yes I agree with you about the versions of the B of D. I find it curious
that the statement is only in one of them, Hunefer! (Actually I do not
think it exists at all but that is just my gut feeling.) The B of the Dead
is of course about the afterlife, rather an awkward place to discuss the
origins of the Egyptians(?).
You will be interested to know that the idea of Hapi dwelling in the cavern
near the First Cataract is late, appearing on a gateway at the Temple of
Philae just about 50 years before the time that Ptolemy the geographer put
on a map the name "Mountains of the Moon" or as has been stated "Lunae
Montes" in about 150 AD. The natives called the mountains Ruwenzori,
"Rainmaker". So I wonder just what could have been the Egyptian Hieratic
place name translated by Dr Ben as " Mountains of the Moon."

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>



----- Original Message -----
From: <a.manansala@attbi.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Monday, February 18, 2002 9:17 PM
Subject: Re: [Ta_Seti] Re: Mountains of the Moon

> Greg, there were at least three recensions
> (Heliopolitan, Theban and Saite) of the Book of the
> Dead and probably also a lot of variation in copying

> these recensions.
>
> Btw, what is the earliest source stating that Hapi
> resides near the First Cataract?
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
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| 1219|2002-02-18 23:14:06|a.manansala@attbi.com|Re: Mountains of the Moon|
Or translated by Ptolemy who after all was a resident
of Alexandria, Egypt. Here is the relevant quote from
Ptolemy's Geography:

"Around this bay the Aethiopian Anthropophagi dwell,
and from these toward the west are the Mountains of the
Moon, from which the lakes of the Nile receive snow
water; they are located at:

the extreme limits of the Mountains of the
Moon.
57°00' 12"  30 S
and 67°00' 12"  30 S"

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1220|2002-02-19 06:07:32|rahkyt|Re: WHAT IS RACISM?|
hello, karen, nice to meet you. no sis, i'm mark rockeymoore, author (black hole soul & temple of the sky), artist and geography instructor. i have an interest in hieroglyphics, but have never lectured on the topic. there's another
rahkyt out there somewhere? hmmm...gonna have to look into that. =)

peace and progress, mark

-----Original Message-----
From: kcamm23063@aol.com
Date: Sat, 16 Feb 2002 07:33:56 EST
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Re: WHAT IS RACISM?

> Rahkyt, are you the same who used to lecture on heiroglyphics?
>
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)
>

--

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| 1221|2002-02-19 06:17:11|Lioness|Re: WHAT IS RACISM?|
Rahkyt:
Is that: black hole soul & temple of the sky... one title or two... as
either way I would love to read all the contents...
for I am at the "black hole soul" level rite now.

Marilyn,
THE Lioness

----- Original Message -----
From: "rahkyt " <rahkyt@blackplanet.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, February 19, 2002 9:07 AM
Subject: Re: [Ta_Seti] Re: WHAT IS RACISM?

>


```
> hello, karen, nice to meet you. no sis, i'm mark rockeymoore, author
(black hole soul & temple of the sky), artist and geography instructor. i
have an interest in hieroglyphics, but have never lectured on the topic.
there's another rahkyt out there somewhere? hmmm...gonna have to look into
that. =)
>
> peace and progress, mark
>
> -----Original Message-----
> From: kcamm23063@aol.com
> Date: Sat, 16 Feb 2002 07:33:56 EST
> To: Ta\_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: WHAT IS RACISM?
>
>
> > Rahkyt, are you the same who used to lecture on heiroglyphics?
> >
> >
> > Forward Ever (by any means necessary); Backward Never!
> > Karen-Yaa (YGA)
> >
> >
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```

| 1222|2002-02-19 09:46:57|a.manansala@attbi.com|Re: Mountains of the Moon|
Punt is also mentioned in the Papyrus of Ani. If I
remember right, Budge theorized the Book of the Dead
came from remembrances of funerary practices of the
Egyptians ancestors from Lake Victoria.

Budge located Punt in present-day Uganda and the lake
of the ancestors would have been the great source of
the Nile.

Regards,
Paul Kekai Manansala
| 1223|2002-02-19 10:02:57|reeder@sirius.com|Re: Mountains of the Moon|
I could only find a reference to " the deserts of Punt." Are there deserts
at the Lake Victoria.?
See:
http://www.sas.upenn.edu/African_Studies/Books/Papyrus_Ani.html

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN
PART OF HEAVEN.
...
.....

AND MOREOVER, THE OSIRIS ANI, WHOSE WORD IS TRUTH, IN
PEACE, THE TRUTH-SPEAKER, SAITH:- Homage to thee, O thou who
risest on thy horizon in the form of Ra, who restest upon Law, [which
can neither be changed nor altered]. Thou passest over the sky, and
every face, watcheth thee and thy course, for thou thyself art hidden
from their gaze. Thou dost show thyself [to them] at dawn and at
eventide each day. The Sektet Boat, wherein Thy Majesty dwelleth,
setteth forth on its journey with vigour. Thy beams [fall] upon all faces,
thy light with its manifold colours is incomprehensible [to man], and
thy brilliant rays cannot be reported. The Lands of the Gods see thee,
they could write [concerning thee]; the Deserts of Punt could count
thee. Thy creation is hidden. It is one by the opening of thy mouth. Thy
form is the head of Nu. May he (Ani) advance, even as thou dost
advance, without cessation, even as Thy Majesty [ceaseth not to
advance] even for a moment.

-Greg

```
> Punt is also mentioned in the Papyrus of Ani. If I
> remember right, Budge theorized the Book of the Dead
> came from remembrances of funerary practices of the
> Egyptians ancestors from Lake Victoria.
>
```



```
> Budge located Punt in present-day Uganda and the lake
> of the ancestors would have been the great source of
> the Nile.
>
> Regards,
> Paul Kekai Manansala
>
>
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```
| 1224|2002-02-19 10:08:29|a.manansala@attbi.com|On Kmt|
When the feminine plural "kmt" or
"kmtjw" is coupled with the determinative
for "men and women" consisting of a
hieroglyph of a man and a woman,
it means "the black people."
```

For examples of this form in reference
to the Egyptians themselves see: _Wortenbuch
der Aegyptischen Sprache_, Vol. 5, 1971, by
Sossou Nsougan.

In some instances, "kmt" was used with the
determinative for "country" as in "rmt kmt."

The country determinative consisted of a
two-dimensional encircled 'x' and is derived
from the hieroglyph for "cities" and does not
refer to the earth or soil at all. Thus,
it could also mean the "black civilization"
or "dark civilization."

The meaning of "rmt kmt" then is the "people of
the black nation/civilization" and it also applied
to the Egyptians themselves.

```
Regards,
Paul Kekai Manansala
http://home.attbi.com/~a.manansala/afro.htm
| 1225|2002-02-19 10:22:04|a.manansala@attbi.com|Re: Mountains of the Moon|
Greg, I don't know if they qualify as deserts in the
English sense of the word, but there are arid plains in
southeast Kenya, and also plenty of dry thorn scrub and
savannah.
```

This is an area of pastoral people like the Barabaig of
northern Tanzania. Some of the ankole cattle herded by
these people closely resemble the ones shown in the
Punt reliefs with long, twisted horns.

```
Regards,
Paul Kekai Manansala
http://home.attbi.com/~a.manansala/afro.htm
| 1226|2002-02-19 10:32:27|reeder@sirius.com|Re: Mountains of the Moon|
Dear Paul,
I like what Budge did in his books with showing the comparisons
between African beleifs and customs and the ancient Egyptians ones.
```

Somalia and Yemen have also been proposed as locations for Punt.
The original question concerned Dr Ben's qoutation from P.Hunefer.
After consulting with someone who has a copy of that Papyrus I do not
believe the qoutation exists.

Greg

```
> Greg, I don't know if they qualify as deserts in the
> English sense of the word, but there are arid plains in
> southeast Kenya, and also plenty of dry thorn scrub and
> savannah.
>
```


> This is an area of pastoral people like the Barabaig of
> northern Tanzania. Some of the ankole cattle herded by
> these people closely resemble the ones shown in the
> Punt reliefs with long, twisted horns.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
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| 1227|2002-02-19 11:33:32|a.manansala@attbi.com|Re: Mountains of the Moon|

>>

Dear Paul,
I like what Budge did in his books with showing the
comparisons
between African beliefs and customs and the ancient
Egyptians ones.

Somalia and Yemen have also been proposed as locations
for Punt.

>>

Yes, although there's not much archaeological basis for
either location.

The greatest evidence of trade actually comes from bead
finds in Kenya, although these are also a little late
(850 BCE).

My opinion is that Punt included the area of Lake
Victoria down to the coastal region of northern
Tanzania. I can get into details later.

>>

The original question concerned Dr Ben's quotation from
P.Hunefer.
After consulting with someone who has a copy of that
Papyrus I do not
believe the quotation exists.

>>

Well, it seemed even before you consulted
this "someone," you had already doubted the existence
of the quote.

However, this comes down to whether we trust
this "someone" or Dr. Ben.

It certainly could be a mistake, but I would at least
like to consult Dr. Ben before implying anything one
way or another.

From what I understand, he lives near Giza in Egypt.
Maybe Dr. Gamal Nkrumah has his contact info.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.mananasala/afro.htm>
| 1228|2002-02-19 11:56:09|reeder@sirius.com|Re: Mountains of the Moon|
Paul,

>
> Well, it seemed even before you consulted
> this "someone," you had already doubted the existence
> of the quote.

That is true. It just does not sound right to me. Don't you think some other scholar would have mentioned it? This question of where the Egyptians came from is one that has been argued for a long time. Did you read the rest of what Dr ben had written?

> However, this comes down to whether we trust
> this "someone" or Dr. Ben.

Katherine Griffis-Greenberg is the one with quite a good library.

> It certainly could be a mistake, but I would at least
> like to consult Dr. Ben before implying anything one
> way or another.

That is a good idea. Plus you might find someone else who has access to : Budge, E.A. 1899. _The Book of the Dead: Facsimiles of the Papyri of Hunefer, Anhai, Kerasher and Netchemet, with Supplementary Text of the Papyrus of Nu._ London: British Museum. Again the place name Mountains of the Moon does not appear in Budge's list of geographical locations. I will look in the Worterbuch tonight.

> Maybe Dr. Gamal Nkrumah has his contact info.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.mananasala/afro.htm>

Greg
| 1229|2002-02-19 16:08:27|rahkyt|Re: WHAT IS RACISM?
m htp marilyn. 2 titles, both available at 1stbooks, amazon or the barnes&nobles sites, as well as personally (conqueringbooks.com). i think most of us are at the black hole soul level...for many souls of light, the irresistable draw of the black hole is the promise of transcendence, both pleasure and painful. if you are there, at legba's crossroads, and recognize it, then you are blessed with inner vision and the will to move forward. =)

peace and progress, mark

-----Original Message-----

> Rahkyt:
> Is that: black hole soul & temple of the sky... one title or two... as
> either way I would love to read all the contents...
> for I am at the "black hole soul" level rite now.
>
> Marilyn,
> *THE* Lioness

--

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| 1230|2002-02-19 16:09:08|a.mananasala@attbi.com|Re: Mountains of the Moon|

>>

That is true. It just does not sound right to me. Don't you think some other scholar would have mentioned it? This question of where the Egyptians came from is one that has been argued for a long time.

>>

For most of that time it has been a highly political question. However, I don't know that the term has not been mentioned by other scholars.

>>Again the place name Mountains of the Moon does not appear in Budge's list of geographical locations. I will look in the Worterbuch tonight.

>>

Do you mean the one in his Egyptian dictionary? That's not very exhaustive.

Look for mountains related to Hathor "the Lady of Punt," whom the Nabta Playa discoveries suggest was one of the oldest and most important deities of the early Egyptians.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1231|2002-02-19 17:28:17|Lioness|Re: WHAT IS RACISM?|
Rahkyt:

much thanks... I will check on all this...

I think not about most of us at this level... think very few at this level...

yes, I'm ready ...

Meroe-lyn,
THE Lioness

----- Original Message -----

From: "rahkyt " <rahkyt@blackplanet.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, February 19, 2002 7:04 PM

Subject: Re: [Ta_Seti] Re: WHAT IS RACISM?

>
> m htp marilyn. 2 titles, both available at 1stbooks, amazon or the
barnes&nobles sites, as well as personally (conqueringbooks.com). i think
most of us are at the black hole soul level...for many souls of light, the
irresistable draw of the black hole is the promise of transcendence, both
pleasure and painful. if you are there, at legba's crossroads, and
recognize it, then you are blessed with inner vision and the will to move
forward. =)

>
> peace and progress, mark

> -----Original Message-----

>
> Rahkyt:
> Is that: black hole soul & temple of the sky... one title or two...
as

> either way I would love to read all the contents...

> for I am at the "black hole soul" level rite now.

>
> Marilyn,
> *THE* Lioness

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| 1232|2002-02-19 17:48:02|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> When the feminine plural "kmt" or
> "kmtjw" is coupled with the determinative
> for "men and women" consisting of a
> hieroglyph of a man and a woman,
> it means "the black people."

No, /kmt/ + people det. means "people of Kmt" (the Egyptians). That
is the colloquial use of the term. The usual use is /rmt n
kmt/ "people of Egypt." (see more below)

Sources: Faulkner, 1991:286, noting this colloquial use is first seen in pKahnun; Hannig I, 1995: 883a, and WB V, 1926: 127

/kmtjw/, on the other hand, refers to specific set of people who reside in Athribis in Lower Egypt, in the 10th nome (Hannig I, 1995: 883a).

- > For examples of this form in reference
- > to the Egyptians themselves see: _Worterbuch
- > der Aegyptischen Sprache_, Vol. 5, 1971, by
- > Sossou Nsougan.

If this is the same as the master compendium of Egyptian language, the Wörterbuch (Vol. 1-5), usually abbreviated as WB (Vol. No.), you have the wrong author. This later reprint edition of the WB is cited as

Erman, A. and H. Grapow 1971. <1926> _Wörterbuch der Aegyptischen Sprache._ 5 Vol. + Bestellung. Leipzig: J. C. Hinrich.

Bookfinder.com was unable to find such a book written by Sossou Nsougan, so a full citation would be nice here.

- > In some instances, "kmt" was used with the
- > determinative for "country" as in "rmt kmt."

When /kmt/ is written _alone_ a city determinative at the end, it refers to the land of Egypt (Hannig I, 1995: 883a). /rmt n kmt/ itself refers to the Egyptians' name for themselves, "the people of Egypt." (Hannig I, 1995: 467a).

- > The country determinative consisted of a
- > two-dimensional encircled 'x' and is derived
- > from the hieroglyph for "cities" and does not
- > refer to the earth or soil at all. Thus,
- > it could also mean the "black civilization"
- > or "dark civilization."

Fanciful, but incorrect. The sign 049, which is your "...two-dimensional encircled 'x'..." is a symbol of a village with crossroads. It is the determinative for villages, towns (such as /wAst/+ 049 = "Thebes", inhabited regions, (such as /kmt/+049 = Egypt, the "[inhabited] black land." It refers to any settled land, such as DAtt+049 = "estate." (Gardiner, 1982: 498)

- > The meaning of "rmt kmt" then is the "people of
- > the black nation/civilization" and it also applied
- > to the Egyptians themselves.

Not so: see above.

References:

Erman, A. and H. Grapow 1926. _Wörterbuch der Aegyptischen Sprache._ 5 Vols. and Bestellung. Leipzig: J. C. Hinrich.

Faulkner, R. O. 1991 <1962>. _A Concise Dictionary of Middle Egyptian._ Oxford: Griffith Institute.

Gardiner, A. H. 1982 <1969>. _Egyptian Grammar_. Third, Revised. Oxford: Griffith Institute.

Hannig, R. 1995. _Die Sprache der Pharaonen: Großes Handwörterbuch Ägyptisch-Deutsch (2800 - 950 v. Chr.) Lexica I_. Mainz: von Zabern.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1233|2002-02-19 18:27:58|a.manansala@attbi.com|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

- > When the feminine plural "kmt" or
- > "kmtjw" is coupled with the determinative
- > for "men and women" consisting of a
- > hieroglyph of a man and a woman,


```
> it means "the black people."

>>No, /kmt/ + people det. means "people of Kmt" (the
>>Egyptians). That
>>is the colloquial use of the term. The usual use

is /rmt n
kmt/ "people of Egypt." (see more below)

>>
```

Actually, you're confused.

There are no words "people of" when "kmt" is used with the people determinative. So "Black ones" refers to people themselves. The determinative only specifies the meaning of the noun.

'Rmt Kmt' has "people" but not of "Egypt." The term is again kmt "black ones" (feminine plural) but this time with the determinative for cities.

So, 'people of the black cities' (i.e., nation/civilization).

```
> For examples of this form in reference
> to the Egyptians themselves see: _Wortenbuch
> der Aegyptischen Sprache_, Vol. 5, 1971, by
> Sossou Nsougan.

>>Bookfinder.com was unable to find such a book written

by Sossou
Nsougan, so a full citation would be nice here.

>>
```

You have more than sufficient information to find the book.

```
> The country determinative consisted of a
> two-dimensional encircled 'x' and is derived
> from the hieroglyph for "cities" and does not
> refer to the earth or soil at all. Thus,
> it could also mean the "black civilization"
> or "dark civilization."

>>Fanciful, but incorrect. The sign 049, which is
your "...two-
dimensional encircled 'x'..." is a symbol of a village
with
crossroads. It is the determinative for villages,
towns (such
as /wAst/+ 049 = "Thebes", inhabited regions, (such
as /kmt/+049 =
Egypt, the "[inhabited] black land." It refers to any
settled land,
such as DAtt+049 = "estate." (Gardiner, 1982: 498)

>>
```

Actually it refers to a "building" and by extension a city. See Budge's Egyptian dictionary.

In no way, is there any reference to soil or earth. This is just an imaginative explanation used by Gardiner and others.

By the way, although many present-day Eurocentric Egyptologists like to quote Gardiner for very specific points his rendering of ancient Egyptian pronunciation is nary used by anyone at all these days in transliterating ancient Egyptian.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1234|2002-02-19 18:30:12|Greg Reeder|Re: Mountains of the Moon|
The reason I mentioned Budge's geographical list of Egyptian words is because Dr. Ben mentions Budge. I figured had Budge worked with the word it would have been in his list. If it were a word that meant "Hathor Lady of Punt" how could it be translated by Dr Ben as "Mountains of the Moon" ? It

makes no sense.
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: <a.manansala@attbi.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Tuesday, February 19, 2002 4:04 PM

Subject: Re: [Ta_Seti] Re: Mountains of the Moon

> >>
> That is true. It just does not sound right to me. Don't
> you think some other scholar would have mentioned it?
> This question of where the Egyptians came from is one
> that has been argued for a long time.
> >>
>
> For most of that time it has been a highly political
> question. However, I don't know that the term has not
> been mentioned by other scholars.
>
> >>Again the place name Mountains of the Moon does not
> appear in
> Budge's list of geographical locations. I will look in
> the Worterbuch
> tonight.
> >>
>
> Do you mean the one in his Egyptian dictionary? That's
> not very exhaustive.
>
> Look for mountains related to Hathor "the Lady of
> Punt," whom the Nabta Playa discoveries suggest was one
> of the oldest and most important deities of the early
> Egyptians.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>
>

| 1235|2002-02-19 19:51:55|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> --- In Ta_Seti@y..., a.manansala@a... wrote:
>
> > When the feminine plural "kmt" or
> > "kmtjw" is coupled with the determinative
> > for "men and women" consisting of a
> > hieroglyph of a man and a woman,
> > it means "the black people."

I wrote:

> >>No, /kmt/ + people det. means "people of Kmt" (the
> >>Egyptians). That
> >>is the colloquial use of the term. The usual use
> is /rmt n
> kmt/ "people of Egypt." (see more below)
> >>
>
> Actually, you're confused.
>
> There are no words "people of" when "kmt" is used with
> the people determinative. So "Black ones" refers to
> people themselves. The determinative only specifies the
> meaning of the noun.

Paul: I think you are the one confused, and I at least am citing
sources for my information. Yours?

If you use the term to refer to "people," as a collective group, the term is /rmT/. /rmT n kmt/ is "people of Kmt", or "people of Egypt."

As I noted, this can be found in Hannig I, 1995: 467a and in the WB II, 1926: 423.

```
> 'Rmt Kmt' has "people" but not of "Egypt." The term is
> again kmt "black ones" (feminine plural) but this time
> with the determinative for cities.
```

There is no phrase called /rmT kmt/, so I would need your citation as to where you think you are getting this. If you want to express the term "people" (as a collective), you can say /rmT/. If you want to say Egyptians, in Egyptian you have to place it as a people of a location, as in

/rmT n kmt/
People of Egypt

/rmT n wAst/
People of Thebes

```
> So, 'people of the black cities' (i.e.,
> nation/civilization).
```

It doesn't translate that way in _any_ text known.

```
> > For examples of this form in reference
> > to the Egyptians themselves see: _Wortebuch
> > der Aegyptischen Sprache_, Vol. 5, 1971, by
> > Sossou Nsougan.
>
> >>Bookfinder.com was unable to find such a book written
> by Sossou Nsougan, so a full citation would be nice here.
> >>
>
> You have more than sufficient information to find the
> book.
```

Then the book does not exist, for there is only _one_ _Woerterbuch der Aegyptischer Sprache_ in 5 volumes (plus the Bestellung), which was reprinted in 1971 and again in 1982. That is the one by Erman and Grapow.

I have checked all of Bookfinder, and more importantly, the book collections of over 50 libraries online for the author and/or the cited book you have given. These libraries include Egyptological and African Studies resources. I ask you again to check your citation sources. The ONLY book entitled _Wortebuch der Aegyptischen Sprache_ (corrected into the proper German of _Woerterbuch der Aegyptischen Sprache_, there being no such German word as "Wortebuch" or even "Woertenbuch") is that of Erman and Grapow.

```
> > The country determinative consisted of a
> > two-dimensional encircled 'x' and is derived
> > from the hieroglyph for "cities" and does not
> > refer to the earth or soil at all. Thus,
> > it could also mean the "black civilization"
> > or "dark civilization."
>
> >>Fanciful, but incorrect. The sign 049, which is
> your "...two-dimensional encircled 'x'..." is a symbol of a village
> with crossroads. It is the determinative for villages,
> towns (such as /wAst/+ 049 = "Thebes", inhabited regions, (such
> as /kmt/+049 = Egypt, the "[inhabited] black land." It refers to
```

any settled land, such as DAtt+049 = "estate." (Gardiner, 1982: 498)>>

```
>
> Actually it refers to a "building" and by extension a
> city. See Budge's Egyptian dictionary.
```

The term for "city" is /niwt/+ 049 which is the same word as for "village" which I gave earlier. The Egyptians, per se, did not have a word for "building." They had words for types of walls, for certain types of enclosures, but not, in and of itself, "building." This is another reason to be wary of what you read in Budge.

I also hope you don't seriously consider Budge's dictionary as any sort of authoritative resource on Egyptian language. No one has actually used the dictionary in serious scholarly work for over 50

years. I did give you the full citation and usage of 049 as defined by Gardiner, who did, after all, develop the sign list which we are discussing.

> In no way, is there any reference to soil or earth.
> This is just an imaginative explanation used by
> Gardiner and others.

That apparently is YOUR take on the situation: unfortunately, it is not the view shared at all by Egyptological scholars of which I am aware.

> By the way, although many present-day Eurocentric
> Egyptologists like to quote Gardiner for very specific
> points his rendering of ancient Egyptian pronunciation
> is nary used by anyone at all these days in
> transliterating ancient Egyptian.

Really, do tell: and exactly what system do "present-day Eurocentric Egyptologists" use in transliterating Egyptian? In fact, we DO use Gardiner's transliteration system - I invite you to check the dictionaries of Faulkner, Hannig (all 3 Lexica) -- even the Woerterbuch itself. Also view the grammars of Hoch, Englund, Bourghouts, Collier/Manley, etc. as well as the grammar of Allen and linguistic studies of Loprieno. There you will find the transliteration system used by Gardiner in _every_ one of these works.

The system is, in fact, referred to as the "Gardiner code." The way of encoding hieroglyphic signs is based on an Egyptological standard first presented in 1927 by A.H. Gardiner in his _Egyptian Grammar_. This book includes an elaborate list of more than 800 hieroglyphic signs most commonly found in Middle Egyptian texts, subdivided into convenient categories. It is still used today, and forms the basis for the Manuel de Codage rendering of ancient Egyptian in ASCII computer text. See:

<<http://perso.wanadoo.fr/thotweb/encyclopedie/codage.htm>>
"Manuel de Codage" - A standard system for the computer-encoding of Egyptian transliteration and hieroglyphic texts
by Hans van den Berg

It is Budge's Theinhard glyphs and transliteration system which hasn't been used in years -- it wasn't in scholarly used even while Budge was alive, as the _Who Was Who in Egyptology_ pointed out in its listing under Budge:

"In his text editions, Budge was too prolific for careful work, and many of them are inaccurate by modern standards; he persisted in the use of an old system of transcription, and did not utilize many of the grammatical discoveries of the Berlin School." [_Who Was Who in Egyptology_, 1995. Morris Bierbrier (ed.), [Third Revised Edition] EES: London: 72].

I do think it is you who is confused as to what is used by scholars and what is not.

Again, references for reading:

Allen, J. P. 2000. _Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs_. Cambridge: Cambridge University Press.

Erman, A. and H. Grapow 1926. _Wörterbuch der Aegyptischen Sprache_. 5 Vols and Bestellung. Leipzig: J. C. Hinrich.

Faulkner, R. O. 1991 <1962>. _A Concise Dictionary of Middle Egyptian_. Oxford: Griffith Institute.

Gardiner, A. H. 1982 <1969>. _Egyptian Grammar_. Third, Revised. Oxford: Griffith Institute.

Hannig, R. 1995. _Die Sprache der Pharaonen: Großes Handwörterbuch Ägyptisch-Deutsch (2800 - 950 v. Chr.) Lexica I_. Mainz: von Zabern.

Loprieno, A. 1995. _Ancient Egyptian: A Linguistic Introduction_. Cambridge: Cambridge University Press.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1236|2002-02-19 21:16:10|a.manansala@attbi.com|Re: On Kmt|


```
--- In Ta_Seti@y..., a.manansala@a... wrote:
> --- In Ta_Seti@y..., a.manansala@a... wrote:

>>

Paul: I think you are the one confused, and I at least
am citing
sources for my information. Yours?

>>
```

I've cited my references.

But simply citing the views of others is not enough for this list. We've already seen how that got you in trouble in your blondie arguments with Prof. Manu Ampim.

You have to give reasonable explanations as to why you think a word has a certain meaning.

```
>>

/rmT n kmt/
People of Egypt

>>
```

This is right except the "Egypt" part.

Kmt is a plural feminine noun here that means literally "blacks" and nothing more.

It is the determinative that gives us the specific information about cities or villages, if you like. Taken collectively this can mean figuratively 'the black nation.' But literally it means only 'black cities/villages.'

By the same token, kmt with the people determinative means "black people."

To translate Kmt to "Egypt" is totally wrong, since the word "Egypt" has a totally different etymology.

If you render either term literally into English:

```
rmt kmt = people of the blacks (city determinative)
kmt - blacks (people determinative)
```

In both cases, the noun kmt is feminine plural. Notice here that kmt has different meanings in each case.

```
>>
> >>
>
> You have more than sufficient information to find the
> book.
```

Then the book does not exist, for there is only one Woerterbuch der Aegyptischer Sprache in 5 volumes (plus the Bestellung), which was reprinted in 1971 and again in 1982. That is the one by Erman and Grapow.

```
>>
```

The book exists. Check vol. 5, sheesh.

```
> In no way, is there any reference to soil or earth.
> This is just an imaginative explanation used by
> Gardiner and others.

>>
```

That apparently is YOUR take on the situation: unfortunately, it is not the view shared at all by Egyptological scholars of which I am

aware.

>>

No, this is simply the fact. There are completely different determinatives that could have been used if the color of the soil was intended.

It was Herodotus who first suggested that Kmt referred to the color of the soil, yet those of Eurocentric bent rarely cite him in their arguments. That's probably because they don't want to give any legitimacy to anything else Herodotus says about Egypt. However, given that Herodotus was not an expert in the Egyptian language, we can forgive him this slight error.

> By the way, although many present-day Eurocentric
> Egyptologists like to quote Gardiner for very

specific

> points his rendering of ancient Egyptian

pronunciation

> is nary used by anyone at all these days in
> transliterating ancient Egyptian.

>>

Really, do tell: and exactly what system do "present-day Eurocentric Egyptologists" use in transliterating Egyptian? In fact, we DO use Gardiner's transliteration system - I invite you to check the dictionaries of Faulkner, Hannig (all 3 Lexica) -- even the Woerterbuch itself. Also view the grammars of Hoch, Englund, Bourghouts, Collier/Manley, etc. as well as the grammar of Allen and linguistic studies of Loprieno. There you will find the transliteration system used by Gardiner in _every_ one of these works.

>>

A lot of these works are old and still don't account for much.

For example, how did Gardiner render Punt again? The vast majority of Egyptologists don't use his version.

It was well-known that Gardiner, his followers and close colleagues disagreed vehemently with Budge's straight-forward and literal rendering of Egyptian and with his belief in the African origin of Egyptian civilization.

Gardiner was a strong adherent in the West Asian provenance of ancient Egypt, and came up with imaginative translations to make it appear his theories were right. For example, ta-aakhu as "land of the horizon dwellers" rather than "land of the ancestral spirits."

The word aakhu is used repeatedly to refer to one's deified ancestors. I think maybe he translates it to 'horizon-dwellers' only because Ta-aakhu was located in Africa to south via the Nile. I doubt if it is translated as such in any other context.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1237|2002-02-19 22:19:26|a.manansala@attbi.com|Re: On Kmt|
I forgot to add that "kmtjw" can mean "Egyptians."

In this sense, the plural "kmt" becomes a collective noun. In other Afro-Asiatic languages this usually involves a shift in pronunciation.

The suffix is added to make the word plural again -- kmtjw.

However, when "Kmt" appears alone with the plural marker of three vertical strokes, it is a plural noun itself and means simply "blacks" usually with some determinative to give more specific meaning.

Also, Alan Gardiner, although those of a Eurocentric bent like to falsely claim that Cheikh Anta Diop, Theophile Obenga and Dr. Ben have no formal Egyptology training, this was actually true of Gardiner!

His education was in Hebrew and Arabic, but he was self-taught in Egyptian!

http://emuseum.mnsu.edu/information/biography/fghij/qardiner_alan.html

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1238|2002-02-20 02:34:06|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:

I had said:

> Paul: I think you are the one confused, and I at least
> am citing sources for my information. Yours?
> >>
>
> I've cited my references.

Really? What you cited was a book not written by the author you cited, and the work you DID cite does not have the information you cite. Vol. 5 of WB does not have (from your original post):

"feminine plural "kmt" or
"kmtjw" is coupled with the determinative
for "men and women" consisting of a
hieroglyph of a man and a woman,
it means "the black people."

For examples of this form in reference
to the Egyptians themselves see: _Worterbuch
der Aegyptischen Sprache_, Vol. 5, 1971, by
Sossou Nsougan."

In the WB V, /kmtjw/+ people det. refers to the Egyptians of a specific place - Athribis. /kmt/ +people det. is translated colloquially and collectively as "Egyptians" in both forms. (WB V 127-128). MY point was that /kmt/+ people det. is in itself a plural, and /kmtjw/ means something entirely different than "Egyptians" alone - it refers to Egyptians in a certain location (10th nome of Lower Egypt).

> But simply citing the views of others is not enough for
> this list. We've already seen how that got you in
> trouble in your blonde arguments with Prof. Manu Ampim.

Did I "get in trouble" beyond making one error, which I admitted? I don't think so. That redheads and blondes existed in Egypt is a forensic fact; whether "Prof." Ampim wishes to acknowledge it is quite a different story. Apparently the same can be said of you for this thread.

> You have to give reasonable explanations as to why you
> think a word has a certain meaning.
> >>
> /rMT n kmt/
> People of Egypt
> >>

> This is right except the "Egypt" part.
>
> Kmt is a plural feminine noun here that means
> literally "blacks" and nothing more.

No, Paul, it does not, but you would certainly need a much longer time actually _studying_ hieroglyphics than I am prepared to teach you. /km/ can mean "black," and by that it means it is an _adjective_ of the thing it refers to, depending upon its determinative:

- the holy black herd of the gods /kmt/ + E1 cattle or + E3 calf det.
- a great bowl of granite /kmtj/ + W24 vase det.
- inhabited black land {Egypt} /kmt/+ 049 city/inhabited land det.

- a mineral from the ground /kmw/ + N33 mineral sign
- the blind /kmnw/+ people det. [A1*B1:Z2]

This is made even clearer when you know that the term /kmt/ + 049 in writing is also counterpoised against /dSrt/ + N25, the "Red Land" which are the lands west of the fertile Nile Valley land, and are the _unhabitable_ areas of Egypt. Egypt is, after all, made up of both types of land.

It can mean other terms as well. /km/ is Gardiner sign I6, which is a crocodile scale.

In various combinations of _determinatives_ /km/ can mean

pupil of the eye /kmt/
to finish (a task)/km/
Profit/effective sum /km/
Success/achievement /kmt/
one's duty (to another) /km=f/
to lament /km/
article of leather /kmw/
snake /kmy/
a learning book /kmyt/

and with other consonant combinations, a whole host of other words not related to "black."

- > It is the determinative that gives us the specific
- > information about cities or villages, if you like.
- > Taken collectively this can mean figuratively
- > 'the black nation.'" But literally it means only
- > 'black cities/villages.'
- >
- > By the same token, kmt with the people determinative
- > means "black people."

Or, as in the case I gave you, people FROM a "black land" = Egypt. This is the way it is used as a collective term /kmt/ + people det. (A1*B1:Z2).

- > To translate Kmt to "Egypt" is totally wrong, since the
- > word "Egypt" has a totally different etymology.

"Egypt" is the modern name given to describe the land referred to in ancient Egyptian as the "Two Lands," which are made up of "dual" terms - Upper and Lower Egypt (North and South) /tA-Smaw/ and /tA-mhw/. Collectively these were joined to form "Ta-mery" /tA-mrj/ (the beloved land).

Similarly the land of Egypt was referred to by its _geographical differences_ as well = /dSrt/ "the RED land" and /kmt/ "the BLACK land." The land upon which people _lived_ was /kmt/ and the 049 determinative verifies this.

To use your argument, persons who come from the desert (unhabited) sections of Egypt would be called "the red people." There is no such term in ancient Egyptian.

- > If you render either term literally into English:
- >
- > rmt kmt = people of the blacks (city determinative)
- > kmt - blacks (people determinative)
- >
- > In both cases, the noun kmt is feminine plural. Notice
- > here that kmt has different meanings in each case.

As you can see from above, your argument that/kmt/ as a _feminine_ ending means 'plural' is pretty much meaningless. It is the _determinative_ which determines whether a word is a plural and NOT its construction.

- > > You have more than sufficient information to find the
- > > book.
- >
- > Then the book does not exist, for there is only _one_
- > _Woerterbuch der Aegyptischer Sprache_ in 5 volumes
- > (plus the Bestellung), which was reprinted in 1971 and
- > again in 1982. That is the one by Erman and Grapow.
- >
- > The book exists. Check vol. 5, sheesh.

I did: your reference as you state it does not exist. Sheesh, indeed.

```
> > In no way, is there any reference to soil or earth.
> > This is just an imaginative explanation used by
> > Gardiner and others.
> >>
> That apparently is YOUR take on the situation:
> unfortunately, it is
> not the view shared at all by Egyptological scholars of
> which I am
> aware.
> >>
>
> No, this is simply the fact. There are completely
> different determinatives that could have been used if
> the color of the soil was intended.
```

Suggest one: if 049 is the determinative for "inhabited land," and /kmt/ is, in fact, the land upon which most people of ancient Egypt resided, I can't think of one which would suffice as well.

So let's hear your suggested "determinative" for the area.

```
> It was Herodotus who first suggested that Kmt referred
> to the color of the soil, yet those of Eurocentric bent
> rarely cite him in their arguments. That's probably
> because they don't want to give any legitimacy to
> anything else Herodotus says about Egypt. However,
> given that Herodotus was not an expert in the Egyptian
> language, we can forgive him this slight error.
```

The idea that /kmt/ means the "black land" is clear in ancient Egyptian. Why should we rely upon Herodotus when the language itself is clear?

Oh, BTW: in cae you want to make an argument that N25 is a "better" determinative, best you know now this determinative is used ONLY for lands "outside" the inhabited lands. It forms part of the determinative of /dSrt/, for example, as it is land which is not "inhabited," is therefore "outside" the land of living people. It is used as a determinative for foreign countries,

/rTnw/ Retenu (Syria)
/kpnj/ Byblos
/kwS/ Kush

and even /tA-stj/ "Ta-Seti" (Nubia).

```
> > By the way, although many present-day Eurocentric
> > Egyptologists like to quote Gardiner for very
> > specific
> > points his rendering of ancient Egyptian
> > pronunciation
> > is nary used by anyone at all these days in
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>
> >>
> Really, do tell: and exactly what system do "present-
> day Eurocentric Egyptologists" use in transliterating
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> dictionaries of Faulkner, Hannig (all 3 Lexica) -- even
> the Woerterbuch itself. Also view the grammars of
> Hoch, Englund, Bourghouts, Collier/Manley, etc. as well
> as the grammar of Allen and linguistic studies of
> Loprieno. There you will find the transliteration
> system used by Gardiner in _every_ one of these
> works.
> >>
>
> A lot of these works are old and still don't account
> for much.
```

Now, it seems you are twisting the truth as you have no answer to how Gardiner's transliteration system is "no longer used."

With the exception of the Woerterbuch (which is still considered THE master compendium on ancient Egyptian language, BTW), not one of the books listed above is older than the mid to late-1960's and are very much in use by Egyptologists everywhere that I know. As you noted (but obviously clipped) the references I gave, Allen's book was written in 2000, as was Hannig's last volume, and the remainder were

either written or updated in the 1990's, as I recall.

Again, what form of transliteration do "modern Eurocentric Egyptologists" use?

> For example, how did Gardiner render Punt again? The
> vast majority of Egyptologists don't use his version.

Er, yes, they do. Gardiner transliterated it as /pwnt/+ N25 land det. That is also how Faulkner, Hannig, and every other reference to Punt which I can find transliterates it. Now, his _translation_ says:

"Q3-E34:N35-X1:N25 /pwnt/ Pwene(t), popularly known as Punt."
(Gardiner, 1969: 565)

Gardiner's right in that as a _translation_, the land is best translated as "Pwene(t)", but he also acknowledged the usual popular usage as "Punt."

His transliteration, however, is in use today, so exactly HOW would the "vast majority of Egyptologists" render in ancient Egyptian transliteration the word for "Punt"?

I await your answer.

> It was well-known that Gardiner, his followers and
> close colleagues disagreed vehemently with Budge's
> straight-forward and literal rendering of Egyptian and
> with his belief in the African origin of Egyptian
> civilization.
>
> Gardiner was a strong adherent in the West Asian
> provenance of ancient Egypt, and came up with
> imaginative translations to make it appear his theories
> were right. For example, ta-aakhu as "land of the
> horizon dwellers" rather than "land of the ancestral
> spirits."
>
> The word aakhu is used repeatedly to refer to one's
> deified ancestors. I think maybe he translates it
> to 'horizon-dwellers' only because Ta-aakhu was located
> in Africa to south via the Nile. I doubt if it is
> translated as such in any other context.

Oh, I see, Paul: it's always better to scream "racism" and the like when you do not have a coherent argument for your linguistics. It's very clear now. Thanks for this: I shall recall it in the future.

Best you also recall, however, that I will point out that falling back on this old saw-horse of an argument will not get you far in most scholarly circles. I will also continue to point out when your references are, shall we say, disingenuous.

For example, while you might argue this and that about racism and the like, it doesn't mean the translations of /tA-axtj=w/ as "land of the horizon-dwellers" (its literal meaning, BTW) is not a valid one. "Ancestors," OTOH, is /Drtj=w/ or /tp-awj/, and as you can see, neither is related to /axt/ "horizon." There is no term which equals "land of the ancestors" in ancient Egyptian, BTW.

I still await your comment on

a) transliteration system presently in used by "modern Eurocentric Egyptologists;"

b) a full citation of how the Woerterbuch was written by someone named "Sossou Nsougan," when the only _Woerterbuch der Aegyptische Sprache_ is written by Erman and Grapow AND (most importantly) _does NOT_ contain the meaning to terms you state; and

c) the reply from Ben-Jochannon on the supposedly pHunefer reference to "Mountains of the Moon" as the "origins" of the Egyptians. As Greg noted, I DO have Budge's work and the phrase does not exist in the text, in Budge's translation, or anywhere in _his_ transliteration.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1239|2002-02-20 02:55:24|neseret|Re: On Kmt|

--- In Ta_Seti@y..., a.manansala@a... wrote:

> Also, Alan Gardiner, although those of a Eurocentric
> bent like to falsely claim that Cheikh Anta Diop,
> Theophile Obenga and Dr. Ben have no formal Egyptology
> training, this was actually true of Gardiner!
>
> His education was in Hebrew and Arabic, but he was self-
> taught in Egyptian!
>
> [http://emuseum.mnsu.edu/information/biography/fghij/gard](http://emuseum.mnsu.edu/information/biography/fghij/gardiner_alan.html)
> [iner_alan.html](http://emuseum.mnsu.edu/information/biography/fghij/gardiner_alan.html)

Do you actually bother to read the website? For it clearly says:

"...Once Gardiner graduated from Oxford, he spent three months at his father's office and then left for Berlin for ten years. During this time he helped prepare an Egyptian dictionary, which was sponsored by four German academies, under the direction of Professor Erman. Gardiner specialized in the study of hieratic writing, making trips to Paris and Turin to copy hieratic manuscripts."

Gardiner began his philological studies under E.A. Wallis Budge, W. E. Crum, Petrie, and Francis Llewellyn Griffith. This was the standard way for most people to gain knowledge of ancient Egyptian when there were no formal classes in universities, BTW. The last taught him Egyptian philology at University College London, but there being no formal coursework at Oxford in Egyptian language at the time, Gardiner majored in Classics, Hebrew, and Arabic. He graduated in 1901.

His bio in _Who was Who in Egyptology_ continues:

"Between 1902 and 1912, he lived in Berlin and studied philology intensively under (Adolf) Erman, where he helped in the work of the Verzettlung, making the preparatory slips for the great Egyptian dictionary [_Die Woerterbuch der Aegyptische Sprache_, 1926], but did not take actual classes. He was a most painstaking and systematic worker throughout his life, and he stressed his own contributions to these Zettel in Berlin and also to the amount he wrote then. He was made sub-editor on this project 1906-1908."

Source: Dawson, W. R. and E. P. Uphill 1995. _Who Was Who in Egyptology_. Third Ed., Rev. M.L. Bierbrier, ed. London: Egypt Exploration Society: 160-161.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
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<http://www.griffis-consulting.com>

| 1240|2002-02-20 06:33:45|a.manansala@attbi.com|Re: On Kmt|
Yes, he worked on Egyptian after his formal studies.
Everybody knows that. But his primary training was not
in ancient Egyptian. From the same site:

"Gardiner could be considered a self made man because
he learned what he could about Egypt on his own. He was
able to do this with the financial help of his father,
Henry John Gardiner. Alan Gardiner never had to earn a
living."

Many people criticize Diop because he originally was a
physicist, although in the end he received his
doctorate based on his comparison of Egyptian and other
African culture.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

Regards,
Paul Kekai Manansala
| 1241|2002-02-20 07:33:45|a.manansala@attbi.com|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:

>>

Really? What you cited was a book not written by the
author you cited, and the work you DID cite does not

have the information you cite. Vol. 5 of WB does not have (from your original post):

"feminine plural "kmt" or
"kmtjw" is coupled with the determinative
for "men and women" consisting of a
hieroglyph of a man and a woman,
it means "the black people."

>>

I cited that book for references on the use of the word "kmt" alone.

For the use of kmtjw, see Diop's contribution to the UNESCO work on African history. You know which one I'm referring to as we have discussed many, many times.

>>

In the WB V, /kmtjw/+ people det. refers to the Egyptians of a specific place - Athribis. /kmt/+people det. is translated colloquially and collectively as "Egyptians" in both forms. (WB V 127-128).

>>

That's one opinion. For another, readers may see Diop and Budge's dictionary.

>>
> But simply citing the views of others is not enough

for

> this list. We've already seen how that got you in
> trouble in your blonde arguments with Prof. Manu

Ampim.

Did I "get in trouble" beyond making one error, which I admitted? I don't think so. That redheads and blondes existed in Egypt is a forensic fact; whether "Prof." Ampim wishes to acknowledge it is quite a different story.

>>

That was not the topic of discussion. It concentrated mainly on specific examples of art which you claimed as proof of blondes and redheads in Egyptian art.

Besides you also had your niger-melas blooper.

Just cutting and pasting long bibliographies and overquoting sources does not make one convincing. It seems to be a tactic you use to actually discourage responses.

>>- inhabited black land {Egypt} /kmt/+ 049

city/inhabited land det.

>>

"Black land" but only in the sense of a black nation with no reference to the color of the soil.

Km when used with the plural marker -t is a noun not an adjective.

Your translation would mean something like "Egypt's" which of course does not make sense. The plurality refers to communities -- cities and villages -- that make up Egypt.

>>

This is made even clearer when you know that the term /kmt/ + 049 in writing is also counterpoised against /dSrt/ + N25, the "Red Land" which are the lands west of the fertile Nile Valley land, and are the _unhabitable_ areas of Egypt. Egypt is, after all, made up of both types of land.

>>

But the determinatives are different. The opposition here is one of habitation not the color of the soil.

>>

It can mean other terms as well. /km/ is Gardiner sign I6, which is a crocodile scale.

>>

But the refs. we are discussing involve a sign of a charred piece of wood.

Diop has already shattered arguments that 'km' could mean 'white.' Most now only try to argue that the blackness only refers to the color of the soil.

>>

Similarly the land of Egypt was referred to by its _geographical differences_ as well = /dSrt/ "the RED land" and /kmt/ "the BLACK land." The land upon which people _lived_ was /kmt/ and the 049 determinative verifies this.

>>

The determinative does not refer to the color of the soil but to the collective communities: villages and cities.

There are many other determinatives that would have been used if the color of the soil was intended.

>>

To use your argument, persons who come from the desert (unhabited) sections of Egypt would be called "the red people." There is no such term in ancient Egyptian.

>>

If the proper determinative was used that would be the meaning.

For example, the same determinative used in the phrase "Lord of the Two Lands."

> If you render either term literally into English:
>
> rmt kmt = people of the blacks (city determinative)
> kmt - blacks (people determinative)
>
> In both cases, the noun kmt is feminine plural.

Notice

> here that kmt has different meanings in each case.

As you can see from above, your argument that/kmt/ as a

feminine ending means 'plural' is pretty much meaningless. It is the _determinative_ which determines whether a word is a plural and NOT its construction.

>>

And the determinative used with 'kmt' is plural.

Either way it is either a plural or collective noun.

>>
> > By the way, although many present-day Eurocentric
> > Egyptologists like to quote Gardiner for very
> specific
> > points his rendering of ancient Egyptian
> pronunciation
> > is nary used by anyone at all these days in
> > transliterating ancient Egyptian.
>
> >>
> Really, do tell: and exactly what system do "present-
> day Eurocentric Egyptologists" use in transliterating
> Egyptian? In fact, we DO use Gardiner's
> transliteration system - I invite you to check the
> dictionaries of Faulkner, Hannig (all 3 Lexica) --

even

> the Woerterbuch itself. Also view the grammars of
> Hoch, Englund, Bourghouts, Collier/Manley, etc. as

well

> as the grammar of Allen and linguistic studies of
> Loprieno. There you will find the transliteration
> system used by Gardiner in _every_ one of these
> works.
> >>
>
> A lot of these works are old and still don't account
> for much.

>>
> For example, how did Gardiner render Punt again? The
> vast majority of Egyptologists don't use his version.

>>

For example, while you might argue this and that about racism and the like, it doesn't mean the translations of /tA-axtj=w/ as "land of the horizon-dwellers" (its literal meaning, BTW) is not a valid one. "Ancestors," OT0H, is /Drtj=w/ or /tp-awj/, and as you can see, neither is related to /axt/ "horizon." There is no term which equals "land of the ancestors" in ancient Egyptian, BTW.

>>

No, this is simply ridiculous.

Ta-aakhu does not translate literally to 'land of the horizon-dweller.'

The word 'aakhu' is used repeatedly to refer to soul-spirits especially of one's own dead ancestors. I don't think it refers to horizon dweller at all, except

in the solitary case mentioned with reference to Ta-aakhu located in Africa.

That's may be because Gardiner believed that Egyptians were closely related to Semites and he argued against the African nature and origin of their culture.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1242|2002-02-20 10:56:48|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> Yes, he worked on Egyptian after his formal studies.
> Everybody knows that. But his primary training was not
> in ancient Egyptian.

Hardly anyone had "primary training" in ancient Egyptian language then, either. Budge, for example had a similar situation to Gardiner: he first studied ancient Egyptian under Gladstone and Birch. After about 8 years of working, he went to Christ's College, Cambridge, from 1879-1882, when he graduated with his degrees in Hebrew and Assyrian.

Similarly, Gardiner studied under Budge, Crum, Petrie, and Griffiths BEFORE beginning his formal education at Queen's College, Oxford. His degrees from there, obtained in 1901, I have listed previously. From there, unlike Budge, he went on to obtain further training in ancient Egyptian from Adolf Erman in Berlin, and became a sub-editor to the _Woerterbuch der Aegyptische Sprache_. For his time and for the education system as it was in regards to Egyptology, Gardiner was an extremely well-trained professional.

However you look at it, though, Gardiner was not "self-taught" in ancient Egyptian.

>From the same site:
>
> "Gardiner could be considered a self made man because
> he learned what he could about Egypt on his own. He was
> able to do this with the financial help of his father,
> Henry John Gardiner. Alan Gardiner never had to earn a
> living."

Er, yes? What this says, Paul, is that Gardiner was independently wealthy and did not have to rely upon making a living to pursue his interests in ancient Egyptian linguistics. He held, as I recall, only one teaching post in his life, but was a tireless linguistic researcher and lecturer. His first publication, in *Biblia*, was produced when he was 15 years old. In all, he was author/co-author on 26 books and 221 articles in Egyptology.

> Many people criticize Diop because he originally was a
> physicist, although in the end he received his
> doctorate based on his comparison of Egyptian and other
> African culture.

His doctorate was in Literature, as I recall, not Egyptology. This 1960 doctoral thesis was entitled "Pre-Colonial Black Africa," and AFAICR, did not include arguments concerning ancient Egypt. That did not come about until 1974.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1243|2002-02-20 11:36:19|a.manansala@attbi.com|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> Yes, he worked on Egyptian after his formal studies.
> Everybody knows that. But his primary training was

not

> in ancient Egyptian.

>
> "Gardiner could be considered a self made man because
> he learned what he could about Egypt on his own."

I think that speaks for itself and needs no further interpretation from Katherine Griffis.

Budge was one of the founders of Egyptology at a time when there were few or no programs in Egyptology. He was a scholar at Cambridge and Christ Church's and was instrumental in starting programs at these institutions.

> Many people criticize Diop because he originally was

a

> physicist, although in the end he received his
> doctorate based on his comparison of Egyptian and

other

> African culture.

>>

His doctorate was in literature, as I recall, not Egyptology.

>>

It was a Doctor of Letters as are all degrees dealing with philology and/or history.

>>

This 1960 doctoral thesis was entitled "Pre-Colonial Black Africa," and AFAICR, did not include arguments concerning ancient Egypt. That did not come about until 1974.

>>

You are wrong. His thesis did indeed include arguments concerning ancient Egypt. In fact, you've probably already seen it published under another name.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1244|2002-02-20 11:37:02|Thomas Mountain|Re: Mountains of the Moon|
Punt is noted in Kemetic writings as being where frankincense and myrrh comes from. The highest quality of both come from Yemen and Somalia, though as anyone familiar with east Africa knows, it is widely available, though of lower quality in large areas of Ethiopia and Eritrea. If one assumes that the Kemetic watercraft of the 5th dynasty were quite suitable for the Red Sea, but quite unsuitable for the much rougher waters of the ocean, and that both frankincense and myrrh were both available at Adulis than one would think that Punt, at least Kemetic first contact with such, would have taken place in what is present day Eritrea.
The eastern coast of the Red Sea is a dangerous, inhospitable place for mariners in small boats, with dangerous anchorages and sudden, onshore winds, while the west coast of the Red Sea is much more forgiving and suitable for landing and watering.
Somalia and the southern, ocean bordering frankincense bearing regions of Yemen are much further, dangerous and difficult to reach than the Eritrean coast for a sea voyage from Kemet.

> From: <reeder@sirius.com>
> Reply-To: Ta_Seti@yahoogroups.com
> Date: Tue, 19 Feb 2002 11:27:34 -0700 (MST)
> To: <Ta_Seti@yahoogroups.com>
> Subject: Re: [Ta_Seti] Re: Mountains of the Moon
>
>
> Dear Paul,
> I like what Budge did in his books with showing the comparisons
> between African beliefs and customs and the ancient Egyptians ones.
>
> Somalia and Yemen have also been proposed as locations for Punt.
> The original question concerned Dr Ben's quotation from P.Hunefer.
> After consulting with someone who has a copy of that Papyrus I do not
> believe the quotation exists.
>
> Greg
>
>


```

>
>
>
>> Greg, I don't know if they qualify as deserts in the
>> English sense of the word, but there are arid plains in
>> southeast Kenya, and also plenty of dry thorn scrub and
>> savannah.
>>
>> This is an area of pastoral people like the Barabaig of
>> northern Tanzania. Some of the ankole cattle herded by
>> these people closely resemble the ones shown in the
>> Punt reliefs with long, twisted horns.
>>
>> Regards,
>> Paul Kekai Manansala
>> http://home.attbi.com/~a.manansala/afro.htm
>>
>>
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>> CreditCheck
>> Monitoring Service trial
>> http://us.click.yahoo.com/ACHqaB/bQ8CAA/ySSFAA/m2do1B/TM
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> Your use of Yahoo! Groups is subject to http://docs.yahoo.com/info/terms/
>
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>

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| 1245|2002-02-20 11:56:34|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:
> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > > --- In Ta_Seti@y..., a.manansala@a... wrote:
>

```

I said:

```

> Really? What you cited was a book not written by the
> author you cited, and the work you DID cite does not
> have the information you cite. Vol. 5 of WB does not
> have (from your original post):
>
> "feminine plural "kmt" or
> "kmtjw" is coupled with the determinative
> for "men and women" consisting of a
> hieroglyph of a man and a woman,
> it means "the black people."
> >>
>
> I cited that book for references on the use of the
> word "kmt" alone.

```

Excuse me: you said in Message 1224 of these archives:

"When the feminine plural "kmt" or
"kmtjw" is coupled with the determinative
for "men and women" consisting of a
hieroglyph of a man and a woman,
it means "the black people."

For examples of this form in reference
to the Egyptians themselves see: _Worterbuch
der Aegyptischen Sprache_, Vol. 5, 1971, by
Sossou Nsougan."

This was the only work you cited in support of your above contentions.

> For the use of kmtjw, see Diop's contribution to the
> UNESCO work on African history. You know which one I'm
> referring to as we have discussed many, many times.

And which you failed to cite: nonetheless, the WB V does NOT
translate /kmt/ as you describe, so referring to this work is ill-
advised.

> >>
> In the WB V, /kmtjw/+ people det. refers to the
> Egyptians of a specific place - Athribis. /kmt/
> +people det. is translated colloquially and
> collectively as "Egyptians" in both forms. (WB V
> 127-128).
> >>
>
> That's one opinion. For another, readers may see Diop
> and Budge's dictionary.

And, as noted before, Budge's dictionary is not authoritative in this
matter (while the WB is, as well as Hannig, which is a portable
version of the WB). As for Diop, you may trust his work if you wish,
but as I recall, he tended to also quote Budge as his only source.

> >>
> > But simply citing the views of others is not enough
> for
> > this list. We've already seen how that got you in
> > trouble in your blonde arguments with Prof. Manu
> Ampim.
>
> Did I "get in trouble" beyond making one error, which I
> admitted? I don't think so. That redheads and blondes
> existed in Egypt is a forensic fact; whether "Prof."
> Ampim wishes to acknowledge it is
> quite a different story.

> That was not the topic of discussion. It concentrated
> mainly on specific examples of art which you claimed as
> proof of blondes and redheads in Egyptian art.

And as I noted, I admitted what mistake there was. However,
Antefoker in Middle Kingdom is an excellent example of redheads in
Egyptian art, and Rekmire is another. As for Hetepheres' blonde
hair, that is still up for discussion, although I will allow the
colors of the skin tones had faded.

> Besides you also had your niger-melas blooper.

No, that was not a blooper: niger means "black," but melas does not
always mean "black." It can mean, dark, swarthy, etc. I quote several
examples where it did not mean "black" in Greek. It is you who fails
to acknowledge it.

>
> Just cutting and pasting long bibliographies and
> overquoting sources does not make one convincing. It
> seems to be a tactic you use to actually discourage
> responses.

No, you may comment all you want. I will however, point out where
you often a) use cites to state something they do not, b) cite
sources or express something as being held by Egyptologists when it
is not, and c) misinform readers as to what language terms mean, when
it is simply not the case.

> >>- inhabited black land {Egypt} /kmt/+ 049
> city/inhabited land det.
> >>
>
> "Black land" but only in the sense of a black nation
> with no reference to the color of the soil.

As I have explained several times, 049 refers to an "inhabited land"
determinative; suffice to say that this is only _your_ opinion and
not that of Egyptologists or linguists of the ancient Egyptian
language.


```
> Km when used with the plural marker -t is a noun not an
> adjective.
```

No, when it is used with an "inhabited land" determinative, /kmt/ means "Egypt." as I noted before, the -t ending does NOT mean anything todo with plural endings.

```
>>I said:
> This is made even clearer when you know that the
> term /kmt/ + 049 in writing is also counterpoised
> against /dSrt/ + N25, the "Red Land"
> which are the lands west of the fertile Nile Valley
> land, and are the _unhabitable_ areas of Egypt. Egypt
> is, after all, made up of both types of land.
> >>
>
> But the determinatives are different. The opposition
> here is one of habitation not the color of the soil.
```

No, it refers to the _color_ of the land: /dSr/ is "red" and/km/ is "black." They are adjectives which amplify the determinative at the end. The various land determinatives (049 for inhabited land, and N25 for uninhabited land) are the symbols that tell one for a _fact_ one is talking about land.

```
> >>
> It can mean other terms as well. /km/ is Gardiner sign
> I6, which is
> a crocodile scale.
> >>
>
> But the refs. we are discussing involve a sign of a
> charred piece of wood.
```

No, Paul: it is I6 - a crocodile scale. This is one more reason you don't understand what you are talking about, for you haven't learned the sign system.

```
> Diop has already shattered arguments that 'km' could
> mean 'white.' Most now only try to argue that the
> blackness only refers to the color of the soil.
```

I know of _no one_ who has ever argued /km/ means "white," so this is merely a strawman argument.

```
> Similarly the land of Egypt was referred to by its
> _geographical
> differences_ as well = /dSrt/ "the RED land"
> and /kmt/ "the BLACK
> land." The land upon which people _lived_ was /kmt/
> and the 049
> determinative verifies this.
> >>
>
> The determinative does not refer to the color of the
> soil but to the collective communities: villages and
> cities.
```

Again, as Gardiner pointed out, 049 refers to _inhabited lands_. Thus, its use in /kmt/+ 049 refers to the inhabited _land_ of Egypt.

```
> There are many other determinatives that would have
> been used if the color of the soil was intended.
```

Determinatives are not used for color, Paul. /dSr/ itself refers to the color "red," and /km/ to the color "black." The _determinatives_ tell you what the colors are adjectives _to_ (i.e, land, vase, etc.) just as I explained before.

```
> >>
> To use your argument, persons who come from the desert
> (unhabited) sections of Egypt would be called "the red
> people." There is no such
> term in ancient Egyptian.
> >>
>
> If the proper determinative was used that would be the
```



```
> meaning.
>
> For example, the same determinative used in the
> phrase "Lord of the Two Lands."
```

Which determinative do you mean? /nb tawy/ means "Lord of the two lands": it has a sand land determinative and a multiple determinative. It does not have _any_ of the determinatives we have talked about here.

```
>
> > If you render either term literally into English:
> >
> > rmt kmt = people of the blacks (city determinative)
```

There is no such phrase

```
> > kmt - blacks (people determinative)
```

People of Egypt.

There is NO translation you can point to in ancient Egyptian which translations as you have.

```
> > In both cases, the noun kmt is feminine plural.
> Notice
> > here that kmt has different meanings in each case.
>
> As you can see from above, your argument that/kmt/ as a
> _feminine_ ending means 'plural' is pretty much
> meaningless. It is the _determinative_ which
> determines whether a word is a plural and NOT
> its construction.
>
> And the determinative used with 'kmt' is plural.
>
> Either way it is either a plural or collective noun.
```

No, /kmt/+ 049 refers to the singular land of Egypt (the fertile inhabited land, that is), while /kmt/+ people det. refers to multiple _people_ from a specific area (Egypt).

```
> > > By the way, although many present-day Eurocentric
> > > Egyptologists like to quote Gardiner for very
> > specific
> > points his rendering of ancient Egyptian
> > pronunciation
> > is nary used by anyone at all these days in
> > transliterating ancient Egyptian.
> >
> > >>
> > Really, do tell: and exactly what system do "present-
> > day Eurocentric Egyptologists" use in transliterating
> > Egyptian? In fact, we DO use Gardiner's
> > transliteration system - I invite you to check the
> > dictionaries of Faulkner, Hannig (all 3 Lexica) --
> > even
> > the Woerterbuch itself. Also view the grammars of
> > Hoch, Englund, Bourghouts, Collier/Manley, etc. as
> > well
> > as the grammar of Allen and linguistic studies of
> > Loprieno. There you will find the transliteration
> > system used by Gardiner in _every_ one of these
> > works.
> > >>
> >
> > A lot of these works are old and still don't account
> > for much.
```

I see you have yet to answer the question: which tranlieration system do "modern Eurocentric Egyptologists" use?

```
> > For example, how did Gardiner render Punt again? The
> > vast majority of Egyptologists don't use his version.
```

>

And how do the "vast majority of Egyptologists" render Punt in transliteration? I have yet to hear your answer on this as well.

> >>
> For example, while you might argue this and that about
> racism and the
> like, it doesn't mean the translations of /tA-axtj=w/
> as "land of the
> horizon-dwellers" (its literal meaning, BTW) is not a
> valid
> one. "Ancestors," OTOH, is /Drtj=w/ or /tp-awj/, and
> as you can see,
> neither is related to /axt/ "horizon." There is no
> term which
> equals "land of the ancestors" in ancient Egyptian, BTW.
> >>
>
> No, this is simply ridiculous.
>
> Ta-aakhu does not translate literally to 'land of the
> horizon-dweller.'
>
> The word 'aakhu' is used repeatedly to refer to soul-
> spirits especially of one's own dead ancestors. I
> don't think it refers to horizon dweller at all, except
> in the solitary case mentioned with reference to Ta-
> aakhu located in Africa.

And your source for such a statement? I have given you mine, with citations. Yours?

>
> That's may be because Gardiner believed that Egyptians
> were closely related to Semites and he argued against
> the African nature and origin of their culture.

Good ol' Paul: I can always count on you to fall back on a racist argument when you have no reasonable answer or citation for your own words. I am sure it's much easier to do this than actually _learn_ something about ancient Egyptian language.

I'm done recovering old ground: if you have any specific new information to convey (like the answers to my questions, above), we'll see if there's ground to discuss further. However, I will continue to point out where you are misleading readers with unreliable information.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1246|2002-02-20 12:27:36|martin bernal|Re: On Kmt|

>I promised myself not to join in this list-serve, but I feel I must
>intervene in the discussion about my grandfather Alan Gardiner as I
>knew him quite well. Katherine Griffis-Greenberg is basically right
>that he was a professional even though he never studied Egyptology
>at a university. However, with the partial exception of Griffiths he
>did not study "under" any of the British scholars she lists. He
>quarreled with Budge when he, AHG was a schoolboy and had virtually
>no respect for his work. As a philologist he did not appreciate
>Petrie's archaeological achievements and tended to see him as a
>ridiculous figure of fun. He had an enormous admiration and
>affection for Crum. Erman and Sethe were clearly central to his
>scholarly formation. He also had a great respect for Breasted.
>Lastly, AHG as a teenager attended lectures give by Maspero in
>Paris. Interestingly, however, he stopped going to these after
>Maspero had said that there were a number of different
>interpretations of one of the Pyramid Texts they had studied. As a
>positivist he found the Berlin school much more to his liking.

On the issues that concern this list serve and me. Gardiner was an anti-anti-Semite but he was, like all of his period, class and country, a racist. He saw the Egyptians as cheerful engaging Africans, very much in the colonial mode of the time. He did not appreciate the sophistication of Egyptian thought, and disapproved of attempts to derive Greek philosophy from it. I hope this is of some help.

>

>Hardly anyone had "primary training" in ancient Egyptian language
>then, either. Budge, for example had a similar situation to
>Gardiner: he first studied ancient Egyptian under Gladstone and
>Birch. After about 8 years of working, he went to Christ's College,
>Cambridge, from 1879-1882, when he graduated with his degrees in
>Hebrew and Assyrian.
>
>Similarly, Gardiner studied under Budge, Crum, Petrie, and Griffiths
>BEFORE beginning his formal education at Queen's College, Oxford.
>His degrees from there, obtained in 1901, I have listed previously.
>From there, unlike Budge, he went on to obtain further training in
>ancient Egyptian from Adolf Erman in Berlin, and became a sub-editor
>to the Woerterbuch der Aegyptische Sprache. For his time and for
>the education system as it was in regards to Egyptology, Gardiner was
>an extremely well-trained professional.
>
>However you look at it, though, Gardiner was not "self-taught" in
>ancient Egyptian.
>
>>From the same site:
>>
>> "Gardiner could be considered a self made man because
>> he learned what he could about Egypt on his own. He was
>> able to do this with the financial help of his father,
>> Henry John Gardiner. Alan Gardiner never had to earn a
>> living."
>
>Er, yes? What this says, Paul, is that Gardiner was independently
>wealthy and did not have to rely upon making a living to pursue his
>interests in ancient Egyptian linguistics. He held, as I recall,
>only one teaching post in his life, but was a tireless linguistic
>researcher and lecturer. His first publication, in Biblia, was
>produced when he was 15 years old. In all, he was author/co-author
>on 26 books and 221 articles in Egyptology.
>
>> Many people criticize Diop because he originally was a
>> physicist, although in the end he received his
>> doctorate based on his comparison of Egyptian and other
>> African culture.
>
>His doctorate was in Literature, as I recall, not Egyptology. This
>1960 doctoral thesis was entitled "Pre-Colonial Black Africa," and
>AFAICR, did not include arguments concerning ancient Egypt. That did
>not come about until 1974.
>
>Regards --
>
>Katherine Griffis-Greenberg
>
>University of Alabama at Birmingham
>UAB Options/Special Studies
>
><http://www.griffis-consulting.com>
>
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--
| 1247|2002-02-20 13:04:27|Emeagwali, Gloria (History)|Re: Mountains of the Moon|
Yes I think that insinuating that Dr. Ben made it up is going too far. The
man may actually decide to sue us.
I see no reason for him to make it up in any case.
GE

-----Original Message-----
From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]
Sent: Tuesday, February 19, 2002 2:34 PM
To: Ta_Seti@yahoo.com
Subject: Re: [Ta_Seti] Re: Mountains of the Moon

>>

Dear Paul,
I like what Budge did in his books with showing the
comparisons
between African beliefs and customs and the ancient
Egyptians ones.

Somalia and Yemen have also been proposed as locations for Punt.

>>

Yes, although there's not much archaeological basis for either location.

The greatest evidence of trade actually comes from bead finds in Kenya, although these are also a little late (850 BCE).

My opinion is that Punt included the area of Lake Victoria down to the coastal region of northern Tanzania. I can get into details later.

>>

The original question concerned Dr Ben's quotation from P.Hunefer.

After consulting with someone who has a copy of that Papyrus I do not believe the quotation exists.

>>

Well, it seemed even before you consulted this "someone," you had already doubted the existence of the quote.

However, this comes down to whether we trust this "someone" or Dr. Ben.

It certainly could be a mistake, but I would at least like to consult Dr. Ben before implying anything one way or another.

From what I understand, he lives near Giza in Egypt. Maybe Dr. Gamal Nkrumah has his contact info.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.mananasala/afro.htm>

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Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
| 1248|2002-02-20 13:46:01|reeder@sirius.com|Re: Mountains of the Moon|
Hello Gloria,
He might have been quoting someone else. His citation is a bit unclear. Was he referring to a translation by Budge or did he look at the papyrus Hunefer and translate it himself?

Greg

> Yes I think that insinuating that Dr. Ben made it up is going too far.
> The man may actually decide to sue us.
> I see no reason for him to make it up in any case.
> GE
>
>
> -----Original Message-----
> From: a.manansala@attbi.com [mailto:a.manansala@attbi.com]
> Sent: Tuesday, February 19, 2002 2:34 PM
> To: Ta_Seti@yahoogroups.com
> Subject: Re: [Ta_Seti] Re: Mountains of the Moon
>
>
>>>
> Dear Paul,
> I like what Budge did in his books with showing the
> comparisons
> between African beliefs and customs and the ancient
> Egyptians ones.
>
> Somalia and Yemen have also been proposed as locations
> for Punt.


```

>>>
>
> Yes, although there's not much archaeological basis for
> either location.
>
> The greatest evidence of trade actually comes from bead
> finds in Kenya, although these are also a little late
> (850 BCE).
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> My opinion is that Punt included the area of Lake
> Victoria down to the coastal region of northern
> Tanzania. I can get into details later.
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> The original question concerned Dr Ben's qoutation from
> P.Hunefer.
> After consulting with someone who has a copy of that
> Papyrus I do not
> believe the qoutation exists.
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>
> Well, it seemed even before you consulted
> this "someone," you had already doubted the existence
> of the quote.
>
> However, this comes down to whether we trust
> this "someone" or Dr. Ben.
>
> It certainly could be a mistake, but I would at least
> like to consult Dr. Ben before implying anything one
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> From what I understand, he lives near Giza in Egypt.
> Maybe Dr. Gamal Nkrumah has his contact info.
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> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.mananasala/afro.htm
>
>
> To unsubscribe from this group, send an email to:
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> Your use of Yahoo! Groups is subject to
> http://docs.yahoo.com/info/terms/

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| 1249|2002-02-20 15:01:00|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

```

> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > Yes, he worked on Egyptian after his formal studies.
> > Everybody knows that. But his primary training was
> > not > in ancient Egyptian.
>
>
> > "Gardiner could be considered a self made man because
> > he learned what he could about Egypt on his own."
>
>
> I think that speaks for itself and needs no further
> interpretation from Katherine Griffis.

```

Believing me or not is not the issue here. If you want to ignore the words of the website itself, and the fact that Gardiner had received extensive training both _before and after_ his education at Oxford, that is YOUR choice. It's not what the website says, and more importantly, it's not the history of this man's life.

```

> Budge was one of the founders of Egyptology at a time
> when there were few or no programs in Egyptology. He
> was a scholar at Cambridge and Christ Church's and was
> instrumental in starting programs at these institutions.

```

As was Gardiner. His work on Egyptian linguistics and his major work

Egyptian Grammar has, until recently, been the standard work used for teaching Egyptian language in most Universities throughout the world in Egyptology, and his work is still standard in terms of hieratic, linguistics, etc.

Budge, BTW, did not found any programs in Egyptology at Cambridge or Christ's Church, according to my sources. There are funds set aside in _Budge's wife's name_ for a traveling grant for doctoral students to do research in Egypt, as well as a fellowship grant for students at Cambridge (also in his wife's name), but Budge himself did not "found" any Egyptological programs at these colleges. I'll be happy to put you in touch with Cambridge officials, if you'd like, as I have a few contacts at Christ's Church.

As noted before, Budge is not used very much by scholars today in terms of his works, his translations or his transliterations, due to their inaccuracy.

```
> > Many people criticize Diop because he originally was
> a
> > physicist, although in the end he received his
> > doctorate based on his comparison of Egyptian and
> other
> > African culture.
>
> >>
> His doctorate was in Literature, as I recall, not
> Egyptology.
> >>
>
> It was a Doctor of Letters as are all degrees dealing
> with philology and/or history.
```

However, according to his biography, the doctorate was granted in Literature.

See:

<http://ngilegacy.com/diop.htm>

```
> This 1960 doctoral thesis was entitled "Pre-Colonial
> Black Africa," and
> AFAICR, did not include arguments concerning ancient
> Egypt. That did
> not come about until 1974.
> >>
>
> You are wrong. His thesis did indeed include arguments
> concerning ancient Egypt. In fact, you've probably
> already seen it published under another name.
```

Which would be? Diop wrote several works.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1250|2002-02-20 15:03:09|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

```
> --- In Ta_Seti@y..., a.manansala@a... wrote:
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> > Everybody knows that. But his primary training was
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>
> >
> > "Gardiner could be considered a self made man because
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> I think that speaks for itself and needs no further
> interpretation from Katherine Griffis.
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Believing me or not is not the issue here. If you want to ignore the words of the website itself, and the fact that Gardiner had received extensive training both _before_ and _after_ his education at Oxford, that is YOUR choice. It's not what the website says, and more importantly, it's not the history of this man's life.

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<<http://ngilegacy.com/diop.htm>>

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> not come about until 1974.
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> already seen it published under another name.

Which would be? Diop wrote several works.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1251|2002-02-20 15:48:26|a.manansala@attbi.com|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > > --- In Ta_Seti@y..., a.manansala@a... wrote:
>

> That's one opinion. For another, readers may see Diop
> and Budge's dictionary.

>>

And, as noted before, Budge's dictionary is not
authoritative in this matter (while the WB is, as well
as Hannig, which is a portable version of the WB).

>>

According to you?

Kmtjw was a nisbe form.

I should note that it is possible to use two determinatives, both for 'country' and 'people' as well as 'land' and 'people' at the same time.

See the glyph for 'Ta-Merau' in the photo section:

http://photos.groups.yahoo.com/group/Ta_Seti/1st

So a combination of determinatives for 'land' such as the "Ta" determinative and the people determinative could be used to express the color of the soil. (But alas, nay).

> Besides you also had your niger-melas blooper.
>>

No, that was not a blooper: niger means "black," but melas does not always mean "black." It can mean, dark, swarthy, etc. I quote several examples where it did not mean "black" in Greek. It is you who fails to acknowledge it.

>>

Here is the exact quote:

QUOTE

> 'Melas' literally means 'black.' That's how

practically all earlier

> translations render the word. It's primary in

relation to the
modern debate that you have all this pendantic nonsense
on the
meaning of the word.

Er, not so. Melas means 'dark,' and 'niger' means
black.
UNQUOTE

Er, it appears obvious that you thought niger
meant 'black' in Greek.

> No, this is simply ridiculous.
>
> Ta-aakhu does not translate literally to 'land of the
> horizon-dweller.'
>
> The word 'aakhu' is used repeatedly to refer to soul-
> spirits especially of one's own dead ancestors. I
> don't think it refers to horizon dweller at all,

except

> in the solitary case mentioned with reference to Ta-
> aakhu located in Africa.

You still haven't mentioned any other cases in which
aakhu is used to mean 'horizon-dweller.'

I'm sure there are many here who have run across this
term in studying Egyptian ancestor worship.

I've included the glyph which has the "Shu"
determinative signifying the 'blessed or divine dead.'

http://photos.groups.yahoo.com/group/Ta_Seti/1st

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1252|2002-02-20 15:58:49|pinatubo.geo|Re: On Kmt|
--- In Ta_Seti@y..., martin bernal wrote:

> >I promised myself not to join in this list-serve, but I feel I must


```

> >intervene in the discussion about my grandfather Alan Gardiner as I
> >knew him quite well. Katherine Griffis-Greenberg is basically right
> >that he was a professional even though he never studied Egyptology
> >at a university. However, with the partial exception of Griffiths he
> >did not study "under" any of the British scholars she lists. He
> >squarrelled with Budge when he, AHG was a schoolboy and had virtually
> >no respect for his work. As a philologist he did not appreciate
> >Petrie's archaeological achievements and tended to see him as a
> >ridiculous figure of fun. He had an enormous admiration and
> >affection for Crum. Erman and Sethe were clearly central to his
> >scholarly formation. He also had a great respect for Breasted.
> >Lastly, AHG as a teenager attended lectures give by Maspero in
> >Paris. Interestingly, however, he stopped going to these after
> >Maspero had said that there were a number of different
> >interpretations of one of the Pyramid Texts they had studied. As a
> >positivist he found the Berlin school much more to his liking.
>
> On the issues that concern this list serve and me. Gardiner
> was an anti-anti-Semite but he was, like all of his period, class and
> country, a racist. He saw the Egyptians as cheerful engaging
> Africans, very much in the colonial mode of the time. He did not
> appreciate the sophistication of Egyptian thought, and disapproved of
> attempts to derive Greek philosophy from it. I hope this is of some
> help.
>

```

I have no problem with Gardiner learning Egyptian on his own. I was trying to point out the hypocrisy of those who belittle Diop, Obenga, Dr. Ben, et al., yet swear by Gardiner on the presumption the latter had 'standard' credentials.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.html>
| 1253|2002-02-21 00:48:08|neseret|Re: On Kmt|
--- In Ta_Seti@y..., a.manansala@a... wrote:

```

> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > > > --- In Ta_Seti@y..., a.manansala@a... wrote:

```

Nice to see any attribution to my posts is always clipped. Note I do not do the same to you.

```

> > That's one opinion. For another, readers may see Diop
> > and Budge's dictionary.

```

I had said:

```

> >>
> And, as noted before, Budge's dictionary is not
> authoritative in this matter (while the WB is, as well
> as Hannig, which is a portable version of the WB).
> >>

```

> According to you?

No, according to the Egyptological community in general. I have quoted to you from what the _Who Was Who in Egyptology_ noted about Budge's work. Dennis Forbes, in his review of Budge's work for KMT, noted further:

"After Howard Carter, Budge is, arguably, the Egyptologist best known to the English-speaking public. This is due in large part to the plethora of books by him which have, in recent years, been re-issued by Dover publishers, now that they are in the public domain. Regrettably, many lay individuals who are just discovering ancient Egypt as a topic of personal research and study turn to Budge's wide-ranging volumes -- chiefly because of their easy availability -- without realizing they were written, many of them, nearly a century ago and are very much out of date. This is because a great deal of the author's scholarship was flawed in its time, or today has been negated by new discoveries and a far-better understanding of the ancient Egyptian culture than was possessed by Budge during his heyday. In the world of modern scholarship, matriculating students and Ph.D's alike are particularly careful not to cite E.A. Wallis Budge as a source of authority for their own research or writings, unless it is a negative reference.

<...>

But Wallis Budge is to be most faulted for his extraordinarily prolific output of 140 separate books and editions (some of the latter running into several volumes), a great many, if not most, of

which failed to achieve the highest critical standards of scholarship, as a result of too speedy publication and Budge's habit of disregarding the work and publications of his Egyptological contemporaries, many of whom were advancing understanding of the written language and cultural nuances of ancient Egypt somewhat beyond Budge's own."

Dennis Forbes. "Giants of Egyptology: E.A. Wallis Budge (1857-1943)," KMT: A Modern Journal of Ancient Egypt, Vol. 8/2 (Summer 1997): 78-80.

> Kmtjw was a nisbe form.

Most nisbe forms requires there be an /n/ to create the indirect genitival form. In case of an indirect genitival relation, the connective word 'of' is explicitly written between the governing and the governed noun. In the Egyptian script, the connective element is represented by the letter 'n'. To be more precise, this connective element is in fact the nisbe-form of the preposition 'n'. As such it adapts in gender and number to the governing noun.

In example:

HqA.w nw xAs.wt "Rulers of foreign lands"

Hm.t n.t HqA "Wife of the ruler"

But to your example:

> I should note that it is possible to use two
> determinatives, both for 'country' and 'people' as well
> as 'land' and 'people' at the same time.
>
> See the glyph for 'Ta-Merau' in the photo section:
>
> http://photos.groups.yahoo.com/group/Ta_Seti/1st
>
> So a combination of determinatives for 'land' such as
> the "Ta" determinative and the people determinative
> could be used to express the color of the soil. (But
> alas, nay).

True: alas it is, for you are using a totally different word for Egypt here: /tA-mrj/ ["beloved land"] has nothing to do with the /km/ of /kmt/ here, although it's an example of a prepositional nisbe form . What you are seeing in the example you gave is a nisbe form where the adjective reflecting upon the "people" determinative is created from the "false dual" aspect of the 049 land determinative. As Allen (2000) explains:

"Derived adjectives are made from nouns in the form of a preposition. An example from a noun is the word /nwtj/ "local" (often written as a 'false dual' [double 049 signs]) formed from /nwt/ 'town.'

<...back to Allen's earlier explanation of "false duals"...>
As with writings of the plural, hieroglyphics also has some examples of 'false duals.' The most common example occurs for the word /nwtj/ 'local' (from /nwt/ 'town') since the word had the same consonantal form (though perhaps not the same pronunciation) as /nwtj/ 'two towns.' it was often written as a dual [2 049 signs]."

Allen, 2000: 59 and 38 respectively.

Here, you have the term /tA-mrj[j]/+people det. [A1*B1:Z2] which is a nisbe type of the prepositional form: thus, Egyptians ["people of the beloved land."]

> > Besides you also had your niger-melas blooper.
> >>
> No, that was not a blooper: niger means "black," but
> melas does not always mean "black." It can mean, dark,
> swarthy, etc. I quote several examples where it did
> not mean "black" in Greek. It is you who fails
> to acknowledge it.
> >>
>
> Here is the exact quote:
>
> QUOTE
> > 'Melas' literally means 'black.' That's how
> practically all earlier
> > translations render the word. It's primary in
> relation to the
> modern debate that you have all this pendantic nonsense


```
> on the
> meaning of the word.
>
> Er, not so. Melas means 'dark,' and 'niger' means
> black.
> UNQUOTE
>
> Er, it appears obvious that you thought niger
> meant 'black' in Greek.
```

It means YOU thought I thought 'niger' was Greek. 'Niger' is a word which definitely means "black," which was what I was saying. I don't see myself saying it was Greek, though: do you see me explicitly saying that?

```
> > No, this is simply ridiculous.
> >
> > Ta-aakhu does not translate literally to 'land of the
> > horizon-dweller.'
> >
> > The word 'aakhu' is used repeatedly to refer to soul-
> > spirits especially of one's own dead ancestors. I
> > don't think it refers to horizon dweller at all,
> except
> > in the solitary case mentioned with reference to Ta-
> > aakhu located in Africa.
>
> You still haven't mentioned any other cases in which
> aakhu is used to mean 'horizon-dweller.'
```

Heavens, is that what you're on about? Very well:

Pyramid Texts § 346 (Utt. 264)
Urk. I: 128, 16; 130, 1 (as shown in your example from Budge)
Urk. IV: 361,13
Urk. IV: 149,17 (referring to the place)
Urk. V: 27, 14
ZAS 57: 137 (of a remote people)
DeBuck's Egyptian Readingbook: 74, 12

You can track down these citations via Faulkner's CDME, cited below.

In reference to:

> http://photos.groups.yahoo.com/group/Ta_Seti/1st

References:

Allen, J. P. 2000. _Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs_. Cambridge: Cambridge University Press.

Faulkner, R. O. 1991 <1962>. _A Concise Dictionary of Middle Egyptian_. Oxford: Griffith Institute.

Forbes, D. 1997. "Giants of Egyptology: E.A. Wallis Budge (1857-1943)." KMT: A Modern Journal of Ancient Egypt, Vol. 8/2 (Summer 1997): 78-80.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1254|2002-02-21 01:03:38|neseret|Re: On Kmt|
--- In Ta_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta_Seti@y..., martin bernal wrote:

> > >I promised myself not to join in this list-serve, but I feel I

must intervene in the discussion about my grandfather Alan Gardiner as I knew him quite well. Katherine Griffis-Greenberg is basically right that he was a professional even though he never studied Egyptology at a university. However, with the partial exception of Griffiths he did not study "under" any of the British scholars she lists. As a positivist he found the Berlin school much more to his liking.<<<

Paul Manansala said:

> I have no problem with Gardiner learning Egyptian on his own. I was
> trying to point out the hypocrisy of those who belittle Diop,

Obenga,Dr. Ben, et al., yet swear by Gardiner on the presumption the latter had 'standard' credentials.<

I find it hard to believe you read any of Dr. Bernal's comments above and did not understand a) Gardiner did not "learn Egyptian on his own" (he was under tutelage of Griffiths and Erman), and b) that at the time and place of his education, Gardiner had as much "standard" credentials as anyone could have had. Egyptian language studies, in Britain of the period we're discussing, were non-existent. Thus, Gardiner studied where and with whom he could. He studied under Griffiths at the University College London, albeit likely in an informal fashion, but took his more formal training via the Berlin School with Erman. That is not a "self-taught" situation.

The same situation cannot be said of Diop, Obenga, Ben-Jochannon, etc., because, quite frankly, there are a proliferation of places in the world now where one can study Egyptian language - and the criticism of these persons reflects merely they have not taken advantage of these options.

Dr. Bernal: thank you for your personal views here, and for putting aside your rule on posting. Please understand that the information I have about your grandfather's education prior to entering Oxford is what is taught in our classes, and is also how it is listed in the _Who's Was Who of Egyptology_ (1995). Of course, personal recounts of one's family are always more illuminating.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1255|2002-02-21 01:16:44|terance pete|Scienitist say the cradle of Humanity is In europe |

Scientists look to Europe as evolutionary seat
Fossil discoveries suggest that early ancestors of the hominids developed in Eurasia not Africa

by Janet Wong
Feb. 18, 2002 -- U of T anthropologist David Begun and his European colleagues are re-writing the book on the history of great apes and humans, arguing that most of their evolutionary development took place in Eurasia, not Africa.
In back-to-back issues of the Journal of Human Evolution, Begun and his collaborators describe two fossils, both discovered in Europe. One comes from the oldest relative of all living great apes (orangutans and African apes) and humans; the other is the most complete skull ever found of a close relative of the African apes and humans.
In the November 2001 issue, Begun and colleague Elmar Heizmann of the Natural History Museum of Stuttgart discuss the earliest-known great ape fossil, broadly ancestral to all living great apes and humans. "Found in Germany 20 years ago, this specimen is about 16.5 million years old, some 1.5 million years older than similar species from East Africa," Begun says. "It suggests that the great ape and human lineage first appeared in Eurasia and not Africa."
In the December 2001 paper, Begun and colleague László Kordos of the Geological Museum of Hungary describe the skull of Dryopithecus, discovered in Hungary by their team a couple of years ago. The fossil is identical to living great apes in brain size and very similar to African apes in the shape of the skull and face and in details of the teeth, the researchers say.
The discoveries suggest that the early ancestors of the hominids (the family of great apes and humans) migrated to Eurasia from Africa about 17 million years ago, just before these two continents were cut off from each other by an expansion of the Mediterranean Sea. Begun says that the great apes flourished in Eurasia and that their lineage leading to the African apes and humans - Dryopithecus - migrated south from Europe or Western Asia into Africa, where populations diverged into the lines leading towards great apes, gorillas and chimps (chimpanzees and bonobos). One of those lines eventually evolved into the ancestors of humans about six million years ago.
Janet Wong <<mailto:jf.wong@utoronto.ca>> is a news services officer with the Department of Public Affairs.

Do You Yahoo!?
[Yahoo! Sports](#) - Coverage of the 2002 Olympic Games
| 1256|2002-02-21 01:19:53|terance pete|Does the Coffin returned to officals really amenhotepIV|
CAIRO, Feb 19 (AFP) - Did the golden sarcophagus that Germany returned to Egypt last month amid great fanfare really belong to the renegade monotheistic pharaoh Akhenaten?
Some Egyptian archeologists say it did not.
"Many studies have been done on the entire sarcophagus, both its lower and upper parts, and there is no clear evidence confirming that it belongs to Akhenaten," archeology professor Ahmed al-Sawi told AFP on Monday.
"The Germans, for their part, said that the jewels returned with the sarcophagus did not belong to Akhenaten," said Sawi, who is also dean of the arts faculty at Sohag University in southern Egypt.
On January 25, the golden lower half of a sarcophagus arrived on a flight from Germany accompanied by an Egyptian delegation led by the head of the superior council of Egyptian antiquities, Gaballah Ali Gaballah.
It now joins the upper half of the sarcophagus in the Cairo Museum.
"It is certain the sarcophagus belongs to Akhenaten, because traces of his name were found on the sarcophagus with the aid of sophisticated tools in Germany," Gaballah had said in the presence of Culture Minister Faruq Hosni.

But Sawi questions the claim.

"The inscriptions on the sarcophagus indicate it belongs to a loved one or a relative of Akhenaten, which could be Merit Aten, one of his daughters," he said.

"And other studies have concluded that the body found in the sarcophagus was not that of a woman," Sawi said. In that case, it could be the coffin of Smenkhkare, Akhenaten's older brother, he said.

Archeologists had found inside the sarcophagus a mummy in bad state, which was reportedly that of a man but whose identity was unknown, experts recalled.

The experts also stressed that a stone sarcophagus belonging to Akhenaten had already been discovered at Akhenaten's capital in Tell el-Amarna, south of Cairo.

"The sarcophagus returned by Germany was made for a woman, but it was modified after the sudden death of Smenkhkare to accommodate a man," said Sawi, who backs the thesis that it belongs to Akhenaten's brother.

To complicate matters further, Abdel Halim Nur el-Din, a professor of archeology at Cairo University who was Gaballah's predecessor, told AFP that "there is no historical evidence showing that Smenkhkare really existed.

"This name could be that of any king or queen. It could apply to Merit Aten or Kia, one of the wives of Akhenaten," he said.

Another more celebrated wife of Akhenaten was Nefertiti.

"In any case, the sarcophagus does not belong to Akhenaten," he said dryly.

Akhenaten, a pharaoh of the 18th dynasty who ruled Egypt for 17 years in the late 1300s BC, established a monotheistic religion.

Orinally named Amenophis IV, he broke away from the polytheistic ancient religion centred on the sun god Amon and took the name of Akhenaten to worship a supreme being called Aten, whom he represented as a solar disk whose rays terminated in outstretched hands.

Meanwhile, the lower half of the sarcophagus that returned here from Germany was discovered in 1907 in the Valley of Kings, then stolen and given up for lost by 1931.

The upper part of the sarcophagus had been lent by Egypt for an exhibition at the museum of Egyptian art in Munich.

It was in 1981 that the prestigious sarcophagus resurfaced, when it was identified in a private Swiss collection by the then director of Munich's museum of Egyptian art.

The Swiss collector had obtained the antiquity via Italy. He then accepted to hand over the sarcophagus to the Munich museum for restoration.

The premier of the regional Bavarian government, Edmund Stoiber, accepted in May 2001 to return it on condition that it could borrow the upper part of the sarcophagus.

An exhibition in Munich before the return attracted 50,000 visitors.

MUNICH, GERMANY - Picture taken January 22, 2002 shows the ancient sarcophagus of the Egyptian Pharaoh Akhenaton during a scanning process in Munich, Germany. Some Egyptian archaeologists say that the golden sarcophagus that Germany returned to Egypt last month amid great fanfare did not really belong to the renegade monotheistic pharaoh of the XVIIIth dynasty who ruled Egypt for 17 years in the late 1300s BC. The bottom half of the gold-covered sarcophagus was discovered in Egypt at the beginning of the 20th century, but it was stolen from Cairo museum and given up for lost for decades until it was discovered in 1980 in Switzerland and sent to Munich for restoration. [Photo by Ho-Men, copyright 2002 by AFP and ClariNet

Do You Yahoo!?
[Yahoo! Sports](#) - Coverage of the 2002 Olympic Games
| 1257|2002-02-21 08:37:20|a.manansala@attbi.com|Re: On Kmt|

--- In Ta_Seti@y..., a.manansala@a... wrote:

You're quotation best explains the attitudes of a school of scholarship that was unsatisfied with Budge calling like it is regarding the African nature of ancient Egypt.

His rendering and translations of the ancient inscriptions was superior to Gardiner and the Berlin school.

>>But to your example:
> I should note that it is possible to use two
> determinatives, both for 'country' and 'people' as well
> as 'land' and 'people' at the same time.
>
> See the glyph for 'Ta-Merau' in the photo section:
>
> http://photos.groups.yahoo.com/group/Ta_Seti/1st
>
> So a combination of determinatives for 'land' such as
> the "Ta" determinative and the people determinative
> could be used to express the color of the soil. (But
> alas, nay).

True: alas it is, for you are using a totally different word for Egypt here: /tA-mrj/ ["beloved land"] has nothing to do with the /km/ of /kmt/ here, although it's an example of a prepositional nisbe form . What you are seeing in the example you gave is a nisbe form where the adjective reflecting upon the "people" determinative is created from the "false dual" aspect of the 049 land determinative. As Allen (2000) explains:
>>

The reason for this example is to demonstrate that the Egyptians could very easily have expressed the color of the soil when writing "Kmt." However, they never did this but instead used only the determinative for "country" or "nation."

> Er, not so. Melas means 'dark,' and 'niger' means
> black.
> UNQUOTE
>
> Er, it appears obvious that you thought niger
> meant 'black' in Greek.

It means YOU thought I thought 'niger' was Greek.
>>

It doesn't make sense any other way. What is the word for "black" in Greek then?

>>
Pyramid Texts 𓆎 346 (Utt. 264)
Urk. I: 128, 16; 130, 1 (as shown in your example from Budge)
Urk. IV: 361,13
Urk. IV: 149,17 (referring to the place)
Urk. V: 27, 14
Z 𓆎S 57: 137 (of a remote people)
DeBuck's Egyptian Readingbook: 74, 12
>>

I was asking for references other than "Ta-aakhu" itself. Just the form "aakhu" to mean "horizon-dweller." And not any other form from a similar root.

Ta-aakhu referred to a land of the deified ancestors. Here are a few related webpages (watch the wrap):

<http://www.kemet.org/letters/shomu0698.html>
<http://www.panhistoria.com/users/www/TjetiPriest/akh.html>
<http://pub22.ezboard.com/fkmtfrm6.showMessage?topicID=2.topic>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1258|2002-02-21 09:16:15|a.manansala@attbi.com|Re: On Kmt|
--- In Ta_Seti@y..., "pinatubo.geo"
wrote:

Paul Manansala said:

> I have no problem with Gardiner learning Egyptian on

his own. I was> trying to point out the hypocrisy of those who belittle Diop, Obenga, Dr. Ben, et al., yet swear by Gardiner on the presumption the latter had 'standard' credentials.<

I find it hard to believe you read any of Dr. Bernal's comments above and did not understand a) Gardiner did not "learn Egyptian on his own" (he was under tutelage of Griffiths and Erman),

>>

This is again Katherine giving her opinion rather than the facts. He was not under the "tutelage" of Griffiths and Erman.

He studied Egyptian language on his own. He may have attended seminars given by some of the people you mention but that was it.

He did not complete any formal training in the Egyptian language although such training was widely available during his time.

>>

The same situation cannot be said of Diop, Obenga, Ben-Jochannon, etc.,

>>

You know nothing about the training of these people. I can remember when you insisted Diop was only a nuclear physicist and had no credentials in ancient Egypt, which is wrong. As usual, you had to be corrected. Here is part of the message from Usenet:

--- begin message --

From: Katherine Griffis (grifcon@mindspring.com)
Subject: Re: BLACKNESS in Egyptian Art, Murals, etc.
(REPOST)

> I feel much better
 >hearing the story from an enlightened brother from the
 region than from
 >Professor Blankety Blank who is consciously or
 unconsciously part of the
 >cover up.

Granted, that "would be good": however, Diop is/was NOT
 an "enlightened brother from the region", but the
 Director of IFAN, which is a physics laboratory in
 France. He had no training in Egyptolog
 (despite Obenga's assertion to the contrary, BTW), and
 as far as "I" can ascertain, has visited Egypt as no
 more than a visitor. His works (and I *have read them
 all", BTW) certainly do not reflect much more
 research and scholarship than that. He has
 participated in no expeditions, no scholarly research,
 and has not withstood peer review for his theory.

--- end message

All of this is wrong. Diop was the Director of the
 Radiocarbon laboratory at the Fundamental
 Institute of Black Africa (IFAN) at the University of
 Dakar.

There is no IFAN physics lab in Paris afaik.

He conducted both craniometric and melanin dosage tests
 on skulls and mummies repectively at the Musee de
 l'Homme in Paris. He also conducted a study of modern
 Upper Egyptians and West Africans in relation to blood
 groups.

He has many peer reviewed publications including, of
 course, his doctoral thesis.

And, contrary to many of his critics, Diop was known
 and well-respected in Africa. The 1st World Black
 Festival of Arts and Culture held in Dakar, Senegal
 honored Diop along with DuBois as the two scholars who
 had the greatest impact on African thought in the 20th
 century.

Both Dr. Ben and Dr. Obenga have credentials as
 linguists and Egyptologists.

Regards,
 Paul Kekai Manansala
http://home.attbi.com/~a_manansala/afro.htm
 | 1259|2002-02-21 10:06:35|Djehuti Sundaka|1st, 2nd dynasties tombs unearthed in Helwan|
<http://www.uk.sis.gov.eg/online/html6/o200222c.htm>
 February 20, 2002

1st, 2nd dynasties tombs unearthed in Helwan

The Egyptian-Australian archaeological mission unearthed mud-brick and
 stone tombs that date back to the era of the Pharaonic first and second
 dynasties (5,000 years BC) in Helwan area.

Zahi Hawas, Head of the Cairo and Giza Antiquities Department, said the
 tombs unearthed are of a unique architectural design as they start with
 downward staircase leading to the funerary chambers and then the burial
 chamber where six tombs of small children were found.

Inside the tombs the remains of those children's skeletons were found
 with their heads southward, said Hawas.

He added that a wealth-telling tomb of a woman was found in a funerary
 chamber that has got a big wooden gallery and contained earthenware
 vessels that had still got the leftovers of wine and ale, in addition to
 alabaster dishes that also have got the leftovers of cereals and fruits.

Plaques containing engravings and inscriptions depicting the tomb owner
 with the offerings to be given to gods before him were also found, he
 said, adding the find of this particular period of the Pharaonic era is

very important.
| 1260|2002-02-21 15:27:00|Ayele Bekerie|Re: Doriesse on Ethiopian Anteriority|
Dear Forum Participants,

Attached you find an interview given by a French archaeologist, Jean Doriesse. He is arguing that there are evidence to show the anteriority of the Ethiopian civilization, i.e., the Ethiopian civilization was older than the Egyptian civilization. For details please see the following website obtained from an Ethiopian magazine, Addis Reporter:

http://www.ethiopianreporter.com/eng_newspaper/Htm/No284/r284int.htm

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| 1261|2002-02-21 18:34:16|a.manansala@attbi.com|Fwd: Egyptology: Hanging in the Hair|
West Africa Magazine
8th July 2001

Egyptology: Hanging in the Hair

Anu M'bantu and Fari Supia

F0R YEARS, EGYPTOLOGY
has been fighting a losing
battle to hold onto an ancient
Egypt that is Caucasian or, at
worst, sun-tanned Caucasian.

At the 1974 UNESCO conference
Egyptology was dealt a fatal blow. Two
African scholars wiped the floor with 18
world-renowned Egyptologists. They
proved in 11 different categories of
evidence that the ancient Egyptians
were Africans (Black). Following that
beating, Egyptology has been on its
knees praying to be saved by science.
Their last glimmer of hope has been the
hair on Egyptian mummies.
The mummies on display in the
world's museums exhibit Caucasoid-
looking hair, some of it brown and
blonde. These mummies include
Pharaoh Sequenre Tao of the 17th
dynasty and the 19th dynasty's Rameses
II. As one scholar put it: "The most
common hair colour, then as now, was a
very dark brown, almost black colour
although natural auburn and even
(rather surprisingly) blonde hair are
also to be found."
Many Black scholars try skilfully to
avoid the hair problem. This is a
mistake!
In 1914, a white doctor in Detroit
initiated divorce proceeding against his
wife whom he suspected of being a
"closet Negro". At the trial, the
anthropologist, Franz Boas, was called
upon as a race expert. Boas declared: "If
this woman has any of the
characteristics of the Negro race it
would be easy to find them... one
characteristic that is regarded as reliable
is the hair. You can tell by microscopic
examination of a cross-section of hair to
what race that person belongs."
With this revelation, trichology (the
scientific analysis of hair) reached the
American public. But what are these
differences?
The cross-section of a hair shaft is
measured with an instrument called a
trichometer. From this you can get
measurements for the minimum and
maximum diameter of a hair The
minimum measurement is then divided
by the maximum and then multiplied by
a hundred. This produces an index. A
survey of the scientific literature
produces the following breakdown:

San, Southern African 55.00
Zulu, Southern African 55.00
Sub-Saharan Africa 60.00
Tasmanian (Black) 64.70
Australian (Black) 68.00
Western European 71.20
Asian Indian 73.00
Navajo American 77.00
Chinese 82.60

In the early 1970s, the Czech anthropologist Eugen Strouhal examined pre-dynastic Egyptian skulls _ at Cambridge University. He sent some samples of the hair to the Institute of Anthropology at Charles University, Prague, to be analysed. The hair samples were described as varying in texture from "wavy" to "curly" and in colour from "light brown" to "black". Strouhal summarised the results of the analysis: "The outline of the cross-sections of the hairs was flattened, with indices ranging from 35 to 65. These peculiarities also show the Negroid inference among the Badarians (pre-dynastic Egyptians)." The term "Negroid influence" suggests intermixture, but as the table suggests this hair is more "Negroid" than the San and the Zulu samples, currently the most Negroid hair in existence!
In another study, hair samples from ten 18th-25th dynasty individuals produced an average index of 51! As far back as 1877, Dr. Pruner-Bey analysed six ancient Egyptian hair samples. Their average index of 64.4 was similar to the Tasmanians who lie at the periphery of the African-haired populations. A team of Italian anthropologists published their research in the Journal of Human Evolution in 1972 and 1980. They measured two samples consisting of 26 individuals from pre-dynastic, 12th dynasty and 18th dynasty mummies. They produced a mean index of 66.50

The overall average of all four sets of ancient Egyptian hair samples was 60.02. Sounds familiar., just check the table! Since microscopic analysis shows ancient Egyptian hair to be completely African, why does the hair look Caucasoid? Research has given us the answers.
Hair is made of keratin protein. Keratin is composed of amino acid chains called polypeptides. In a hair, two such chains are called cross-chain polypeptides. These are held together by disulphide bonds. The bulk of the hair, the source of its strength and curl, is called the cortex. The hair shafts are made of a protective outer layer called the cuticle.
We are informed by Afro Hair - A Salon Book, that chemicals for bleaching, penning and straightening hair must reach the cortex to be effective. For hair to be permed or straightened the disulphide bonds in the cortex must be broken. The anthropologist Daniel Hardy writing in the American Journal of Physical Anthropology, tells us that keratin is stable owing to disulphide bonds. However, when hair is exposed to harsh conditions it can lead to oxidation of protein molecules in the cortex, which leads to the alteration of hair texture,

such as straightening.
Two British anthropologists, Brothwell and Spearman, have found evidence of cortex keratin oxidation in ancient Egyptian hair. They held that the mummification process was responsible, because of the strong alkaline substance used. This resulted in the yellowing and browning of hair as well as the straightening effect.
This means that visual appearance of the hair on mummies cannot disguise their racial affinities. The presence of blonde and brown hair on ancient egyptian mummies has nothing to do with their racial identity and everything to do with mummification and the passage of time. As the studies have shown, when you put the evidence under a microscope the truth comes out. At last, Egyptology's prayers have been answered. It has been put out of its misery. Its tombstone reads Egyptology, R.I.P June 2001.
| 1262|2002-02-21 21:05:47|Manu Ampim|On KMT: Ideology In Place of Scholarship|

Paul Manansala Wrote:

> But simply

citing the views of others is not enough for

> this list. We've already

seen how that got you in

> trouble in your blondie arguments with Prof.

Manu Ampim.
Katherine Griffis-Greenberg Responded:
Did I "get in trouble" beyond making one error, which I admitted? I don't think so. That redheads and blondes existed in Egypt is a forensic fact; whether "Prof." Ampim wishes to acknowledge it is quite a different story. Apparently the same can be said of you for this thread.

Katherine Griffis-Greenberg,

Since my name was mentioned, this is a good place for me to join this discussion. You have apparently conveniently forgotten the numerous erroneous positions that you asserted regarding your fanciful myth of the 4th Dynasty African Queen Hetepheres II being depicted with "whitish skin and blonde hair." On October 14, 2001, I presented IRREFUTABLE EVIDENCE against your erroneous position, and yet in your current discussion with Paul you add new and irrelevant information of "forensic" data that has nothing to do with our prior discussion on Queen Hetepheres' tomb images nor with your obvious mistakes regarding Hetepheres' appearance.

Let me remind you of your 3 errors in attempting to assert your outdated myth of a "whitish skin and blonde hair" queen:

Manu Ampim wrote (October 14, 2001):
"I am glad Ms. Griffis-Greenberg that you have been forthright in admitting that you have made errors in your assertion that Hetepheres II had white skin; that she had a sceptre in her hand; and that you did not accurately present the work of Dunham and Simpson who state that Hetepheres II is shown with a WIG and that they disagree with your position."

Below I have pasted Messages #810 and #815 from October 2001, along with the links to the tomb photographs, to make sure that the record is not conveniently misrepresented.

Also, Paul has discussed some of the information on the term "KMT" that you left out in an earlier post on how the African people of Kemet referred to themselves. Thus, I won't go into any details here because I am still out of town, busy destroying the Eurocentric fantasies about African history and culture that are still being taught. Suffice it to say, that you are dead wrong in your claim that Cheikh Anta Diop and Theophile Obenga did not take advantage of opportunities to study the ancient Egyptian language. Both men took formal Mdw Ntr classes in Paris: Diop at the Sorbonne and Obenga at the Ecole Pratique des Hautes Etudes. In fact, my colleague Obenga and I have discussed the details of his training on a couple of occasions. Thus, you need to correct your information. (For more details see: Chris Gray, _Conceptions of History: Cheikh Anta Diop & Theophile Obenga_, 1989).

Advancing the work,

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

p.s. The racist "blonde hair" myth was advanced by George Reisner in the early 20th century. However, for the past thirty years serious scholars have abandoned this blond hair nonsense regarding the Old Kingdom tomb art. Griffis-Greenberg, I challenge you to present any reasonable information arguing that the WIG on Hetepheres II is her "blond hair" instead, and I will again prove that this is pure Eurocentric fantasy.

List Message #810 (October 15, 2001)

1. DESCRIPTION OF QUEEN HETEPHERES II

> Katherine Griffis-Greenberg

href="mailto:egylist@g">egylist@g... wrote:

> "The image of Hetepheres II, which is

shown with blo[n]de hair and

> a rather unusual dress is hallmarked

by her almost dead-white skin.

> Her daughter who follows her, Meresankh

III, is shown with the

> usual yellow skin reserved for women in Old

Kingdom art. ...You can

> see the darker red-brown skin of the male

behind them both for

> contrast."

www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii

Manu Ampim wrote:

"The image of Queen Hetepheres II does not show an "almost dead-white" skin color, she is merely shown on a white "surface." There is a significant difference between the color white being applied to represent a white skin tone and the use of a white "surface." The normal practice of the ancient Egyptian artists was to paint the desired color of the skin tone, rather than simply leave a bare surface to indicate skin color. This is the case particularly on the lighter surfaces where the paint could be seen."

"A close examination of the Hetepheres II photo that has been cited above clearly shows remains of the original "yellow" paint on her hands, while her face now appears "white." Originally, the face would certainly have been painted the same color as the hands and the rest of the body. Rather than being painted "white," the Hetepheres image is simply portrayed on a white surface and it has lost its original color, which was apparently yellow."

List Message #815 (October 15, 2001)

Griffis-Greenberg added:

>

Actually, they should also view the B&W image also, for it clearly

> shows what Prof. Ampim is claiming is Hetepheres'

"yellow skin" is,

> in fact, an sceptre or other object in her

hand, and NOT her "yellow

> hands."

Ampim replied:

Unfortunately, this statement by Ms. Griffis-Greenberg is simply creative writing in order to compensate for the lack of evidence. She claims to have studied the tomb images of Hetepheres II and Meresankh III, yet her comments are in direct contradiction to both the written and objective photographic evidence. She has made multiple errors in this case, as will be shown below.

YELLOW PAINT ON HAND

First, Griffis-Greenberg makes the error of confusing a white surface with a so-called "dead white skin" color. She assumes that the image of Hetepheres II was left without paint by the ancient African artists to produce a white-skinned appearance. This was certainly not the case, as skin tones were almost always "painted," and the Egyptian artists never applied the color white to represent skin tones in the Old Kingdom. Griffis-Greenberg has compounded her error by claiming that rather than having yellow paint surviving on her hand, the Hetepheres image does "in fact" have a "sceptre or other object in her hand" and that this accounts for the yellow color. This unfounded speculation is in direct opposition to the photograph of Hetepheres which undeniably shows "yellow" paint on her "right hand."

Examine the close-up details of the photograph for yourself.

Exhibit 1: Hetepheres II - Close Up

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg

Griffis-Greenberg admits:

> On

this point, I will concede that my memory is erroneous, and in fact it

>

is the queen's hand shown, which has retained traces of yellow paint.

Ampim continued:
In attempting to substantiate her erroneous position on Hetepheres' appearance, Katherine Griffis-Greenberg (for whatever reason) misrepresented the work of Dows Dunham and William Kelly Simpson, authors of "The Mastaba of Queen Mersyankh III" (Boston MFA, 1974).

>Griffis-Greenberg wrote:

>

>Further,

her whitish skin and blonde hair were noted by Reisner (who

>found the

tomb), and was also written about by Dows Dunham and

>William Kelly

Simpson in..._ The Mastaba of Queen Meresankh III_.

Why did Griffis-Greenberg not cite a page number for this citation when she does in other places to make her point? What did these authors actually say?

>

Griffis-Greenberg replies:
> Possibly because I did not have the book before me? I am not in my office

> at the moment, but you will note

that I said her whitish skin was noted by

> Reisner and also noted in

Dunham and Simpson. I just didn't recall what

> D&S had said,

but now see it from the quotes.. Thank you for supplying

> these

quotes.

Dunham and Simpson wrote:

Queen Hetepheres II "wears an unusual short WIG, colored yellow with red painted cross lines. ... She wears a long white dress with unusual peaked shoulders and both arms are covered and crossed over the breast" (p. 14, emphasis added).

Griffis-Greenberg replies:

> The debate on

whether Hetepheres II is wearing a wig or is her natural hair

> is a long

debated one. Simpson and Dunham have their opinion; not all

>

agree. Others have argued that, stylistically speaking, the red lines

> which denote waves are also shown in other examples to represent

natural

> hair in OK art. Whatever the case, Egyptians did base

their wig colorings

> on natural hair colors in most cases.

>

Ampim stated:
Thus, not only is Katherine Griffis-Greenberg wrong about her claims of a "sceptre" in Queen Hetepheres' hand, but she ignores the other images in the same tomb that are treated the same way. Lastly, Selim Hassan's informed observations about the representation of women in Old Kingdom reliefs further shows that Ms. Griffis-Greenberg's position has no

merit.

>

Griffis-Greenberg replies:

> I would

question whether all images of females in OK art are always shown

> with

open hands, based on Hassan's 1944 opinion. I would have to check the

> sources, of course, but it seems there are other examples of objects in
> female hands from the OK, as recently detailed in the new catalogue on

OK

> art from the Metropolitan Museum.
>
> Further, you have

the problem of Meresankh III herself, who is obviously

> shown with an

object in her hand, so Selim Hassan (whose work I esteem very

> much) did

not cover ALL situations in OK art.

>

Ampim stated:

SUMMARY OF THE MAIN CASE
The three exhibits that I have included from the tomb regarding the
Hetepheres scene in question, along with the written statements of the
above authors all contradict Griffis-Greenberg's assertions. The visual
evidence is CONCLUSIVE in showing that her position of the African Queen
Hetepheres with "whitish skin and blonde hair" is completely false. There
is no way around
the written and photographic documentation. An attempt to deny the
objective photographic images of Hetepheres and Meresankh which prove
contrary to Griffis-Greenberg's unsupported opinions would in fact bring
attention to a "conspiracy" to deny and distort clear and objective evidence.
=====

Griffis-Greenberg admits:

> As I mentioned earlier, I am conceding the skin tone of the

queen was

> likely yellow when painted. It has been pointed out as

whitish skin in

> other publications, but I see now it is possible it is

a faded situation.

>
> LIGHT EXPOSURE

& FADED COLORS

> Griffis-Greenberg wrote
> [I]n the case of

Hetepheres II, the scene

> in question is NOT in a sunlight position

(at the statue of Ikhetneb

> with his wife was). It was in a darkened

corner of the tomb, not exposed to

> light, which is why the colors on

her daughter Meresankh II's image and on

> the attending male behind look

as fresh as they do.

> >

Ampim replied:
This statement is not consistent with the evidence. It is clear from the color photograph that all three of these images have lost much of their original color because of some type of exposure. The following faded areas are obvious to anyone who honestly examines the color photo.

Exhibit 4: Hetepheres, Meresankh, and Attending Male

>
http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_%26_Meresankh_III.jpg

>
Griffis-Greenberg continued:

> Nonetheless, the images of Meresankh III and the attending male are in very

> good condition and colors are definitely present. This indicates whatever

> faded these paints (with yellow and black being the most easy to

> deteriorate) did not necessarily have to come from

sunlight, which was not

> present at this portion of the tomb, as I

recall. I will refer to the tomb

> plan when I can get to

resources.

>

Ampim:
There is no doubt that the three principle images of this scene have lost a significant portion of their original color, particularly the two women.
Whatever exposure the scene has experienced it seems clear that the original colors are now missing or much lighter. The same source which is responsible for the obvious discoloration on the figures of Meresankh and the attending male is also responsible for Hetepheres having only a small trace of her original "yellow" surviving on her hand.<
If this scene were "in a darkened corner" and not "in a sunlight position" as Griffis-Greenberg claims, then how would she account for the obvious discoloration and faded colors on all three of the images? Surely, she is not asserting that the colors faded all by themselves<

Griffis-Greenberg:

> I

suppose you are not aware of limestone salts which cause colors

> to fall

away from the images as well. It is a present and ongoing problem

>

in limestone tombs. The most recent example of the devastating damage such

> salts can so is, of course, the tomb of Nefertari in the Valley of the
> Queens, but it is present in all tombs. Further, as I pointed out

to Paul,

> sand and wind do get into these tombs as well (or else they

wouldn't have

> to be excavated), as well as waters from rain/flash

floods which enter

> these tombs. All contribute to the fading of

colors.

Ampim:
If she agrees that the color may be only "symbolic" in many cases, then she should simply admit that she is wrong on Hetepheres' appearance and move on to something more worthwhile.<

Griffis-Greenberg:
> I have conceded about the error on the skin coloring on Hetepheres III
> and the lack of scepter. Mea culpa, but that's all I am willing to concede.

> That will be corrected in future discussions on the
imagery. ...

> However, I do NOT agree that the color of the
hair/wig is "symbolic"
in any form, based on other opinions on this scene, and the fact that hair
is rendered in the same fashion in OK art.

Manu Ampim Commentary:

I am glad Ms. Griffis-Greenberg that you have been forthright in admitting
that you have made errors in your assertion that Hetepheres II had white
skin; that she had a sceptre in her hand; and that you did not accurately
present the work of Dunham and Simpson who state that Hetepheres II
is shown with a WIG and that they disagree with your position.

Since you do admit these mistakes, and that you will make the corrections
in future discussions on the imagery, then I would also like to suggest that
you make the corrections on your website regarding Hetepheres II's color,
so that people will get accurate information. Will you make this correction
also?

THE WIG
It is clear that Hetepheres II is wearing a WIG. The photograph that I have
provided substantiates the horizontal lines, which are common
in ancient Egyptian wig representations. Her representation in the tomb
paintings and statuary are consistent. She wears wigs, both short and
long, plain or with a plaited or horizontal design. I have examined a large
number of statues and painted scenes of individuals with natural hair and
with wigs, and the designs make it obvious that Hetepheres has on a wig.
In fact, the principle observers of the scene (Dunham, Simpson,
Smith, and possibly Reisner) ALL agree on this point.

Ms. Griffis-Greenberg who is it that continues to argue that Hetepheres II
is shown with natural blond hair? This is obviously your assertion, but what
modern scholars argue that the queen is shown with natural hair in this
scene?

See the drawing of Hetepheres II which shows her WIG (not "blonde hair")
Exhibit 2:
http://groups.yahoo.com/group/Ta_Setsi/files/Hetepheres_Detailed_Drawing.jpg

Griffis-Greenberg stated:

> However, I do NOT agree that the color of the hair/wig is "symbolic" in any
> form, based on other opinions on this
scene, and the fact that hair is
> rendered in the same fashion in OK
art.

> However, assuming the color of the skin IS yellow, which is the shades
> assigned to females, I would say it doesn't
negate the color of the

> wig/hair. Whether you want to accept the
hair color of Hetepheres II as a

> wig or natural hair, it does represent
a color to be found in Egyptian art.

>
> Additionally, there are
wigs with blonde hair to be found in museums today,
> such as BM EA2560,

which is a NK man's double wig with blonde curls.
> There are other examples of blonde hair in Egypt, as I note below.

Ampim commentary (con't)

I never stated that the color of the hair is "symbolic," I was specifically referring to the fact that "skin color" representation is in many cases symbolic. The BM wig that you are referring to is a typical case of the kind of museum nonsense that I have thoroughly noted in my museum work. I took special note of this wig while I lived in London and visited the BM every day. That ridiculous wig has SMOOTH BLOND CURLS ON TOP OF COURSE BLACK BRAIDED HAIR! Nevertheless, +90% of the physical wigs and hair representation in the art is a "black" color. Besides, many Africans have light brown and golden brown hair, particularly in environments with a blazing hot sun. None of this discussion, however, will change the fact that Hetepheres II is clearly shown with a wig and not with blond hair.

Since you believe that everything in a museum display is legitimate and done properly, and only perfectly honest professionals work in a museum and handle artifacts, then in a future message I will give you and Mr. Reeder some detailed cases of how many museums "actually" operate

THE SCEPTER
Griffis-Greenberg you should know that I make my own observations and analysis of the art and iconography of Egypt and Nubia from my own first hand observations in the field and throughout museums in various countries. My statements about the scepter NOT being present in a flat and open hand which is pressed against the chest in regards to female images in the OK is from my extensive "personal observations." I came across Selim Hassan's informed comments (made in 1944) on this treatment being a rule in ancient Egyptian art "after" I had observed this universal treatment of OK women with an open and flat hand pressed against the chest. So my comments are not based on his 1944 statements, his statement simply validate what is obvious. I included Hassan's comments to point out that my observations are also supported by a respected excavator of OK tombs who made the same observation that I did a half century ago. Even if Hassan did not make this statement it does not change an obvious rule which anyone who carefully studies the art could verify. The point is that in every tomb scene where Meresankh and her mother Hetepheres are shown with a flat and open hand across their chest it is NEVER with a scepter in it.

This specific rule regarding female figures is obvious in the OK. Don't misunderstand the rule that I am citing. Females are definitely represented with scepters in their hand, but not when it is flat and pressed against the chest.

LIGHT EXPOSURE & FADED COLORS
Ms. Griffis-Greenberg you are simply making general comments about unrelated matters. Your general statements have nothing to do with the SPECIFIC evidence that I am citing. Your comments about salt crystals is irrelevant because they have no bearing on the Meresankh III tomb in question. I have carefully studied the effects of salt crystals in tombs, as this has been documented by many scientists and research teams, and this is one of the reasons why I wrote "The Vanishing Evidence of Classical African Civilizations." I am also well aware of the Getty Conservation efforts in the tomb of Nefertari. This is besides the point because there is no underground watertable that has produced any meaningful salt crystals in the Meresankh tomb which could have possibly faded these colors!

I believe that you have made errors in the case of the Meresankh III tomb and in the case of the joint statue found in the tomb of Ikhetneb (which I will show in the next message to you) because you are simply arguing from the general information that you have acquired, rather than dealing with the "SPECIFIC primary data."

In all due respect, you have simply wasted your time arguing general points about deterioration and naturally faded colors, because you have not re-examined the evidence in question as I have shown in the case of your description of Hetepheres II.

I will show in the next message that Paul's observations of the photo that I have posted from the Tomb of Ikhetneb are much closer to the facts than are your general comments from your recollection from over a year ago.

Good day.

Advancing the work,

Prof. Manu Ampim
Profmanu@acninc.net

| 1263|2002-02-21 22:05:31|a.manansala@attbi.com|Re: On KMT: Ideology In Place of Scholarship|

>

Suffice it to say, that you are dead wrong

> in your claim that Cheikh Anta Diop and Theophile Obenga did not take advantage
> of opportunities to study the ancient Egyptian language. Both men took formal
> Mdw Ntr classes in Paris: Diop at the Sorbonne and Obenga at the Ecole Pratique
> des Hautes Etudes. In fact, my colleague Obenga and I have discussed the details

> of his training on a couple of occasions. Thus, you need to correct your
> information. (For more details see: Chris Gray, _Conceptions of History: Cheikh
> Anta Diop & Theophile Obenga_, 1989).
>

Yes, in addition, Dr. Obenga was a professor of Egyptology at the University of Brazzaville and also had at least one PhD candidate at Temple University:

BEATTY, Mario H. The Image of Celestial Phenomena in the Book of Coming Forth by Day: An Astronomical and Philological Analysis: A Dissertation Submitted to the Temple University Graduate Board in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy. Philadelphia: Temple University; 1998. 1 volume (1x + 227 pages)`. University Microfilms Order No. 9838461. Supervised by Theophile J. Obenga.

From: The Directory of North Americn Egyptologists
http://www-oi.uchicago.edu/OI/DEPT/RA/ABZU/EGDIR_LIST.HTML#1

He is also listed as an expert on Ancient Egypt among other things at San Francisco State University:

<http://www.sfsu.edu/~pubaff/experts/103.htm>

I guess he can expect a law suit for fraud from Katherine...;)

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1264|2002-02-22 10:15:03|a.manansala@attbi.com|Afroasiatic roots of Greece (in Delhi)|
Interesting to see the African-centered approach is making an influence around the globe. Check out this page from the Delhi Science Forum, a non-profit group out of Delhi, India:

<http://www.delhiscienceforum.org/science9.html>

Their homepage is:

<http://www.delhiscienceforum.org/>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1265|2002-02-22 11:00:00|kcammm23063@aol.com|Re: Fwd: Egyptology: Hanging in the Hair|
I had forwarded this piece to my friend, Richard Fields (pyramidist and astro-physicist), who I have been trying to get to join this list for a year, but to no avail. He gave the following response to me and a couple of others:

One more thing though folks pertaining to the previous email on the straightness of hair of the ancient Egyptian mummies. In addition to "science", although important, and of necessity to some white and blackfolks who need to have science to prove such a point. It is my theory that one picture is worth a thousand words as the old adage goes. But regarding this "straight hair issue" of the mummies; it is important to know that not ALLL of the mummies excavated in ancient Egypt depict them with straight hair! Its interesting how they, the powers at be or that be, ONLY show you those mummies that have straight hair (personally I think these modern day draconian anthropologist may have tainted the hair of some of the mummies to prove their racist theories that they were indeed caucasoid).

Many of the Queens and High Priestesses whose bodies were exumed (blasphemously I might add) for the sake of science, have shown that their hair is still as kinky and braided as ever!!! For example, the mummy of Queen Teti-sheri 17th dynasty, thats c.1630 BC. When she was excavated, and the mummy wrappings were pulled back, it looks as though she was buried yesterday. And you can SEE her hair (and features for that matter) distinctly African, hair kinky and braided, not straight and blonde(no offense to blondes...lol).

The mummy of Queen Ahmose-Inhapi. Again 17th dynasty mummy dated to around c. 1600BC, clearly shows her braided hair. Queen Lady Rai of the 18th dynasty c.1540BC the same thing. And there are many many others like Queen Maihepri, Queen Nodjmet of the 20th dynasty, Queen Duathathor-henitawy of the 21st dynasty (c.1050BC), Queen Neshons and so on. ALLL of these ancient Egyptian Queens (notice the number of "QUEENS" that ruled the great kingdom of Egypt BEFORE christ. How many rulers of nations in modern times have been women, let alone black ones?) mummies CLEARLY depict African braided hairstyles, non-bleached, non-straightened and NON-wigged. BUT they don't show you these. So its important that we continue to do our OWN research so that we can find the truth. If you follow their paradigm, they will have you going east when you wanna go west, and west when you wanna go east.....LOL

If you can locate a copy of this book (for you scholarly types), although very difficult to find, titled; *"Faces of Pharaohs: Royal Mummies and Coffins from Ancient Thebes"*. If you can find THAT book (I got mine in Egypt) in it contains the photos of mummies EXACTLY as they looked as soon as they were excavated, and the mummy shrouds pulled back. When you see these photos, the argument is over. In fact there will not even be an argument to be over. Of course unless your blind.

Rich Fields

In a message dated 2/21/02 6:37:13 PM Pacific Standard Time, a.manansala@attbi.com writes:

West Africa Magazine
8th July 2001

Egyptology: Hanging in the Hair

Anu M'bantu and Fari Supia

FOR YEARS, EGYPTOLOGY
has been fighting a losing

battle to hold onto an ancient Egypt that is Caucasian or, at worst, sun-tanned Caucasian.

At the 1974 UNESCO conference Egyptology was dealt a fatal blow. Two African scholars wiped the floor with 18 world-renowned Egyptologists. They proved in 11 different categories of evidence that the ancient Egyptians were Africans (Black). Following that beating, Egyptology has been on its knees praying to be saved by science. Their last glimmer of hope has been the hair on Egyptian mummies.

The mummies on display in the world's museums exhibit Caucasoid-looking hair, some of it brown and blonde. These mummies include Pharaoh Seqenenre Tao of the 17th dynasty and the 19th dynasty's Rameses II. As one scholar put it: "The most common hair colour, then as now, was a very dark brown, almost black colour although natural auburn and even (rather surprisingly) blonde hair are also to be found."

Many Black scholars try skilfully to avoid the hair problem. This is a mistake!

In 1914, a white doctor in Detroit initiated divorce proceeding against his wife whom he suspected of being a "closet Negro". At the trial, the anthropologist, Franz Boas, was called upon as a race expert. Boas declared: "If this woman has any of the characteristics of the Negro race it would be easy to find them... one characteristic that is regarded as reliable is the hair. You can tell by microscopic examination of a cross-section of hair to what race that person belongs."

With this revelation, trichology (the scientific analysis of hair) reached the American public. But what are these differences?

The cross-section of a hair shaft is measured with an instrument called a trichometer. From this you can get measurements for the minimum and maximum diameter of a hair. The minimum measurement is then divided by the maximum and then multiplied by a hundred. This produces an index. A survey of the scientific literature produces the following breakdown:

San, Southern African	55.00
Zulu, Southern African	55.00
Sub-Saharan Africa	60.00
Tasmanian (Black)	64.70
Australian (Black)	68.00
Western European	71.20
Asian Indian	73.00
Navajo American	77.00
Chinese	82.60

In the early 1970s, the Czech anthropologist Eugen Strouhal examined pre-dynastic Egyptian skulls _ at Cambridge University. He sent some samples of the hair to the Institute of Anthropology at Charles University, Prague, to be analysed. The hair samples were described as varying in texture from "wavy" to "curly" and in colour from "light brown" to "black". Strouhal summarised the results of the analysis: "The outline of the cross-sections of the hairs was flattened, with indices ranging from 35 to 65. These peculiarities also show the Negroid inference among the

Badarians (p̄re-dynastic Egyptians)."

The term "Negroid influence" suggests intermixture, but as the table suggests this hair is more "Negroid" than the San and the Zulu samples, currently the most Negroid hair in existence!

In another study, hair samples from ten 18th-25th dynasty individuals produced an average index of 51! As far back as 1877, Dr. Pruner-Bey analysed six ancient Egyptian hair samples. Their average index of 64.4 was similar to the Tasmanians who lie at the periphery of the African-haired populations.

A team of Italian anthropologists published their research in the Journal of Human Evolution in 1972 and 1980. They measured two samples consisting of 26 individuals from pre-dynastic, 12th dynasty and 18th dynasty mummies. They produced a mean index of 66.50

The overall average of all four sets of ancient Egyptian hair samples was 60.02. Sounds familiar..., just check the table!

Since microscopic analysis shows ancient Egyptian hair to be completely African, why does the hair look Caucasoid? Research has given us the answers.

Hair is made of keratin protein. Keratin is composed of amino acid chains called polypeptides. In a hair, two such chains are called cross-chain polypeptides. These are held together by disulphide bonds. The bulk of the hair, the source of its strength and curl, is called the cortex. The hair shafts are made of a protective outer layer called the cuticle.

We are informed by Afro Hair - A Salon Book, that chemicals for bleaching, penning and straightening hair must reach the cortex to be effective. For hair to be permed or straightened the disulphide bonds in the cortex must be broken. The anthropologist Daniel Hardy writing in the American Journal of Physical Anthropology, tells us that keratin is stable owing to disulphide bonds. However, when hair is exposed to harsh conditions it can lead to oxidation of protein molecules in the cortex, which leads to the alteration of hair texture, such as straightening.

Two British anthropologists, Brothwell and Spearman, have found evidence of cortex keratin oxidation in ancient Egyptian hair. They held that the mummification process was responsible, because of the strong alkaline substance used. This resulted in the yellowing and browning of hair as well as the straightening effect.

This means that visual appearance of the hair on mummies cannot disguise their racial affinities. The presence of blonde and brown hair on ancient egyptian mummies has nothing to do with their racial identity and everything to do with mummification and the passage of time. As the studies have shown, when you put the evidence under a microscope the truth comes out. At last, Egyptology's prayers have been answered. It has been put out of its misery. Its tombstone reads Egyptology, R.I.P June 2001.

Ancient History Sourcebook: Accounts of Mer e, Kush, and Axum, c. 430
BCE - 550 CE

Below are the main accounts of Ancient Nubia and Ethiopia from classical sources. There are a few accounts missing from this text: Pliny the Elder, Claudius Ptolemaeus, and the Periplus, though they used the same source that Strabo did. Diodorus Siculus is also missing. The Loeb version is still under copyright; but since the accounts of Strabo and Diodorus are virtually the same, this is not much of a problem (again, they used the same source).
<http://www.fordham.edu/halsall/ancient/nubia1.html>
| 1267|2002-02-22 12:52:47|Djehuti Sundaka|Images from World History: Ancient Horn of Africa: Axum (Aksum)|
Images from World History: Ancient Horn of Africa: Axum (Aksum)

Ancient Horn of Africa: Axum (Aksum) (4th - 7th c. A.D.)
http://www.hp.uab.edu/image_archive/um/umn.html
| 1268|2002-02-22 12:55:19|Djehuti Sundaka|A Map Listing "Mountains of the Moon"|
Attachments :

A Map Listing "Mountains of the Moon"
http://www.hp.uab.edu/image_archive/um/map02.jpg
| 1269|2002-02-22 13:02:14|Djehuti Sundaka|Aksum 300 BCE - 531 CE|
Aksum 300 BCE - 531 CE

Beginning around the second millennium B.C.E. and until the fourth century C.E., steady, yet fluctuating immigration of south Arabians occurred into the Ethiopian region. The emigrants, though probably not entirely, mostly came from a region of western Yemen associated with Sabeian culture (i.e. culture rooted in rulership by Kings or Queens of a region called Sa'aba). It has become a rather difficult task in assessing why the Arabians originally left their homes to an entirely new culture, which had very little connection to their own. Perhaps, conditions were extremely harsh in their homelands such that the only means of escape is a direct route across the Red Sea into Eritrea. Over time, as their social and perhaps economical connections in the Ethiopian region became vast, it was safe to assume that migrating from the harsh desert would only be in their best interest. By the time of the fourth century, Aksum was already at its peak in land sovereignty, which included most of the southern Yemen.
<http://geocities.com/mentiso/aksum/index.html>
| 1270|2002-02-22 13:08:06|neseret|Re: On KMT: Ideology In Place of Scholarship|
--- In Ta_Seti@y..., a.manansala@a... wrote:

>
>
> Suffice it to say, that you are dead wrong
> > in your claim that Cheikh Anta Diop and Theophile Obenga did not

take advantage of opportunities to study the ancient Egyptian language. Both men took formal Mdw Ntr classes in Paris: Diop at the Sorbonne and Obenga at the Ecole Pratique des Hautes Etudes. In fact, my colleague Obenga and I have discussed the details of his training on a couple of occasions. Thus, you need to correct your

> > information. (For more details see: Chris Gray, _Conceptions of

History: Cheikh Anta Diop & Theophile Obenga_, 1989).<<

Thank you, Prof. Ampim, for the update. The most recent information I had read was from various reports about Diop and a few others, in regards to what appears to be their working knowledge of the language. I am content to have the record straight on Diop and Obenga, as well as have the the record set straight about Gardiner by Dr. Bernal and myself on this list.

Perhaps you can clear up the issue of Dr. Diop's degree. I assumed it was from the University of Paris, in literature, but can't seem to confirm this. Can you inform us of the University?

> Yes, in addition, Dr. Obenga was a professor of Egyptology
> at the University of Brazzaville and also had at least
> one PhD candidate at Temple University:
>
> BEATTY, Mario H. The Image of Celestial Phenomena in
> the Book of Coming Forth by Day: An Astronomical and
> Philological Analysis: A Dissertation Submitted to the
> Temple University Graduate Board in Partial Fulfillment
> of the Requirements for the Degree Doctor of Philosophy.
> Philadelphia: Temple University; 1998. 1 volume
> (ix + 227 pages)`. University Microfilms Order No.
> 9838461. Supervised by Theophile J. Obenga.
>
> From: The Directory of North American Egyptologists
> http://www-oi.uchicago.edu/OI/DEPT/RA/ABZU/EGDIR_LIST.HTML#1

I, in fact, have Mario Beatty's dissertation, so I was aware that

Obenga had served as advisor. However, I personally did not question whether Obenga had a doctorate OR knew Egyptian (see below).

> He is also listed as an expert on Ancient Egypt among
> other things at San Francisco State University:
>
> <http://www.sfsu.edu/~pubaff/experts/i03.htm>
>
> I guess he can expect a law suit for fraud from
> Katherine...;)

Doubtful, for what I said was "...the criticism of these persons reflects merely they have not taken advantage of these options." This is criticism I have seen and read based on the various listed scholars' _work_, but not criticism that I personally have levied about any of these authors. Seeing that information about some of the authors may be in error, I am content to follow up on the reference given by Prof. Ampim.

Further, "fraud" is "a misrepresentation or concealment with reference to some fact material to a transaction." AFAIK, I have no "transaction" with Dr. Obenga, nor did I misrepresent or conceal any facts of which I was aware. I reported only what criticisms there have been of them, in regards to their work.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1271|2002-02-22 13:48:19|Ayele Bekerie|Re: Aksum 300 BCE - 531 CE|
The information given below by Djehuti Sundaka is not new nor factual. 'The immigration of South Arabians to the Ethiopian region,' is still an assumption, a persistent one I might add. What does 'Ethiopian region' mean at that time? Where exactly did they land first or where is their 'Plymouth Rock'? What does fluctuating immigration mean? Please substantiate your assumption with evidence.

Ayele

>Aksum 300 BCE - 531 CE
>
>Beginning around the second millennium B.C.E. and until the fourth
>century C.E., steady, yet fluctuating immigration of south Arabians
>occurred into the Ethiopian region. The emigrants, though probably not
>entirely, mostly came from a region of western Yemen associated with
>Sabean culture (i.e. culture rooted in rulership by Kings or Queens of a
>region called Sa'aba). It has become a rather difficult task in
>assessing why the Arabians originally left their homes to an entirely
>new culture, which had very little connection to their own. Perhaps,
>conditions were extremely harsh in their homelands such that the only
>means of escape is a direct route across the Red Sea into Eritrea. Over
>time, as their social and perhaps economical connections in the
>Ethiopian region became vast, it was safe to assume that migrating from
>the harsh desert would only be in their best interest. By the time of
>the fourth century, Aksum was already at its peak in land sovereignty,
>which included most of the southern Yemen.
><http://geocities.com/mentiso/aksum/index.html>
>
>
>
>To unsubscribe from this group, send an email to:
>Ta_Seti-unsubscribe@yahoo.com
>
>
>
>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

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fax: 607 255 0784
| 1272|2002-02-22 14:22:49|Bradenqp@aol.com|Re: On KMT: Ideology In Place of Scholarship|
There is a good biography of the late Cheikh Anta Diop at the website of
Theophile Obenga's journal ANKH.
It is mostly in French, however, one can use any of the numerous translation

TO be honest...I thought I was going to have to write a LONG post showing howing the Egyptian Religion and Culture were taken directly from the ancient Hindus...(They clearly were!)...
But really with such obviusse BDA evidence...Why should I bother writing pages of information....showing for example how the plants used in Egyptians agriculture were genetically taken from the EAST....etc....etc.

SO....not only are they the related....but we now know from the genetics that the Egyptians CAME FROM THE HINDUS. (thats not my opinion...that from the work of Dr. Kelues!)

WhitenproudB.N.R. says "Egypt.....wasI thought you would have taken note of that very anceint stone circle found in Egypt? Ovviously its the same technology as that found in "celtic" western Europe?

Kukukon

The Nephilim [?] the fallen Titans or Giants of the Bible, whose sin with the Daughters of Men led to the cataclysm of the Flood [?] in all probability derive their name from a radix neph meaning "nebula", "mist", as in the Greek nephele, the German nefel, the Sanskrit nabha, the Dravida nep, etc. Even in Egyptian we encounter the radix in the name of the Hanebut (or Hau-nebhu-t).

One of the triads of the Celtic Mabinogion tells how:

Hu Gadarn originally came with the tribe of the Cymry to the Britannic Isles. They came from the Country of Summer, which is called Defrobani... They crossed the Misty Ocean (Tawch) and arrived in the Britannic Isles and Armorica, where they settled."

one should note that the Egyptian pyramids essentially use three colors of stones with remarkable regularity: the white limestone of Tura and Mokatan, the red granite of Aswan, and the black basalt of the Sinai and elsewhere

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Do You Yahoo!?
[Yahoo! Sports](#) - Coverage of the 2002 Olympic Games
| 1277|2002-02-22 16:10:14|terance pete|(no subject)|
http://www.geocities.com/racial_myths/

Do You Yahoo!?
[Yahoo! Sports](#) - Coverage of the 2002 Olympic Games
| 1278|2002-02-22 16:53:14|Bradenqp@aol.com|Re: Fwd: Egyptology: Hanging in the Hair|
kcamm23063@a...
Fri Feb 22, 2002 6:59 pm
Re: [Ta_Set] Fwd: Egyptology: Hanging in the Hair
<
<If you can locate a copy of this book (for you scholarly types), although very "*Faces of Pharoahs: Royal Mummies and Coffins from <Ancient Thebes*". If you can find THAT book (I got mine in Egypt) in it contains the
<

Kcamm, the Oriental Institute's museum store (the SUQ) seems to have the book. It is authored by Robert B. Partridge.
It is listed and evidently available for ordering here:
http://www.oi.uchicago.edu/OI/MUS/SUQ/Archaeology_Title.html

Amazon.com also has the softcover edition, although it seems to require quite a while to ship. Here is a link:
http://www.amazon.com/exec/obidos/ASIN/0948695323/ref=ed_oe_p/103-9045119-8111022

Regards,
Paul Braden

| 1279|2002-02-22 17:13:55|djahuti.geo|Re: Aksum 300 BCE - 531 CE|
Concerning assumptions; can you substantiate with evidence your
apparent assumption that I'm the author of the information at the
link I had posted and that I should therefore be the one to address
your questions on it?

Concerning your questions; here are my assumptions since only the
author of the information can provide you with any answers.

"What does 'Ethiopian region' mean at that time?"

I assume it pertains to that northeastern part of the 'Ethiopian
region' to have been designated as Axum.

"Where exactly did they land first or where is their 'Plymouth Rock'?"

I have no idea or even if such a question is really relevent as it
could be asked of any ancient population's unrecorded initial
habitation of a given area.

"What does fluctuating immigration mean?"

I assume it means that immigration had been either lesser or greater in some periods than it had been in others.

Djehuti Sundaka

```
--- In Ta_Seti@y..., Ayele Bekerie wrote:
> The information given below by Djehuti Sundaka is not new nor
> factual. 'The immigration of South Arabians to the Ethiopian
> region,' is still an assumption, a persistent one I might add. What
> does 'Ethiopian region' mean at that time? Where exactly did they
> land first or where is their 'Plymouth Rock'? What does fluctuating
> immigration mean? Please substantiate your assumption with
evidence.
>
> Ayele
>
>
> >Aksum 300 BCE - 531 CE
>
> >Beginning around the second millennium B.C.E. and until the fourth
> >century C.E., steady, yet fluctuating immigration of south Arabians
> >occurred into the Ethiopian region. The emigrants, though probably
not
> >entirely, mostly came from a region of western Yemen associated
with
> >Sabean culture (i.e. culture rooted in rulership by Kings or Queens
of a
> >region called Sa'aba). It has become a rather difficult task in
> >assessing why the Arabians originally left their homes to an
entirely
> >new culture, which had very little connection to their own.
Perhaps,
> >conditions were extremely harsh in their homelands such that the
only
> >means of escape is a direct route across the Red Sea into Eritrea.
Over
> >time, as their social and perhaps economical connections in the
> >Ethiopian region became vast, it was safe to assume that migrating
from
> >the harsh desert would only be in their best interest. By the time
of
> >the fourth century, Aksum was already at its peak in land
sovereignty,
> >which included most of the southern Yemen.
> >http://geocities.com/mentiso/aksum/index.html
>
>
>
>
> >To unsubscribe from this group, send an email to:
> >Ta_Seti-unsubscribe@y...
>
>
>
>
> >Your use of Yahoo! Groups is subject to
http://docs.yahoo.com/info/terms/
>
>
> --
> Ayele Bekerie, PhD
> Asst Professor and Director of Undergraduate Studies
> Africana Studies and Research Center
> 310 Triphammer Rd
> Ithaca, Ny 14850
> e-mail: ab67@c...
> phone: 607 255 4607
> fax: 607 255 0784
```

| 1280|2002-02-22 18:32:19|kcamm23063@aol.com|Re: (unknown) - alberto34482@yahoo.com (terance pete) |
alberto34482@yahoo.com (terance pete) - Would you be so kind as to give your "subjects" titles? It seems you posted much of the same thing under "subject: (unknown)," almost to the point of spamming - neither of which is fair to fellow members of this group.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1281|2002-02-22 19:03:40|terance pete|Sorry I apologize but my email is not working right |
The thing I wanted to know is the egyptains black enough for people? Or is this debate getting old because everybody is afraid to talk about it?

Do You Yahoo!?
[Yahoo! Sports](#) - Coverage of the 2002 Olympic Games
| 1282|2002-02-22 19:50:01|kcamm23063@aol.com|Re: Sorry I apologize but my email is not working right|
You gave this post a "subject" title that has absolutely nothing to do with the body of your message. What is the subject of your message? That is what should go up in the "subject" box.

I am not going to say anymore about this because I don't want you to get mad at me. But think about it - how do you expect anyone to follow a thread with such a title as you have above? Also, with the above title as your subject, I am sure there will be a few folks who will not even bother to open their mail, thinking that all you are talking about is your e-mail not working right.

In a message dated 2/22/02 7:06:09 PM Pacific Standard Time, alberto34482@yahoo.com writes:

| The thing I wanted to know is the egyptains black enough for people? Or is this debate getting old because everybody is afraid to talk about it?

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1283|2002-02-22 20:02:38|terance pete|What is your thoughts on this I got this from Guardian.com|

ii) One of these "black African" stocks, and only one, was the one which gave rise to north Africans, including the Egyptians, both ancient and modern, and also to all non-Africans. This particular group includes the Nubians, the Somalis, and a few other "black African" groups. This whole stock, Africans and non-Africans, "black" and non-"black", are much more closely related to each other than they are to other "black Africans". IOW, Nubans and AE are much more closely related to each other and to all non-Africans, yes even to Europeans, Asians, and "native Americans", than they are to West African "blacks" such as the Wolof, Yoruba, Ashanti, Mbochi etc.etc.

(iii) Biologically speaking, the closest modern relatives to the AE are the modern Egyptians, then other north Africans, then Nubians/Somali etc., west Asians, and Europeans, then other non-Africans, and finally, and only then, "black Africans" from the other stocks such as the Wolof/Yoruba etc. In the context of H.s.sapiens, the Wolof/Yoruba/Mandingo etc.etc. are just about as far removed, genetically, from the AE as it's possible to be. If Afro-Americans, Afro-Caribbeans etc. are desperate to find some "racial" link between themselves and the AE (and I can't think of any reason except a basically racist one, why they should be so keen), they would be on much better ground looking at what "Caucasian", Asian, or even "native American" ancestry they might have.

This might clarify a few distinctions for you, so you don't see things in 'white and black' or 'negroid and caucasoid,' those are terms which tend to create false boundaries and perverse speculation.

Do You Yahoo!?
[Yahoo! Sports](#) - Coverage of the 2002 Olympic Games
| 1284|2002-02-23 10:31:58|Alex van Deelen|Re: What is your thoughts on this I got this from Guardian.com|
Message: 20
Date: Fri, 22 Feb 2002 20:02:37 -0800 (PST)
From: terance pete <alberto34482@yahoo.com>
Subject: What is your thoughts on this I got this from Guardian.com

No it isn't - guardian.com is the website for Guardian Industries Corporation.
So where exactly did you find this material?

>ii) One of these "black African" stocks, and only one, was the one which gave rise to
>north Africans, including the Egyptians, both ancient and modern, and also to all non-Africans.

| 1285|2002-02-23 12:23:11|Anansi|Debating White Supremacists...|
I think on this forum no one is afraid to touch this topic.
In fact it has been discussed---often. However this is not
the ONLY thing this forum exists for: to engage in an
eternal joust about the racial make-up or origins of the
AE. If one needs documents pertaining to this, I think
the website first created by Paul (Afrocentric Debate
Resource Page) is rich in both information, sources
and links. And if a book our source list is needed,
I am certain the forum members can generate one.

But I for one, am not interested in the least in combatting
information gleaned from white supremacy websites.
As a black male, I spend literally NO time visiting white
supremacy websites looking for arguments over the racial
make up of AEs, etc. White supremacists have alot more
issues to deal with than simply the racial make up of peoples
from Africa several thousand years ago. If I started on that
discourse, I'd have to get into the 1,001 anti-social issues
they have (from denial of the Holocaust to eugenics).

I can understand debating the dark white/Hamitic hypothesis
or even the existence of blondes and red heads with Egyptologists
and mainstream types. Changing the minds of regular mainstream
white society is difficult enough. Changing the minds of *stated*

and *admitted* white supremacists is nigh impossible, as they
exist in their own sub-culture where to assert their own ideas of
pseudo-superiority they must denigrate all else.

Personally, I'm not really interested in changing the minds of
the white mainstream. I mean I am only interested in changing the
mainstream ideology in as much as it affects academia and other
sources used by general society. So you can imagine that when it
comes to white supremacists, I care even less. As card carrying white
supremacists exist in their own delusional Nazi fantasy world,
I really can't say I'm interested one way or the other WHAT they think.

That's just my humble opinion. Others may wish to engage white
supremacists if they wish. Hey. We all need a sporting hobby. :) LOL
But not me...I just don't see it as constructive nor meaningful.
This has nothing to do with fear, but simply deciding who is and
is not worthy of having a discussion with.

As I said Terence, if you're that interested in debating white supremacists (upon whose sites and forums you seem to find yourself on so often, oddly enough) then refer to the website linked to this forum, numerous attached files and ask for a booklist if needed.

DG

--- In Ta_Seti@y..., terance pete wrote:
> The thing I wanted to know is the egyptains black enough for people?
Or is this debate getting old because everybody is afraid to talk about it?
>
>
> -----
> Do You Yahoo!?
> Yahoo! Sports - Coverage of the 2002 Olympic Games

| 1286|2002-02-23 14:09:56|terance pete|Re: What is your thoughts on this I got this from Guardian.com|

Alex van DeeIen wrote:

Message: 20
Date: Fri, 22 Feb 2002 20:02:37 -0800 (PST)
From: terance pete
Subject: What is your thoughts on this I got this from Guardian.com

www.guardians.net/egypt/

this is where I got that information.

No it isn't - guardian.com is the website for Guardian Industries Corporation.
So where exactly did you find this material?

>ii) One of these "black African" stocks, and only one, was the one which gave rise to
>north Africans, including the Egyptians, both ancient and modern, and also to all non-Africans.

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| 1287|2002-02-24 13:54:41|Bradenqp@aol.com|Fwd: Yoruba Civilization|
West Africa Magazine
21st October, 2001

Yoruba Civilization

Robin Walker

By the 11th century the Yorubas, ruling from their capital city of Ife, were the leading cultural force in southern Nigeria. Their civilisation has been widely admired by many scholars. Professor Cheikh Anta

Diop wrote: "It is impossible to describe here all the riches of the civilisation of Ife."

Herbert Wendt, a German science writer, was much more flattering. In his view the Yoruba empire consisted of city states similar to those of ancient Greece.' Moreover "some of these states had a hundred and fifty to two hundred and fifty thousand inhabitants. Art objects of the highest quality were found in their ruins - glazed urns, tiles with pictures of animals and gods on them, bronze implements, gigantic granite figures. The Yorubas introduced the cultivation of yams, the preparation of cheese and- the breeding of horses into West Africa. They had outstanding artists in metal, gold-casters, cotton-weavers, wood-carvers and potters. Their professions formed themselves into guilds with their own laws, their children were brought up in educational camps, their public affairs were directed by a courtly aristocracy and an exuberantly expanding bureaucracy"

The ancient capital city of the Yorubas was Ife. Archaeological excavations have shown that the site was inhabited by 600 AD. Among its first inhabitants were farmers who cultivated yams and oil palms. There was also evidence of an iron industry and a glass manufacturing industry, both dating from the earliest times. Ife became a powerful city some time after 1000 AD. It was the home of the ruler, the Oni, and it was the centre of trade routes. The Yorubas imported horses, salt, copper and brass from the Saharan states paid for by their exports of large crops of kola nuts and cloth. Textiles were an important industry for the Yoruba, as one faculty member of the University of Ife explains: 'Everywhere in Nigeria weaving had reached a highly advanced stage by at least the end of the 14th century' Cotton was the yarn most frequently used but a silk yarn was used for more costly robes.

At the centre of Ife stood the Afin, the walled royal palace. Professor Leo Frobenius, the German savant, concluded that it "was a structure built of authentic enamelled bricks. decorated with artistic porcelain tiles and all sorts of ornaments". Ife itself was walled and also paved. There is a curious oral tradition concerning Oni Oluwo, a famous Yoruba ruler. Apparently she was walking around the capital and her regalia got splashed with mud. Oluwo was so upset by this that she ordered the construction of pavements for all the public and religious places in the city Archaeology confirms that these pavements existed at Oduduwa College, Lafogido. Ita Yemoo. Obalaras Land and Wove Asiri Land.

As early as 1913 Frobenius speculated that there was a link between the Yoruba culture and the cultures of ancient America. This connection, he thought, was forged well before 1492.

Strangely enough, archaeological evidence supports some of Frobenius ideas. Archaeologists discovered that the pavements of Ife were decorated by rolling corncobs over their surface. The corncobs were Zea mays (i.e. maize), a

plant of American origins. Since Ife was paved before 1100 AD, there would have to have been an early connection between the Yorubas and the Native Americans. No one knows whether Native Americans sailed across the Atlantic and visited Ife, bringing the plants with them. It is equally possible that Yorubas visited ancient America and returned with the plants. One thing is certain, contact between the two cultures occurred before 1100 AD.

According to the Reverend Samuel Johnson, a scholar writing in 1921, Ife had important sculptures "commonly known as the 'Ife Marbles', several of which may be seen in Ife to this day, said to be the handiwork of the early ancestors of the race. They are altogether Egyptian in form. The most notable of them is what is known as the 'Opa Oranyan,' an obelisk standing on the site of Oranyan's supposed grave, having characters cut in it . . . Three or four of these sculptures may now be seen in the Egyptian Court of the British Museum."

Johnson believes that the written characters "suggest a Phoenician origin". This raises all sorts of questions. Did the Yorubas have a script? Is Johnson correct in saying that the script shows affinities to Phoenician? What happened to these British Museum exhibits since 1921?

One of the great achievements of the Yoruba is their urban culture. They had villages, hamlets and small market towns. By the 1300 AD, they built numerous walled cities surrounded by farms. Ife had political and religious influence over the other walled cities. such as Owo.

According to the historian Basil Davidson, this religious influence was reflected "by the beauty and excellence of Yoruba sculpture in wood and brass. clay and ivory". Moreover, "Yoruba artists were called on to celebrate the Oni of Ife and his kinsman, and evolved one of the greatest schools of sculpture the world has known." The art. much of it in metal, was of great distinction. Charles Finch tells us: "Such was the genius of the Ife metallurgical artists that nothing in the Renaissance surpassed their technique".

The Yoruba civilisation flourished for many years, but it became a main target for slave traders and its vitality was gradually undermined. It has, however, provided many inspiring pages in the story of African history.

| 1288|2002-02-24 13:56:12|Alex van Deelen|Re: Debating White Supremacists...|

```
>Message: 2
> Date: Sat, 23 Feb 2002 14:25:06 -0500
> From: Anansi <dq14@swt.edu>
>Subject: Debating White Supremacists...
>
>I think on this forum no one is afraid to touch this topic.
>In fact it has been discussed---often. However this is not
>the ONLY thing this forum exists for: to engage in an
>eternal joust about the racial make-up or origins of the
>AE. If one needs documents pertaining to this, I think
>the website first created by Paul (Afrocentric Debate
>Resource Page) is rich in both information, sources
>and links. And if a book our source list is needed,
>I am certain the forum members can generate one.
```

I agree. If people put forward concrete, substantiated arguments, that's one thing. However, if they dont...

Hello to everybody on this list from your new member,

A few days before, accidentally, I found your list, when I searched for the data of DNA mummies on google.com. I write a book "Origin and Degradation" so perhaps some of the results of my researches would be meaningful to you.

Especially I dealt with the genealogy of the blood types, which, by its origin, follow the genealogy of the nations. New blood types appear by the mutation of the previous, and they are inherited by the strict laws of the heritage, and so they are revealing the origin of the people.

According to the Scriptures, Egyptians are descendants of the Misraim, the son on Ham, grandson of Noah. How do we know which blood type characterizes the authentic Egyptians, when they are, in the meantime, flooded by many other nations? It is not significant for us to establish their blood type in ABO system, because we have there only few variants. But if we establish their blood type in HLA system, then we can clearly identify their today's descendants, because almost every great population of nation has its specific HLA that appeared some time before, in their ancestor, by the mutation of the previous HLA. Today's Palestinians have expressed HLA- B35, which map I am sending you in attachment.

Palestinians are biblical Philistines, which were, according to historians, settling the Crete.

According to the Scriptures, they are the descendants of *Philist, who is the son of *Casluh and he is the one of Misraim's sons. Misraim had five sons more, from which originated Egyptians and other peoples on Earth for whom we do not have biblical report who are they now. (Misraim is son of Ham and grandson of Noah).

As Palestinians and Egyptians are brothers of the common Misraim, we can suppose that Egyptians also had blood group same or similar to Palestinians. It is interesting that B35 the most of all in the world has Indian tribe Nahua, the descendants of Aztecs, and also area of Yucatan (the descendants of Maya), and also the groups of South American Indians.

Have you noticed the similarity in mythology and culture of the pyramid building between native Indians and Egyptians?

The blood type HLA-B35 is in Europe especially mixed with Alpine racial type. Alpine racial type is in fact the mixture of Finno-Ugric European natives (Japheth's descendants), with Misraim's descendants, which have group B35.

When we compare all existing blood groups in HLA-B system by mutual genetic similarity, we will notice that the closest to the HLA-B53 are the following groups, which mean that among them we have to search for the following descendants of Misraim HLA-B53, B15, B62, B63, B70, B71, B76 and B77. Their small mutual difference in nucleotides reveals that all peoples who have it today originated from the common ancestor, who was, surely, Misraim.

It is interesting that in some other system - in

gene HLA-C, all these groups are united by the common HLA-Cw4. Namely, everyone who has HLA-B35, or other similar Proto-Egyptian groups in HLA-B system, he mainly has also Cw4, which means that Cw4 stayed non-mutated in all descendants of Misraim.

If the researches of the HLA in Egyptian mummies have been done, it would be interesting to confirm this conclusion.

We have to have in mind that Egyptians have been mixed with their first neighbors from Europe of that time, and found blood type AB0-A2 in the mummies of pharaohs this confirms, because it is characteristic for Finno-Ugric population.

Today's Palestinians are also partially mixed with Finno-Ugric' genetic.

With Egyptian genetic is also mixed Arabian world, and that fact confirms Biblical story that Arabians originated from father Abraham, who is Semitic and mother Agar, who is Egyptian.

On the map of HLA-B35 can be seen the decline of its presence in central Europe, because of the latter conquest of Indo-Europeans.

I have noticed that those nations, which are characterized by the group HLAB35, have admixture of one specific intonation in their contemporary languages, although today almost none of them speak their original language group. They drawl and "twist" in their speech in specific way (for example, Bavarian dialects, Palestinian dialect, some Serbian and some Croatian dialects, etc.).

As Senegal has in some degree HLA-B35, maybe we can notice there such intonation, and maybe even more in some other African country, or only its dialect, but I do not have data about HLA for every African country. If somebody has these data, I would be very grateful to him for help.

Milos Bogdanovic
| 1290|2002-02-25 10:07:30|a.manansala@attbi.com|Fwd: Hand back the Loot: The Guardian|
<http://www.guardian.co.uk/comment/story/0,3604,653539,00.html>

Hand back the loot

Many museums are returning their ill-gotten gains. Why can't the British Museum do the same for Ethiopia?

Isabel Hilton
Thursday February 21, 2002
The Guardian

The Emperor Tewodros II, who ruled what is now Ethiopia in the 19th century, was by the standards of his day an enlightened figure: he was keen on roads, he abolished slavery, he carried out land reform. He did, however, make one mistake that was to prove fatal. He imprisoned some western missionaries and diplomats to try to force the British to give him technical support to build new artillery, in order to defend himself against a feared Egyptian invasion.

Perhaps the emperor was simply trying to get Queen Victoria's attention. The British responded with a military expedition that ended with the fall of Tewodros's mountain capital, Maqdala, in 1868. The emperor committed suicide rather than be captured.

The British troops celebrated their victory by ripping off the dead emperor's clothes, then looting his city, in particular the treasures of its churches. Altogether, they required 15 elephants and 200 mules to haul away the hoard of illuminated manuscripts, gold and silver crosses, vestments and so on.

The episode was regarded in Britain as shameful. Even Lord Napier, who commanded the expedition, felt on

reflection that the goods should be returned. Earlier this month, only 133 years later, a small part of it was. The object that was returned was a tabot, a carved wooden tablet that is held to be a replica of the Ark of the Covenant.

Tabots occupy a central role in church ritual: most churches have one and they are regarded as sacred objects that only the priests are permitted to see. This tabot was discovered in December in a cupboard, when the Rev John McLuckie of St John's Church in Edinburgh was clearing out. Mr McLuckie had no doubt that it should be returned, and his church authorities agreed. Hundreds of thousands of people turned out on the streets of Addis Ababa to welcome it back.

A story with a happy ending, then, but only up to a point. There are many more tabots from the Maqdala loot, as well as documents, chalices and other sacred objects. The British Museum alone has 10 tabots, none of which is displayed.

Mr McLuckie, like the Ethiopian government, is rather hoping that the British Museum will follow his example. So far, though, there has been a stern silence from Bloomsbury. All requests for the return of objects acquired under circumstances that were regarded as morally suspect at the time have been met with a blank refusal.

The British Museum's position looks increasingly anachronistic. For more than a decade now, museums elsewhere in Britain have been coughing up items the possession of which they cannot defend. It began with the least defensible relics of the Victorian passion for taxonomy - the bits and pieces of human beings, skulls, thigh bones, pudenda, that were accumulated by British travellers and explorers in pursuit of "scientific" inquiry. When indigenous peoples from Australia to North America began to point out that such relics were bits of their ancestors that should be returned and buried, many museum curators were inclined to agree.

As with human remains, so with many artefacts. There has been a recognition that, as long as institutions hang on to objects, they are failing to disown the attitudes that sanctioned their collection. If we no longer believe that the shape of a man's skull is a measure of his intelligence and his place in the chain of being, what are we doing with his skull in our cupboard?

The great museums, of course, argue that such a process would be hard to stop, once started. But this is more than a fight about things. It is also a fight about how such objects are viewed and understood and, through them, how we view our own history and the history of others.

For native peoples, the reclamation of the bones is part of an attempt to repair the damage colonisation did to their societies and culture. (The traditions that are recreated may be criticised as reinventions, but who are the British, after all, whose age-old state rituals were cobbled together in the 19th century, to complain about invented traditions?)

Ethiopia is a poor country, but one with a powerful culture and vibrant religion. As the rejoicing earlier this month demonstrated, the tabots are a living part of those traditions. Their absence is keenly felt and the injustice of their loss resented. They have no scientific value and, since they are not displayed, the British Museum can hardly argue, as it does in the case of the Parthenon (formerly Elgin) marbles, that millions of visitors from all over the world can view them and gain from the experience.

If the British Museum is the repository of what is best in our own traditions of culture and scholarship, surely it is time to acknowledge the looting of Maqdala as a shameful episode and to disgorge the loot? The British Museum might even feel better for it. Certainly the people of Ethiopia would.

comment@guardian.co.uk

| 1291|2002-02-25 12:12:59|Thomas Mountain|Any results on dna testing?|

Some time in the past two years there was an article in our local paper on how the "mummies" of KMT were going to have dna tests done. Has anyone heard anything further on this?
| 1292|2002-02-25 12:24:13|a.manansala@attbi.com|Re: Debating White Supremacists...|
I agree. It's not worth the time trying to change the minds of these white supremacists.

As DG noted, they are using the same old Hamitic theory of Seligman. The most prominent modern proponent of this line of thinking is probably C. Loring Brace.

Just as before, the "dark white" proponents extend their theories far beyond Egypt (Kennewick Man, Samurai nobility, Polynesians, Fijians, etc.).

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1293|2002-02-26 13:07:22|neseret|Re: Any results on dna testing?|
--- In Ta_Seti@y..., Thomas Mountain wrote:

> Some time in the past two years there was an article in our local paper on how the "mummies" of KMT were going to have dna tests done. Has anyone heard anything further on this?<

The original plan was for Waseda University in Japan and Ein Shams University of Cairo to conduct DNA testing on the royal mummies back near the end of 2000 (it was announced in November of that year). Then, about one month later, in December, 2000, the Supreme Council of Antiquities called off the program.

While the SCA has been somewhat reticent in giving reasons for cancellation of the program, there are no plans to pursue DNA testing of any royal remains at any time in the future.

HTH.
Regards --
Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies
<http://www.griffis-consulting.com>
| 1294|2002-02-27 10:29:31|Djehuti Sundaka|Heirs of Egyptian antiquities trader donate 17,000 artifacts to sta|
<http://www.jordantimes.com/Tue/news/news8.htm>
Heirs of Egyptian antiquities trader donate 17,000 artifacts to state

CAIRO (AFP) The heirs of an Egyptian antiquities trader have donated to antiquities authorities more than 17,000 rare artifacts, including a prehistoric mummy and a three-metre-long mummified crocodile, antiquities officials said on Monday.

"The family of Zaki Muharab gave us (their collection) of ancient objects as a gift," Yehya Al Masri, antiquities chief for the temple town of Luxor in southern Egypt, told AFP.

The artifacts included "the mummy of a crocodile, the biggest one which I've seen in my life, still in very good condition," Masri said, adding that the crocodile was worshipped in Pharaonic Egypt as the god Sobek.

The collection also includes a prehistoric mummy dating from several thousand years before the emergence of the Pharaonic state in the fourth millennium BC, identifiable as such because the body was in the fetal position, Masri said.

Other Pharaonic artifacts included coffins and mummies of cats, birds and fish.

The collection also contained Islamic porcelain and decorated sections of early Coptic Christian church walls, Masri said.

A thriving legal trade in antiquities existed in Egypt earlier in the century, but has since been restricted by legislation. A 1983 law declares that any newly discovered artifact falls automatically in the public domain.
| 1295|2002-02-27 11:17:42|cool_splash1|African Mythology Sites|
Come and check out
<http://groups.yahoo.com/group/africanelves/>
<http://groups.yahoo.com/group/africanfolkloreandstories/>
| 1296|2002-02-27 11:25:55|a.manansala@attbi.com|Re: Any results on dna testing?|
Scott Woodward and a team from BYU started comparisons of royal mummy DNA with different populations but that was several years ago (1996).

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1297|2002-02-27 11:44:07|kcamm23063@aol.com|EGYPT GOLDEN EMPIRE|
Greetings - I copied the following from another forum - unfortunately, I just received it today (Wednesday):

Tonight, PBS (Public TV) is starting a three part series about Ancient Egypt. It is called EGYPT GOLDEN EMPIRE, and it start on Tuesday 2-27-02, at 8 PM (central) in my area (Check your own listing for the Public TV Station).

The first episode will run for about 2.5 hours. I hope it is more accurate than all of the garbage filmed by Hollywood to fit their political agendas.

To review contents and other information, go to PBS. Org.

[PBS Online](#)

[PBS - Egypt's Golden Empire](#) The series

<http://www.pbs.org/empires/egypt/>

More than one thousand years after the pyramids were built, Egypt reached its apogee. In the time that is now known as the New Kingdom, spectacular conquest and unimaginable wealth came to Egypt's Empire.

These are the pharaohs that made Egypt the greatest nation in the ancient World...


Explore the wonders of the Egyptian empire at the height of its glory.

[PBS - Egypt's Golden Empire](#) About the series

- * The Warrior Pharaohs
- * Pharaohs of the Sun
- * The Last Great Pharaoh
- * Diary of Director Richard Bradley
- * Contributors to the Series
- * Production Credits
- * Multimedia Credits


[PBS - Egypt's Golden Empire](#) First episode, The Worrior Pharaohs

Egypt was divided and in danger of falling under foreign rule. However, the royal family of the Egyptian capital was determined to restore Egypt. The King of Thebes followed by his two young sons, Kamose and then Ahmose, struggled to repel the enemy Hyksos and unite Egypt once again.

Nevertheless, their successor, Hatshepsut, put Egypt into jeopardy once more. Not only had she stolen the throne from her stepson, Tuthmosis III, but as a woman, declaring herself pharaoh had broken more than 1000 years of tradition. When Tuthmosis III eventually gained the throne, more than 20 years later, he was keen to do what no other pharaoh had done  build an empire.

[PBS - Egypt's Golden Empire](#) Second episode, Pharaohs of the Sun

With control of great quantities of gold, the Egyptian Empire became the most desirable ally in the ancient World. Amenhotep III used this to his advantage and through diplomacy brought peace to the empire. But Egypt stood on the brink of a devastating revolution.

Amenhotep III's son became pharaoh and rejected the traditional gods  including Amen  and changed his name to Akhenaten. So focused was he on his new faith, Akhenaten ignored the pleas of the Egyptian people and their allies.

His successor  a nine year old boy  inherited an empire staring disaster in the face. The priests of Amen took advantage of the boy-king, Tutankhamen, and instigated a return to the traditions of Egypt. Then, when he was old enough to reign alone, Tutankhamen suddenly and suspiciously died; and the heretical reminders of his dynasty were buried with him.

[PBS - Egypt's Golden Empire](#) Third episode, The Last Great Pharaoh

Ramesses II's reign marked the high point in the life of the New Kingdom, the high point in Egyptian culture, but also, darkly, it was the precursor to its ruin and destruction.

The distinctive and powerful figure, Ramesses II became known as the greatest pharaoh of the New Kingdom  though mostly through a reputation built from his own propaganda.

After 67 years of reign he outlived all his children [27] thought to number more than 100. As most subjects had been born within the lifetime of this worshipped pharaoh many thought his death marked the end of Egypt.

The New Kingdom, at least, would never recover and none of his successors could compare with Ramesses the Great. Within 150 years the golden age of the New Kingdom came to an end.

Timeline | Egyptian Experience | About the Series | Educational Resources
Site Index | Shop PBS

[PBS - TV Schedule \(in your area \)](#)

<http://www.pbs.org/whatson/index.html>

NPR (Public Radio) ran todaty a story (8 min) on Morning Edition about the EGYPT GOLDEN EMPIRE series. To listen to it go to NPR.Org

[NPR Homepage](#)

[NPR : Morning Edition for February 27, 2002](#)
<http://search.npr.org/cf/cmn/cmnpd01fm.cfm?PrqDate=02/27/2002&PrqID=3>

[Egypt Documentary](#)

Egypt's Golden Empire is a new three-part BBC documentary that chronicles the rise and development of ancient Egypt's New Kingdom. Host Bob Edwards talks with the documentary's producer, Ciara Byrne, about some of the most famous pharaohs and royal personalities who helped build the first empire in recorded history, over 3,000 years ago. (7:49 min)

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1298|2002-02-27 11:48:35|kcamm23063@aol.com|Re: African Mythology Sites|
Very interesting, but these are not sites, they are yahooogroups.

In a message dated 2/27/02 11:19:30 AM Pacific Standard Time, cool_splash1@yahoo.com writes:

Come and check out
<http://groups.yahoo.com/group/africanelves/>
<http://groups.yahoo.com/group/africanfolkloreandstories/>

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1299|2002-02-27 14:05:20|Milos Bogdanovic|Highest people in Africa?|
Does anybody know where in Africa live highest people, and how is name of its tribes?

Thank you in advance!

Milos Bogdanovic
| 1300|2002-02-28 04:46:11|neseret|Re: Any results on dna testing?|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> Scott Woodward and a team from BYU started comparisons
> of royal mummy DNA with different populations but that
> was several years ago (1996).

According to his comments on "Secrets of the Pharaohs: The Fall of the House of Tutankhamun" (a UK documentary shown on PBS in the US in February 2001), in which Woodward discussed his testing of DNA from the two fetal mummies inside Tutankhamun's tombs, his genetic research was on the 18th Dynastic line* (seems to have been the focus of his research). What he found on earlier 1998 testing on Seqenenre Tao II, Ahmose, and Thutmose I did not contradict the outline of the 18th dynasty line as had been presumed all along. In other words, kings were related just as we had always thought they were: there was a break in the DNA between the Ahmosid line, last being Amenhotep I, and the Thutmosid line, first being Thutmose I (they weren't related, as texts always told us: A I appointed T I as his heir), and so on. The DNA of these two lines are distinct, there being no one continuous family line.

Woodward's DNA studies, according to the documentary, and in a review by Cyberscience, at

<<http://www.cybersciences.com/cyber/4.0/2000/02/momie.htm>>

confirm incestuous activity in both family lines, particularly amongst the Ahmosid lines. Again, this was anticipated, as inscriptions told us this already.

* His full results were left unexplained, and as best as I have been able to determine, non-published.

He doesn't seem to have accessed Tutankhamun's mummy, however, as he noted this in the fetal mummies' analysis in the documentary interview.

However, the Waseda/Ein Shams project was to do an entire DNA testing array on all known royal mummies. That project, as I noted, has been shelved by the SCA.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1301|2002-02-28 10:10:20|pinatubo.geo|Re: Highest people in Africa?|
Milos,

Do you mean the people who live at the highest altitude? My guess would be the Rwenzoris, or "Mountains of the Moon." One of the peoples who live in this area are the Kikuyu.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

--- In Ta_Seti@y..., "Milos Bogdanovic" wrote:
> Does anybody know where in Africa live highest people, and how is
name of its tribes?
>
> Thank you in advance!
>
> Milos Bogdanovic

| 1302|2002-02-28 10:28:25|a.manansala@attbi.com|Re: Any results on dna testing?|
I knew that the Waseda team was to test the DNA of
Pharaoh Tutankhamen, but not the rest of the royal
mummies. Do you have any links that give further
details?

Also, the reports I've read said the tests were
postponed rather than cancelled, but those date back to
Dec. 2001

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1303|2002-02-28 12:24:00|divineethiopia|Lets discuss Ethiopiawinet Ethiopianism|
Greetings all,

Anybody have any opinions regarding the
subject of Ethiopianism and Ethiopiawinet?

Those interested are invited to check
out <http://www.ethiopianism.com> and also
the yahoo discussions at <http://groups.yahoo.com/group/ethiopiawinet/>

Here is the mission statement of the
group. The thesis is always under review
and open for modification.

Ethiopiawinet-Ethiopianism egroup is
one of numerous websites presently in development to promote the
divinities of Ethiopia(Ethiopianism) and the virtues of strengthening
the co-existence of numerous languages and cultures that bind
Ethiopia (ethiopiawinet).

As promoted by the various beliefs of Ethiopianism & Ethiopiawinet,
Ethiopia is the metaphysical location where the spiritual and
physical bind. It is the scientific and biblical location of the
Garden of Eden, location of the Tree of Life, where original sin
occured.

The reinhabitants of Ethiopia are the keepers of the Ark of the
Covenant, the Lions of Judah, the worthiest to open the Scroll with
the Seven Seals.

Ethiopia is the true Zion.

The nations that federate Ethiopia were Chosen by God's will and have prospered in the Horn of Africa predating Saba and Punt and their lives and well-being influence events worldwide, directly and indirectly, through the Spiritual. The fate of Ethiopia is the fate of the Earth.

Through Ethiopia we must redeem the sins of Adam and Eve through pilgrimage to this land and experience an absolute enlightenment of human reality.

Cure the ills of Ethiopia today and God will bless us to cure the ills of the Earth tomorrow.

Through the promotion of these ideas, it is essential to help religious seekers worldwide to realize the divine nature of Ethiopia, now under attack by demonic forces, and assist in bankrupting the corruption and criminality that is rapidly disintergrating Ethiopia economically and socially.

Although this forum celebrates Ethiopia's history and unity as a nation of nations, the moderators of these sites further encourages new ideas to promote economic development and other related issues that can benefit all Ethiopians and neighbouring Nile countries.
| 1304|2002-02-28 15:02:23|Milos Bogdanovic|Highest people in Africa?|

> Do you mean the people who live at the highest altitude?

Dear Paul,

Thank You for Your effort to answer me.

I thought on physical geight of people.

Milos

> From: pinatubo.geo <a.manansala@attbi.com>
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Highest people in Africa?
> Date: Thursday, February 28, 2002 7:08 PM
>
> Milos,
>
> Do you mean the people who live at the highest altitude? My guess
> would be the Rwenzoris, or "Mountains of the Moon." One of the
> peoples who live in this area are the Kikuyu.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
>
> --- In Ta_Seti@y..., "Milos Bogdanovic" wrote:
> > Does anybody know where in Africa live highest people, and how is
> name of its tribes?
> >
> > Thank you in advance!
> >
> > Milos Bogdanovic
> >
> >
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>

| 1305|2002-02-28 17:24:24|terance pete|The tualane links on your pagae paul do not work |

I used to be able to acess the tulane images on your computer, but they do not work that well. The pictures will not show up on my computer for some reason.

Also the greg reader page is messed up and is a dead link. I really need thos tulane piictures, but they do nbot work. There is also a picture of a little kid on greg's page that is in modern egypt and shows african features. I need that also

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| 1306|2002-02-28 17:37:23|mansu_musa|Re: Highest people in Africa?|

--- In Ta_Seti@y..., "Milos Bogdanovic" wrote:

> > Do you mean the people who live at the highest altitude?


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>
> Dear Paul,
>
> Thank You for Your effort to answer me.
>
> I thought on physical geight of people.
>
> Milos
>
> -----
> > From: pinatubo.geo
> > To: Ta_Seti@y...
> > Subject: [Ta_Seti] Re: Highest people in Africa?
> > Date: Thursday, February 28, 2002 7:08 PM
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> > Milos,
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> > Do you mean the people who live at the highest altitude? My guess
> > would be the Rwenzoris, or "Mountains of the Moon." One of the
> > peoples who live in this area are the Kikuyu.
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> > Regards,
> > Paul Kekai Manansala
> > http://home.attbi.com/~a.manansala/afro.htm
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is

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> > > Milos Bogdanovic
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> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@y...
>
>
>
> > Your use of Yahoo! Groups is subject to

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<http://docs.yahoo.com/info/terms/>

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> >

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The tallest people from my understanding is the Dinka, and Tutsi in Rwanda. You might be talking about these people.
 | 1307|2002-02-28 20:08:58|kcam23063@aol.com|Re: Highest people in Africa?|
 I remember in the early '60s, the Watusi was so popular that they even named a dance after them. They were a tall group, but today, there is not very much information about them.

Forward Ever (by any means necessary); Backward Never!
 Karen-Yaa (YGA)

In a message dated 2/28/02 6:19:52 PM Pacific Standard Time, alberto34482@yahoo.com writes:

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--- In Ta_Seti@y..., "Milos Bogdanovic" wrote:
> > Do you mean the people who live at the highest altitude?
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> > Dear Paul,
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> > Thank You for Your effort to answer me.
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> > From: pinatubo.geo
> > To: Ta_Seti@y...
> > Subject: [Ta_Seti] Re: Highest people in Africa?
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> > Regards,
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> > > Does anybody know where in Africa live highest people, and how
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> > name of its tribes?
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> > > Thank you in advance!
> > >
> > > Milos Bogdanovic
```

| 1308|2002-03-01 04:39:41|neseret|Re: Any results on dna testing?|
--- In Ta_Seti@y..., a.manansala@a... wrote:

```
> I knew that the Waseda team was to test the DNA of
> Pharaoh Tutankhamen, but not the rest of the royal
> mummies. Do you have any links that give further
> details?
```

See the websites below, which lists that Amenhotep III's remains (CG 61075) were also to be tested (obviously, you have to have another sample to compare Tutankhamun's DNA with a different set of remains).

However, the word from various sources in Cairo during January 2001, when I was there last, was if the project on Tutankhamun and AIII was to be allowed, Waseda would also being given access later to the other royal mummies. However, in December 2000, the project was put on hold; in February 2001, the agreement for the Tutankhamin/Amenhotep III testing was cancelled.

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> Also, the reports I've read said the tests were
> postponed rather than cancelled, but those date back to
> Dec. 2001
```

It was fairly clear to me the Egyptians were not going to allow the testing to be done as far back as Dec. 2001. It also seemed clear from news reports of the time and shortly thereafter. See:

<http://abcnews.go.com/sections/scitech/DailyNews/dna_kingtut001213.html>

Dec. 13, 2000

Quote:

"The head of Egypt's Supreme Council of Antiquities, Gaballah Ali Gaballah, said Tuesday that plans for DNA tests on the mummies of Tutankhamun and his presumed grandfather, Amenhotep III, had been canceled.
'There will be no test now and we have to see if there will be one later,' Gaballah told The Associated Press. He declined to give a reason."

It was made official in February, 2001:

<http://www.metimes.com/2K1/issue2001-9/cultent/egypt_forbids_extraction.htm>

Middle East Times, from 09/2001, referring to the SCA's February 25, 2001 decision. Quote:

"Egypt has reversed a decision that would have allowed researchers to extract DNA samples from the mummy of pharaoh Tutankhamun, Egypt's antiquities supremo Gaballah Ali Gaballah said on February 25. Gaballah, secretary-general of Egypt's supreme council for antiquities, refused to explain the Ministry of Culture's reason for withdrawing permission for the procedure, included in an agreement last year between the Egyptian government and doctors at Japan's Waseda University and Nagoya University."

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1309|2002-03-01 06:43:15|terance pete|this dna tests says that egyptains are closer to europeans|

|Previous Message--|

: Hum Biol 1997 Jun;69(3):295-311
: Population history of north Africa:
: evidence from classical genetic markers.
: Bosch E, Calafell F, Perez-Lezaun A, Comas D,
: Mateu E, Bertranpetit J.
: Laboratori d'Antropologia, Facultat de
: Biologia, Universitat de Barcelona,
: Catalonia, Spain.
: After an intensive bibliographic search, we
: compiled all the available data on allele
: frequencies for classical genetic
: polymorphisms referring to North African
: populations and synthesized the data in an
: attempt to reconstruct the populations'
: demographic history using two
: complementary methods: (1) principal
: components analysis and (2) genetic
: distances represented by neighbor-joining
: trees. In both analyses the main feature
: of the genetic landscape in northern
: Africa is an east-west pattern of
: variation pointing to the differentiation
: between the Berber and Arab population
: groups of the northwest and the
: populations of Libya and Egypt. Moreover,
: Libya and Egypt show the smallest genetic
: distances with the European populations ,
: including the Iberian Peninsula. The most
: plausible interpretation of these results
: is that, although demic diffusion during
: the Neolithic could explain the genetic
: similarity between northeast Africa and
: Europe by a parallel process of gene flow
: from the Near East, a Mesolithic (or
: older) differentiation of the populations
: in the northwestern regions with later
: limited gene flow is needed to understand
: the genetic picture. The most isolated
: groups (Mauritanians, Tuaregs, and south
: Algerian Berbers) were the most
: differentiated and, although no clear
: structure can be discerned among the
: different Arab- and Berber-speaking
: groups, Arab speakers as a whole are
: closer to Egyptians and Libyans . By
: contrast, the genetic contribution of
: sub-Saharan Africa appears to be small .
:
Y chromosome STR haplotypes in four populations from northwest Africa. Bosch E,
Calafell F, Perez-Lezaun A, Comas D, Izaabel H, Akhayat O, Sefiani A, Hariti G,
Dugoujon JM, Bertranpetit J. Unitat de Biologia Evolutiva, Facultat de Ciències de
la Salut i de la Vida, Universitat Pompeu Fabra, Doctor Aiguader 80, 08003
Barcelona, Spain. The eight short tandem repeat (STR) polymorphic systems
mapping on the male-specific region of the human Y chromosome, DYS19, DYS388,
DYS389I, DYS389II, DYS390, DYS391, DYS392 and DYS393, were typed in four
populations from northwest (NW) Africa (Moroccan Arabs, southern Moroccan
Berbers, Saharawis and Mozabites). Allele frequency distributions showed
statistically significant differences for all loci among all the populations except for
DYS19. Complete typing was obtained for 185 chromosomes, which showed 74
different haplotypes. The two most frequent haplotypes were found in 16.2% and
15.1% of the individuals, although the latter was almost exclusively found in the
Mozabites. Locus and haplotype informativeness were measured by means of the
gene diversity (D). The haplotype diversity ranged from 0.856 (Mozabites) to
0.967 (southern Moroccan Berbers). For some loci, allele frequencies in NW
Africans were clearly different from those in Europeans. **The most common NW
African haplotype was found only in one individual out of a total of 494
Europeans typed for the whole STR set. Thus, NW African and European Y
chromosomes are clearly differentiated.** PMID: 11197625 [PubMed - indexed
for MEDLINE]

Do You Yahoo!?
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| 1310|2002-03-01 10:19:24|Milos Bogdanovic|Re: Highest people in Africa?|
Attachments :
.....
mansu_musa:

 > The tallest people from my understanding is the Dinka,and Tutsi in
 > Rwanda. You might be talking about these people.

Thanks!

Please, does anybody knows, what nation live in place on map (in atachment), where is most high distribution of antigen HLA-B12 in Africa?

That antigen is characteristic (genetic marker) of highest people in Europe.

Their name is atlantic mediteranean race type.

You see their pictures in atachment.

Is there similar type in Africa?

Milos Bogdanovic
| 1311|2002-03-01 10:44:30|a.manansala@attbi.com|Re: this dna tests says that egyptains are closer to europeans|
Terance,

You have posted two studies. One has nothing to do with Egyptians but differentiates NW Africans from Europeans.

No single genetic study can prove anything. In fact, there are plenty of raging debates in genetics.

I can remember when a DNA study last year was used to support the Aryan invasion theory in India. The study made headlines in major newspapers including the NY Times.

However, two recent studies that basically refuted the premises of the earlier study, did not make news at all. One of these studies was the only one of the bunch that studied a broad range of populations throughout India.

Recently, genetic studies were posted on this group showing that ancient Egyptians were related to sub-Saharan Africans. Osteological studies have also shown the same thing.

Whenever you look at comparisons of broad populations such as "N. Africans," "Europeans," "sub-Saharan Africans," you need to look at what specific groups were tested.

You can compare present-day coastal N. Africans with coastal S. Europeans, on the one hand, and coastal S. Africans, on the other, and claim N. Africans are closer to Europeans than to sub-Saharan Africans.

But such a study has absolutely no bearing on the relationships of ancient Egyptians.

If a modern study is conducted the best samples would be Upper Egyptians compared with Sahelian and Sudanese samples, on the one hand, and West Asians/S. Europeans, on the other.

But the best of all studies would use ancient samples, from the royal mummies, for example.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

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>
> Previous Message--
> : Hum Biol 1997 Jun;69(3):295-311
> : Population history of north Africa:
> : evidence from classical genetic markers.
> : Bosch E, Calafell F, Perez-Lezaun A, Comas D,
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> : Laboratori d'Antropologia, Facultat de
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> : After an intensive bibliographic search, we
> : compiled all the available data on allele
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> : complementary methods: (1) principal
> : components analysis and (2) genetic
> : distances represented by neighbor-joining
> : trees. In both analyses the main feature
> : of the genetic landscape in northern
> : Africa is an east-west pattern of
> : variation pointing to the differentiation
> : between the Berber and Arab population
> : groups of the northwest and the
> : populations of Libya and Egypt. Moreover,
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> : Libya and Egypt show the smallest genetic
> : distances with the European populations ,
> : including the Iberian Peninsula. The most
> : plausible interpretation of these results
> : is that, although demic diffusion during
> : the Neolithic could explain the genetic
> : similarity between northeast Africa and
> : Europe by a parallel process of gene flow
> : from the Near East, a Mesolithic (or
> : older) differentiation of the populations
> : in the northwestern regions with later
> : limited gene flow is needed to understand
> : the genetic picture. The most isolated
> : groups (Mauritanians, Tuaregs, and south
> : Algerian Berbers) were the most
> : differentiated and, although no clear
> : structure can be discerned among the
> : different Arab- and Berber-speaking
> : groups, Arab speakers as a whole are
> : closer to Egyptians and Libyans . By
> : contrast, the genetic contribution of
> : sub-Saharan Africa appears to be small .
> :
> Y chromosome STR haplotypes in four populations from northwest Africa. Bosch E,
> Calafell F, Perez-Lezaun A, Comas D, Izaabel H, Akhayat O, Sefiani A, Hariti G,
> Dugoujon JM, Bertranpetit J. Unitat de Biologia Evolutiva, Facultat de Ciencies
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> Barcelona, Spain. The eight short tandem repeat (STR) polymorphic systems
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> populations from northwest (NW) Africa (Moroccan Arabs, southern Moroccan
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> statistically significant differences for all loci among all the populations
> except for DYS19. Complete typing was obtained for 185 chromosomes, which showed
> 74 different haplotypes. The two most frequent haplotypes were found in 16.2%
> and 15.1% of the individuals, although the latter was almost exclusively found > in the Mozabites. Locus and haplotype informativeness were measured by means of
> the gene diversity (D). The haplotype diversity ranged from 0.856 (Mozabites) to
> 0.967 (southern Moroccan Berbers). For some loci, allele frequencies in NW
> Africans were clearly different from those in Europeans. The most common NW
> African haplotype was found only in one individual out of a total of 494
> Europeans typed for the whole STR set. Thus, NW African and European Y
> chromosomes are clearly differentiated. PMID: 11197625 [PubMed - indexed for
> MEDLINE]
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>
> -----
> Do You Yahoo!?
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Yahoo! Greetings - Send FREE e-cards for every occasion!
| 1312|2002-03-01 11:28:15|Djehuti Sundaka|Cartmell To Lend Expertise On Mummies In Egypt|
http://www.zwire.com/site/news.cfm?newsid=3412791&BRD=1600&PAG=461&dept_id=113322&rfi=6
ADA - Dr. Larry Cartmell, Ada's resident mummy doctor and medical director of the laboratory at Valley View Regional Hospital, will travel to Egypt today to perform autopsies on several mummies.

Cartmell, one of the world's foremost experts on paleopathology, has been requested by Dr. Renee Friedman, of the Egyptian Antiquities Department of the British Museum in London, to perform the autopsies for study of the civilization at a site excavated in Hierakonopolis.

This will be Cartmell's third visit to Egypt, and he will remain at the site for two-and-a-half weeks before returning home to Ada.

According to Cartmell, Hierakonopolis is a pre-dynastic site in Egypt, meaning it flourished before the unification of Egypt, around 3,200 B.C. It is located 700 miles south of Cairo, on the west side of the Nile River.

"They have been excavating at this site for some time now, and have discovered a number of mummies," said Cartmell. "There are so many mummies, I'll probably have to return next year."

"The interesting thing about these mummies is that they only have their hands and feet wrapped. These mummies are probably the start of Egyptian mummification.

"These will be the oldest mummies I've examined in Egypt," he continued. "This cemetery is a worker's cemetery. These mummies will be the workers that till the fields and do the irrigation, and not the royal, elite mummies that you are more aware of."

Cartmell has been requested to dissect the mummies, which is rare in his field. "The site is being inundated with agriculture and industry. A lot of the underground mummies will be lost for study," he explained. "Usually, we don't perform dissections, but these will be lost."

Cartmell will only be a small part of the team excavating the site at Hierakonopolis. He will be traveling with a team of anthropologists and archeologists. "This will be a part of the study of the overall site," he said. "I'll be the only pathologist working with the soft tissues."

Cartmell has been requested to study the soft tissues of the mummies in order to locate illnesses and diseases from that era and location. "Hierakonopolis was a metropolitan area of the time," said Cartmell. "The life expectancy of the people at that time was 30 to 35 years. Thirty to forty percent of the people died before the age of six or seven. A lot of the ancients died of pneumonia.

"I hope to study the diseases of the ancient workers and report on the overall health. I will examine the bodies for a number of parasitic diseases indigenous to that country.

"There are a lot of mysteries, there," he said. "For every answer we find, a number of questions arise."

Cartmell and the city of Ada will also be featured in an upcoming episode of the Mummy Road Show airing April 1 on the National Geographic Channel.

On Dec. 9, 2001, members of Engel Brothers Media, who host and produce the Mummy Road Show, transported the mummified remains of Hazel Farris to Valley View Regional Hospital for Cartmell to perform an autopsy and discover the truth about Hazel Farris' past. The autopsy was filmed for the upcoming April 1 episode of the Mummy Road Show.

According to legend, Hazel was a sideshow mummy, tagged with the remarkable story that she shot and killed her husband in 1905 over an argument about the purchase of a hat, then killed four lawmen. During a fight with one of the lawmen, one of her ring fingers had been shot off. Hazel committed suicide from ingesting arsenic and alcohol, and mummified rapidly.

Cartmell's findings proved the legend wrong. "She did not die of arsenic poison, as the legend says," he said. "I proved she died of pneumonia. "Although the legend of her finger could indeed be true. Whether it was from a gunshot wound, I could not tell," he continued. "I doubt it was from a gunshot wound.

"There is also evidence that she probably, at some point, bore a child."

Cartmell said the program features several shots of the Ada community. "I just received the tape Monday, and the program has shots of downtown Ada and the water tower," he said.

According to Cartmell, the one hour program features several scenes of the production company transporting the mummy to Ada, or as they refer to the city on the program, "rural Oklahoma."

| 1313|2002-03-01 11:37:04|Djehuti Sundaka|Ancient Egyptian Makeup Varied, Colorful|
<http://dsc.discovery.com/news/briefs/20020225/makeup.html>
Ancient Egyptian Makeup Varied, Colorful
By Jennifer Viegas, Discovery News

Feb. 28 A new study of ancient Egyptian makeup reveals that black eyeliner came in both matte and shiny, and that men and women might have sported eye shadow in shades of blue and yellow.

The findings suggest that Egyptians had more color and texture in their makeup than previously thought, and that they possessed substantial knowledge of lead sulphide (galena) and lead carbonate (cerussite), the two principal ingredients of ancient Egyptian cosmetics.

The study, lead by physicist Tamas Ungar of the University of Budapest, involved analysis of 39 cosmetic powder samples from the Louvre Museum. The samples dated from the Middle and New Kingdom periods, between 2040-1070 B.C.

The findings are published in the current Journal of Applied Physics.

Ungar and his team used a powerful X-ray to study the crystal lattice structure within the galena and cerussite. Size, shape, density and distribution of the crystals enabled the physicists to determine how the makeup was processed, and what it would have looked like when new.

Some samples consisted of tiny crystals measuring 130-240 nanometers across, indicating the ingredients had been ground for a long time, up to an hour. According to the researchers, this makeup would have had a dull, or matte, appearance.

Other samples contained larger crystals, measuring 400-550 nanometers across, of lower density, suggesting the ingredients were lightly pounded before sieving. The makeup, according to the report, would have had a shiny look, similar to lip-gloss.

A few samples also suggested that galena, which oxidizes upon heating, was used to produce shades of yellow and blue.

Lisa Schwappach, curator of the Rosicrucian Egyptian Museum in San Jose, Calif., was surprised to hear that the Egyptians might have donned yellow and blue makeup, and that cosmetics came in dull and shiny forms.

"We know they wore green makeup made from malachite during the early part of the Old Kingdom (2134-2040 B.C.) before switching to black shades," Schwappach told Discovery News. "They also had ochre, a red material, for use on the cheeks and lips."

Cosmetics were not merely for fashion. Schwappach said the makeup possessed antibiotic properties and helped to refract light away from the eyes.

Barbara Lesco, research assistant in the Department of Egyptology at Brown University, said sticks of black galena were placed in ivory vials and smeared on like today's mascara.

"It likely had better staying power than today's makeup," Lesco said, adding there even is evidence Egyptian kings owned galena mines.

She explained, "This would either have given a king an exclusive source for his, and his court's makeup, or Egyptian kings may have enjoyed monopolies royal house businesses for distributing makeup throughout their kingdoms."

| 1314|2002-03-01 12:22:00|a.manansala@attbi.com|Re: Highest people in Africa?|
Milos,

I think it is doubtful that you can associate a single HLA marker with a 'race type.'

Remember that there was a more recent mass migration out of Africa that brought Semitic into West Asia. This probably accounts for many of the N. and E. African genetic markers found particularly in S. Europe.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1315|2002-03-01 13:59:56|Emeagwali, Gloria (History)|Re: this dna tests says that egyptains are closer to eu ropeans|

Let us apply common sense here. Present day North Africans are largely the products of waves of invading Arab, Turkish and European settler colonists who did to the indigenous African inhabitants what European settler colonists did to Native Americans . So what do you expect of contemporary DNA tests? Let the DNA tests be done on Ancient Egyptian mummies especially those dating before 500BCE.Egypt became part of the Ottoman Empire after falling to Arab invasions. Millions of Arabs flooded into Morocco,Algeria, Libya and Tunisia. If anything the tests show a closer affinity between Caucasians and West Asians than sometimes admitted.

Dr. Gloria Emeagwali
-----Original Message-----
From: terance nete [mailto:alberto34482@yahoo.com]

Sent: Friday, March 01, 2002 9:43 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] this dna tests says that egyptains are closer to europeans

Previous Message--
: Hum Biol 1997 Jun;69(3):295-311
: Population history of north Africa:
: evidence from classical genetic markers..
: Bosch E, Calafell F, Perez-Lezaun A, Comas D,
: Mateu E, Bertranpetit J.
: Laboratori d'Antropologia, Facultat de
: Biologia, Universitat de Barcelona,
: Catalonia, Spain.
: After an intensive bibliographic search, we
: compiled all the available data on allele
: frequencies for classical genetic
: polymorphisms referring to North African
: populations and synthesized the data in an
: attempt to reconstruct the populations'
: demographic history using two
: complementary methods: (1) principal
: components analysis and (2) genetic
: distances represented by neighbor-joining
: trees. In both analyses the main feature
: of the genetic landscape in northern
: Africa is an east-west pattern of
: variation pointing to the differentiation
: between the Berber and Arab population
: groups of the northwest and the
: populations of Libya and Egypt. Moreover,
: Libya and Egypt show the smallest genetic
: distances with the European populations ,
: including the Iberian Peninsula. The most
: plausible interpretation of these results
: is that, although demic diffusion during
: the Neolithic could explain the genetic
: similarity between northeast Africa and
: Europe by a parallel process of gene flow
: from the Near East, a Mesolithic (or
: older) differentiation of the populations
: in the northwestern regions with later
: limited gene flow is needed to understand
: the genetic picture. The most isolated
: groups (Mauritanians, Tuaregs, and south
: Algerian Berbers) were the most
: differentiated and, although no clear
: structure can be discerned among the
: different Arab- and Berber-speaking
: groups, Arab speakers as a whole are
: closer to Egyptians and Libyans . By
: contrast, the genetic contribution of
: sub-Saharan Africa appears to be small .
:
Y chromosome STR haplotypes in four populations from northwest Africa. Bosch E,
Calafell F, Perez-Lezaun A, Comas D, Izaabel H, Akhayat O, Sefiani A, Hariti G,
Dugoujon JM, Bertranpetit J. Unitat de Biologia Evolutiva, Facultat de Ciències de
la Salut i de la Vida, Universitat Pompeu Fabra, Doctor Aiguader 80, 08003
Barcelona, Spain. The eight short tandem repeat (STR) polymorphic systems
mapping on the male-specific region of the human Y chromosome, DYS19, DYS388,
DYS389I, DYS389II, DYS390, DYS391, DYS392 and DYS393, were typed in four
populations from northwest (NW) Africa (Moroccan Arabs, southern Moroccan
Berbers, Saharawis and Mozabites). Allele frequency distributions showed
statistically significant differences for all loci among all the populations except for
DYS19. Complete typing was obtained for 185 chromosomes, which showed 74
different haplotypes. The two most frequent haplotypes were found in 16.2% and
15.1% of the individuals, although the latter was almost exclusively found in the
Mozabites. Locus and haplotype informativeness were measured by means of the
gene diversity (D). The haplotype diversity ranged from 0.856 (Mozabites) to
0.967 (southern Moroccan Berbers). For some loci, allele frequencies in NW
Africans were clearly different from those in Europeans. **The most common NW
African haplotype was found only in one individual out of a total of 494
Europeans typed for the whole STR set. Thus, NW African and European Y
chromosomes are clearly differentiated.** PMID: 11197625 [PubMed - indexed
for MEDLINE]

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| 1316|2002-03-01 14:24:48|Milos Bogdanovic|Re: Highest people in Africa?|

> Remember that there was a more recent mass migration
> out of Africa that brought Semitic into West Asia. This
> probably accounts for many of the N. and E. African
> genetic markers found particularly in S. Europe.

That is OK thinking, but you have REAL HLA information about
some tribe: example: 15% A1, 33% A2, 4% A10, and that is
good information about history mixed, etc. And beacuse of that,
I am stil interesting for HLA distribution on the world.

M.B.

| 1317|2002-03-01 16:43:06|terance pete|Re: this dna tests says that egyptains are closer to europeans|

a.manansala@attbi.com wrote:

Terance,

You have posted two studies. One has nothing to do with
Egyptians but differentiates NW Africans from Europeans.

No single genetic study can prove anything. In fact,
there are plenty of raging debates in genetics.

I can remember when a DNA study last year was used to
support the Aryan invasion theory in India. The study
made headlines in major newspapers including the NY
Times.

However, two recent studies that basically refuted the
premises of the earlier study, did not make news at all.
One of these studies was the only one of the bunch that
studied a broad range of populations throughout India.

Recently, genetic studies were posted on this group
showing that ancient Egyptians were related to sub-
Saharan Africans. Osteological studies have also shown
the same thing.

Whenever you look at comparisons of broad populations
such as "N. Africans," "Europeans," "sub-Saharan
Africans," you need to look at what specific groups
were tested.

You can compare present-day coastal N. Africans with
coastal S. Europeans, on the one hand, and coastal S.
Africans, on the other, and claim N. Africans are
closer to Europeans than to sub-Saharan Africans.

But such a study has absolutely no bearing on the
relationships of ancient Egyptians.

If a modern study is conducted the best samples would
be Upper Egyptians compared with Sahelian and Sudanese
samples, on the one hand, and West Asians/S. Europeans,
on the other.

But the best of all studies would use ancient samples,
from the royal mummies, for example.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

>

> Previous Message--

> : Hum Biol 1997 Jun;69(3):295-311

> : Population history of north Africa:

> : evidence from classical genetic markers.

> : Bosch E, Calafell F, Perez-Lezaun A, Comas D,

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> : trees. In both analyses the main feature
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> : between the Berber and Arab population
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> : populations of Libya and Egypt. Moreover,
> : Libya and Egypt show the smallest genetic
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> : including the Iberian Peninsula. The most
> : plausible interpretation of these results
> : is that, although demic diffusion during
> : the Neolithic could explain the genetic
> : similarity between northeast Africa and
> : Europe by a parallel process of gene flow
> : from the Near East, a Mesolithic (or
> : older) differentiation of the populations
> : in the northwestern regions with later
> : limited gene flow is needed to understand
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> : groups (Mauritanians, Tuaregs, and south
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I got that information from a site called Racial Myths, which claims that eGYPTAINS WERE CAUCASIANS, AND NUBIANS WERE ALSO. i APOLOGIZE, BUT i know very little about genetics, so I sent it to the Taseti study group. I also appreciate your email about genetic results of the Ancient Egyptians, but tell me why people like Brace continue to deny the Africaness of the ancient Egyptians. There is also another web site that is supervised by Egyptologist named Guardian.net, that also claims sub-Saharan Africans are distant from the ancient Egyptians. Do you know where I can find some genetic tests that match Sub-Saharan Africans?

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| 1318|2002-03-01 17:00:52|terance pete|(no subject)|

Thank you for your response to the research and study to the genetic results. I got this test from a web site called Racial myths on the internet, and the site claims that the Egyptians, Nubians, and all of Northern Africa is Genetically white or Caucasians. On the site they use outdated words like Hamitic, and relies mostly upon the genetic evidence of Carleton S. Coon. I am glad you told me a little about the genetics debate, because I know very little I must admit. You mentioned there was research genetic studies that showed Ancient Egyptians being similar to Sub-Saharan Africans. Would you please direct me to where I can find this test, because I would need it in a debate, that thinks the Egyptians were Caucasians.

I am half Northern African myself,being half Tuarege I often get lumped into the caucasoid category here in America. I don't really see the logic in all of this,trying to call me cacuasians when my skin is dark brown,and darker than many African Americas. I also saw another egyptology web site,that is called Guardian.net,which also states that Sub saharan are the farthest away of Genetic relation to the ancient egyptains. I have done some reserch on some sub saharans,and found just what Bude did that they practice many rituals and customs similar to the ancient egyptains. If these genetic tests in my opinon cannot explain to me why so called sub saharan groups have similar rites to the ancient egyptains.

The Guardian.net by the way is I think fouded by a bunch of western egyptologist,and Zahi Hawass.

Also I have been to your Afrocentric debate site,and many of the pictures to Tulane are messed up. Could you Please fix these links. Thank you

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| 1319|2002-03-01 18:45:10|Alex van Deelen|Re: Highest people in Africa?|
Message: 3
Date: Thu, 28 Feb 2002 23:43:56 +0100
From: "Milos Bogdanovic" <alfa@net.yu>
Subject: Highest people in Africa?

> Do you mean the people who live at the highest altitude?
>
>Dear Paul,
>
>Thank You for Your effort to answer me.
>
>I thought on physical geight of people.
>
>Milos

Then you should learn English first.

Alex
| 1320|2002-03-01 22:42:59|a.manansala@attbi.com|Re: (unknown)|
The first two studies below imply that the "sub-Saharan" element in ancient Greeks comes from ancient Egypt.



There are also plenty of studies which show something of the same thing without the authors ever stating this as one of their conclusions. For example the third study below, suggests a high rate of sickle cell in predynastic mummies similar to that of tropical African populations. Although the sample size is small, this hasn't stopped geneticists from reaching conclusions in a great many other studies.

For metric and non-metric studies of skeletal remains, SOY Keita is the best source, and also the non-metric study of Prowse and Lovell.

Keita SO.



Further studies of crania from ancient northern Africa: an analysis of crania from first dynasty Egyptian tombs, using discriminant functions.
Am J Phys Anthropol. 1992 Mar;87(3):245-54.

Studies of ancient crania from northern Africa.
Am J Phys Anthropol. 1990 Sep;83(1):35-48.

Keita, S.O.Y, 1992, Response to Robert Pounder.
American Historical Review xcvi (1992): 1355-1356

Keita,S.O.Y. (1993). Studies and comments on ancient Egyptian biological relationships, History in Africa, 20, 129-131.

Keita, S.O.Y. "Black Athena: `Race'. Bernal and Snowden." Arethusa 26.3 (1993) 295 ff.

Keita, S.O.Y, 1993, Response to Bernal and Snowden.
Arethusa xxvi (1993): 329-334

Tracy L. Prowse and Nancy C. Lovell. Concordance of Cranial and Dental Non-Metric Traits and Evidence for Endogamy in Ancient Egypt. American Journal of Physical Anthropology 101:237-246

Wrt the website, I contacted Prof. Lester at Tulane and he said that the university decided to restrict the images due to 'copyright concerns.'

It may take me some time to find replacements for these images.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

--- Medline abstracts

Tissue Antigens 2001 Feb;57(2):118-127

HLA genes in Macedonians and the sub-Saharan origin of the Greeks.

Arnaiz-Villena A, Dimitroski K, Pacho A, Moscoso J, Gomez-Casado E, Silvera-Redondo C, Varela P, Blagoevska M, Zdravkovska V, Martinez-Laso J

Department of Immunology and Molecular Biology, H. 12 de Octubre, Universidad Complutense, Madrid, Spain; Tissue Typing laboratory. Institute of Blood Transfusion, Skopje. Republic of Macedonia.

HLA alleles have been determined in individuals from the Republic of Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele frequencies and extended haplotypes have been for the first time determined and the results compared to those of other Mediterraneans, particularly with their neighbouring Greeks.

Genetic distances, neighbor-joining dendrograms and correspondence analysis have been performed. The following conclusions have been reached: 1) Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians, 2) Macedonians are not related with geographically close Greeks, who do not belong to the "older" Mediterranean substratum, 3) Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups.

Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as *0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304 and *1310. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group and finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour joining dendrograms and correspondence analyses.

The time period when these relationships might have occurred was ancient but uncertain and might be related to the displacement of Egyptian-Ethiopian people living in pharaonic Egypt.

Hum Immunol 2001 Sep;62(9):1051-61

The correlation between languages and genes: the Usko-Mediterranean peoples.

Arnaiz-Villena A, Martinez-Laso J, Alonso-Garcia J.

Department of Immunology and Molecular Biology, H. 12 de Octubre, Universidad Complutense, 28041, Madrid, Spain. aarnaiz@eucmax.sim.ucm.es

The usko-Mediterraneans peoples are defined as ancient and present day populations that have lived in the

Mediterranean/Middle-East/Caucasus area and have spoken a Basque related language. The present day existing populations show an HLA genetic relatedness which is more or less close according to geographical distance. The Greek sample is an outlying in all genetic analyses, because Greeks have a significant genetic input from sub-Saharan Ethiopians and Blacks. This probably occurred in Pharaonic times. Present day comparisons between genes and languages show a lack of correlation: Macedonian, Palestinians, Kurds, part of Berbers, Armenians, and Turks belong to the old Mediterranean substratum, but they do not speak a language included in the old Mediterranean Dene-Caucasian group. This is due to an "elite"-imposed culture and language. Other ethnic groups speak an "old Mediterranean language" or "usko-Mediterranean language" modified by Roman Latin (i.e., Spanish, Italians), or by other not fully explained processes (Jews). Therefore, the correlation between genes and languages may exist at a macrogeographical level, but not when more precise microgeographical studies are done, as shown in the present "usko-Mediterranean" peoples model.

Boll Soc Ital Biol Sper 1999 May-Jun;75(5-6):27-30

Use of the amplification refractory mutation system (ARMS) in the study of HbS in predynastic Egyptian remains.

Marin A, Cerutti N, Massa ER.

Dipartimento di Biologia Animale e dell'Uomo,
Universita degli Studi di Torino.

We conducted a molecular investigation of the presence of sickle cell anemia in six predynastic Egyptian mummies (about 3200 BC) from the Anthropological and Ethnographic Museum of Turin. Previous studies of these remains showed the presence of severe anemia, while histological preparations of mummified tissues revealed hemolytic disorders. DNA was extracted from dental samples with a silica-gel method specific for ancient DNA. A modification of the polymerase chain reaction (PCR), called amplification refractory mutation system (ARMS) was then applied. ARMS is based on specific priming of the PCR and it permits diagnosis of single nucleotide mutations. In this method, amplification can occur only in the presence of the specific mutation being studied. The amplified DNA was analyzed by electrophoresis. In samples of three individuals, there was a band at the level of the HbS mutated fragment, indicating that they were affected by sickle cell anemia. On the basis of our results, we discuss the possible uses of new molecular investigation systems in paleopathological diagnoses of genetic diseases and viral, bacterial and fungal infections.

>
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> got this test from a web site called Racial myths on the internet, and the site
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> Tulane are messed up. Could you Please fix these links. Thank you
>
>
>
> -----
> Do You Yahoo!?
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| 1321|2002-03-02 06:26:43|osirica|The Old debate is already over|
Hi guys.

I mean not to sound arrogant, but unfortunately I may inadvertently
come across that way.

The Ancient Egyptian race debate is really dead. The Ancient
Egyptians were substantially related to Black Africans, Negros,
Negroids, Bantu, Sub-Saharan, Equatorial, etc... fill in the blank.

All of the DNA analysis in the world on both sides will do nothing.
Why? Because DNA analysis does not take into account the way we
determine the relationship. We look at the Egyptians, their faces,
their skin, their customs and that is what we use to determine
their "race". Personally, I find that the DNA aspect of the debate
another form of "relativism" on the Anti-Black side. There are so
many DNA combinations in every region that can make people seem more
related or less related. I am no DNA expert, but I bet there could be
found ample DNA evidence relating all of Ancient Egyptians to Black
Africans. Yet, you can find evidence relating Brits to Black
Africans, AND Egyptians.

1. None of that deals with "who came first". All of the DNA evidence
in the world connecting whites to Egyptians are meaningless, because
we all know that whites came AFTER the Ancient Egyptians. They didn't
come BEFORE. Therefore it doesn't matter. Any whites who lived during
the time of the Ancient Egyptians would surely be shown to be "not
related".

2. Nubians. If you think that because you are calling ONE kind of
Black people more closely related to White people genetically... if
you think that is going to bolster your claim against Black presence
in Egypt, you are wrong. I am SURE there are Black people who have
(through their enormous genetic diversity) closer ties to Europeans
than others. So what. I don't think they are going to get a job any
sooner in America, or that if they lived in Apartheid South Africa,
or Jim Crow America they would have been respected any differently
than the other Black people.

3. You are all being fooled. Every human has unique genetic
characteristics that cause some people to have relations to others
far away. We know that the Turks and Chinese are related, but now in
the present time, we don't see them as "the same". Nor would you look
at Ancient Egyptians and White people and see them as the same. It
just goes beyond common sense. Ancient Egyptians didn't eventually
breed the "great white western race". Anyone who tries to genetically
prove that is desperate. As I said before, you can find all the DNA
in the world, but that does nothing against migrations, settlement
patterns, linguistic and social customs. Heck, Colin Powell is
probably more closely related to George Bush than he is to Kunta
Kente genetically speaking. So what!
| 1322|2002-03-02 06:39:31|osirica|Re: The Old debate is already over|
Oh and that leads me to point #4

4. Why you are all being fooled? BEcause you all think there
is "ONE" Black racial genetic type. Instead of recognizing that there
are at least three. You are going in reverse where you see the dark
skin, and the African continent as one big lump of legitimate
categorization. They are all dark, and they all came from Africa, so
we should make them all "one" group. Where as the Europeans are
divided into three, while being on a much smaller landmass. African
peoples are the most migratory peoples in the world. Traveling from
one side of the continent to the other. Fulani, Tuareg, etc. They are
not found in "one spot". You guys could take two identical looking
Black African people. Both being similar, and I bet money you would
find one whose "genes" are closely related to whites, while the
other's is "not". Guys give this silliness a rest. The Egyptians were
Black, because THEY themselves understood themselves to be that way,
the people around them did, its in the Bible, its shown on their
walls, its shown by the customs of Africa, its shown by the presence
of the Nile. Where else would these facts go against "the truth".
Are chinese people then white? What about Australian Aborigines.
Heck, lets go all the way! Everyone is white!

It really is true. Who is last came first, and who is first came
last.

--- In Ta_Seti@y..., "osirica" wrote:

> Hi guys.
 >
 > I mean not to sound arrogant, but unfortunately I may inadvertently
 > come across that way.
 >
 > The Ancient Egyptian race debate is really dead. The Ancient
 > Egyptians were substantially related to Black Africans, Negros,
 > Negroids, Bantu, Sub-Saharan, Equatorial, etc... fill in the blank.
 >
 > All of the DNA analysis in the world on both sides will do nothing.
 > Why? Because DNA analysis does not take into account the way we
 > determine the relationship. We look at the Egyptians, their faces,
 > their skin, their customs and that is what we use to determine
 > their "race". Personally, I find that the DNA aspect of the debate
 > another form of "relativism" on the Anti-Black side. There are so
 > many DNA combinations in every region that can make people seem
 more
 > related or less related. I am no DNA expert, but I bet there could
 be
 > found ample DNA evidence relating all of Ancient Egyptians to Black
 > Africans. Yet, you can find evidence relating Brits to Black
 > Africans, AND Egyptians.
 >
 > 1. None of that deals with "who came first". All of the DNA
 evidence
 > in the world connecting whites to Egyptians are meaningless,
 because
 > we all know that whites came AFTER the Ancient Egyptians. They
 didn't
 > come BEFORE. Therefore it doesn't matter. Any whites who lived
 during
 > the time of the Ancient Egyptians would surely be shown to be "not
 > related".
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 > 2. Nubians. If you think that because you are calling ONE kind of
 > Black people more closely related to White people genetically... if
 > you think that is going to bolster your claim against Black
 presence
 > in Egypt, you are wrong. I am SURE there are Black people who have
 > (through their enormous genetic diversity) closer ties to Europeans
 > than others. So what. I don't think they are going to get a job any
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| 1323|2002-03-02 06:41:25|Milos Bogdanovic|Re: Highest people in Africa|

> Then you should learn English first.
 >
 > Alex

Sorry for mistakes!

Milos Bogdanovic
 | 1324|2002-03-02 10:18:00|Djehuti Sundaka|Seven Daughters of Eve|
 This discussion on DNA evidence and race has reminded me of a question
 I've had for a while. Some time ago, information had been published
 about all of Europe's indigenous populations being descended from seven
 women "out of Africa". I remember it being mentioned that certain
 ethnicities today around Sudan/Ethiopia represent the survival of one of
 the lines from which the Europeans had descended. However, who these
 people are had never been identified in the article. I found it odd and
 frustrating with so much information being provided that such a simple
 identification would be neglected.

Would anyone happen to know the identification of the ethnicities in
 question?

Djehuti Sundaka
 | 1325|2002-03-02 11:16:03|terance pete|Re: The Old debate is already over|

osirica wrote:

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Ta_Seti-unsubscribe@yahoogroups.com

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Well actually the only people keeping that alive is the people at the Racial Myths web site. The website is full of different white people who argue over how racially pure are. Also the egyptology web site quadrian.net is keeping these myths alive,so these are the people.

Do You Yahoo!?

Yahoo! Sports - Sign up for [Fantasy Baseball](#)
| 1326|2002-03-02 18:34:39|Thomas Mountain|Has the dna testing compared Horn residents to KMT mummies?|
Having met a number of women with striking facial resemblances to Queen Tiye while I was in Eritrea, I was wondering if any of the dna tests done on the KMT mummies were compared to existing ethnic groups in the Horn of Africa region. So many of the cultural practices documented on the temple and burial chamber walls of KMT seemed to have survived in the Horn area, especially hairstyles, clothing, especially womens, and so many of the KMT faces reflect what you see walking the streets of Asmara, it would only be reasonable to expect a comparison focussing on the existing Horn populations to get an accurate picture of what similarities there are.
There are "animist" ethnic groups like the Kunama amongst others that still practice pre-christian religions in the Horn that really need looking into.
Thomas C. Mountain
| 1327|2002-03-02 22:42:35|mansu_musa|Does anybody have a picture of an egyptain comb?|
Can somebody please show me an egyptain comb?
| 1328|2002-03-03 10:48:39|Djehuti Sundaka|Excavating The Collection Walters|
http://sunspot.net/features/lifestyle/bal-te.to.walters01mar01_story
Excavating the collection walters: The museum's first curator of ancient art to specialize in Egyptology is finding unsuspected treasures.

By Holly Selby
Sun Arts Writer
Originally published March 1, 2002

There's not a shovel in sight. No picks, no tape measures. No carefully dug trenches with scientists intently peering at the earth. But at the Walters Art Museum, an excavation of sorts is under way.

Like an archaeologist on a dig in rarely visited territory, Regine Schulz is combing the exhibition cases at the Walters and exploring its storage vaults. She's examining hundreds of Egyptian antiquities, from 3-inch bronzes to large stone reliefs. She's gently uncovering them and eyeing them closely.

And she's making remarkable discoveries:

A dark red siltstone relief, considered lovely but unimportant, now is showcased because it depicts a "Black Pharaoh," one of the Meroitic rulers of Upper Nubia, among the most important ancient African civilizations.

A 2-inch figure of a god, once thought to be made of silver, in reality is covered in electrum, a natural metal more valuable than gold.

Bowls once thought to be unexceptional Egyptian vessels turn out to be a gift from King Seti I, the father of Ramses the Great, to his vizier Paser.

The Walters has long been known for its medieval and Renaissance manuscripts. Its Greek and Roman collections are among the best in the nation. And its more than 1,500 artifacts from ancient Egypt are, collectively, surpassed in the United States only by the collections of New York's Metropolitan Museum of Art; the Museum of Fine Arts, Boston; and the Brooklyn Museum of Art.

And while Schulz's discoveries won't cause the Walters' Egyptian collections to leapfrog out of fourth position to first or even third, they'll likely add luster to the museum's reputation and give scholars and museum-goers much to discuss.

"It's like opening a candy store," says Walters director Gary Vikan.
"The Met, Boston and Brooklyn - they are huge compared to us. They have

whole Egyptian departments. They send excavations to Egypt. We are very small to have such a great treasure, and we are just discovering how good it is."

Schulz is the first curator of ancient art at the Walters to specialize in Egyptology. She came to Baltimore last fall from Germany, where she retains her professorship at Munich University; she also heads the Egyptology committee of the International Council of Museums, a worldwide organization with 30,000 members.

She arrived at the Walters only weeks before the museum unveiled a \$24 million renovation project, which included the reinstallation of its Egyptian galleries. Before Schulz, the only person to catalog the museum's Egyptian collections was German scholar Georg Steindorff - and that was in the late 1940s. (Other Egyptologists have studied its collections, but none headed the curatorial department of ancient art.)

Now Schulz is, in every sense of the word, excavating the Egyptian collection and finding unsuspected treasures. Even well-established museums - like housekeepers with the best of intentions - by an imperfect eye, misplace, mislabel or misunderstand what they've owned for years and years.

Schulz plans to highlight the Egyptian collection in other ways, as well. At 12:30 p.m. today, she will present a lecture titled "Re and Aton - The Sun Gods of Ancient Egypt" as part of a new series of talks about ancient Egypt. And a show titled "Serapes: The Creation of a God" opens next month and will explore how Egyptian and Hellenistic theologians jointly created a god.

Henry Walters purchased the museum's Egyptian collection during the first third of the 20th century. Rather than searching for and buying his collection one object at a time, Walters bought from dealers, often acquiring whole lots, or groupings, of objects at once. In particular, he purchased from a renowned Armenian art dealer named Kelekian.

What Schulz is discovering is how wise those purchases were.

For example, the Walters owns about 250 bronzes, many of which were purchased simultaneously. Instead of dozens of duplicates - or worse, dozens of unexceptional objects - Schulz has found that many are unusual, in some cases made with precious inlays and marvelous artistry. "Some," she says, "are tiny masterpieces."

"You'd think that somebody buying groups of bronzes would end up with 37 horses and 32 crocodiles and 50 gods, but [Walters] has one of everything, and they are all very good," Vikan says.

"I can't believe that Henry Walters himself was that well-acquainted with Egyptian culture and history," he says. "It was the people he bought from."

In a second-floor gallery, Schulz peers at two small bowls that are connected to each other to form one object. Small and white, the faience vessels once were used to hold rare oils. Since October, they have been part of a display about ordinary Egyptian life. But small hieroglyphics inscribed across the bottom of each tell Schulz that the objects' origins were far from mundane: They were gifts from Seti I, the father of Ramses II, to his most important political adviser.

"When we looked at it, we got a tiny shock," Schulz says. "Suddenly we find written on the bowl the name and title of the most important Egyptian person who ever lived. We thought, 'Wow!'"

In the next room, the red siltstone relief sits in a case. It is a votive tablet belonging to the African King Tanyidamani. Discovered by British archaeologist John Garstang in the temple of the lion-god Apedemak at Meroe (present-day Sudan, north of Khartoum), the tablet is "really an absolutely unique piece," Schulz says.

One side depicts a ferocious Nubian deity, the lion-god. On the other is Meroitic King Tanyidamani (who reigned circa 100-75 B.C.) wearing ram's head earrings, ornate arm bands, a ceremonial robe and a long, tasseled band slung over one shoulder. There are inscriptions on each side. But, though the inscribed characters are Egyptian, the words are in Meroitic, a long-lost language.

Therefore, Schulz can read the names, but not the text. "We still don't completely understand this ancient African language," she says.

The tablet has long been known among a small circle of scholars, but it has been somewhat underappreciated at the Walters. "I knew about this piece before I came to Baltimore, but it wasn't clearly marked in the collections," the curator says. "Scholars came and saw it and said, 'Wow!' So much text; such a picture!"

Though the tablet is on display with several other objects belonging to kings, Schulz hopes that one day it will have a place of greater honor:

in a case by itself.
| 1329|2002-03-03 11:22:16|Djehuti Sundaka|King Hormoheb Tomb Ready For Inauguration|
<http://www.uk.sis.gov.eg/online/html6/0020322y.htm>
King Hormoheb tomb ready for inauguration

The western bank area in Luxor is getting ready for the inauguration of new archaeological projects including King and Military Commander Hormoheb's tomb in the Valley of the Kings.

"Thanks to King Hormoheb, Egypt enjoyed an atmosphere of security and stability during his 27 years in power some 15 centuries BC in the era of the 18th Dynasty," said Minister of Culture Farouk Hosni, who is also Chief of the Supreme Council of Antiquities (SCA).

Hormoheb was a dauntless military commander before he acceded to the royal throne of Egypt as he assumed several important military posts during the era of King Tutankhamen.

Former SCA Secretary-General Gaballah Ali Gaballah said King Hormoheb had issued legislations and laws in the 18th and 19th dynasties era, adding that those legislations, which are inscribed on the walls of the Karnak Temple in Luxor, stipulated harsh penalties, like nose amputation, against whomever was indicated in crimes of corruption and bribery.

An archaeologist said King Hormoheb tomb is unique amongst all other tombs in the Valley of the Kings, adding that the 50metre-deep rock-hewn tomb is the largest, nearly 140 metres long, with the architectural features of the 18th and 19th dynasties.
| 1330|2002-03-05 08:25:20|Djehuti Sundaka|New Discovery at Giza|
http://www.guardians.net/hawass/new_discovery_at_giza_3-02.htm
New Discovery at Giza
Zahi Hawass

We are now working on the site management program at Giza. We are restoring the tombs located to the south of Khafre the builder of the second pyramid. Restoration work requires some architectural restoration of the tombs. We pick up the fallen stones and put them back into place, adding some courses to the missing blocks and restoring the tombs that need restoration. In two years this area will be completely restored. Doing restoration and conservation requires some re-excavation between the tombs. During the clearing and conservation we discovered a niche in the rock with beautiful eyes coming to see us. These eyes belong to the latest statue to be discovered. It is a small seated statue, about one and a half feet tall. It is magnificently carved and inscribed on the base is the name and title of the owner. His name is Myrt Nswt and He was the Overseer of the Craftsmen.
| 1331|2002-03-05 12:14:33|Djehuti Sundaka|Mentuhotep II, First Ruler of the Middle Kingdom|
<http://www.touregypt.net/featurestories/mentuhotep2.htm>
Mentuhotep II, First Ruler of the Middle Kingdom

For everyone who studies Egyptian history, we like to point out occasionally the fallacy of accepting a single reference about many different ancient topics. One problem with experts is they have their own opinions, which they often state unequivocally, even though others disagree. References on the first ruler of the Middle Kingdom are a perfect example of this.

His throne name was most certainly Neb-hetep-re, meaning "Pleased is the Lord Re", though we also find it spelled Nebhepetra. But this is not his common, or birth name, and here we run into problems. "Chronicle of the Pharaohs" by Peter A. Clayton refers to him as Mentuhotep I, and gives his reign as 2060-2010. However, the "Oxford History of Ancient Egypt" edited by Ian Shaw gives his name as Mentuhotep II, with a reign from 2055-2004 while Aidan Dodson in his book, "Monarchs of the Nile" refers to him as Montjuhotpe II, with a reign from 2066-2014. "A History of Ancient Egypt" by Nicolas Grimal calls him Mentuhotpe II, with a reign from 2040-2009, while "Who Were the Pharaohs" by Stephen Quirke simply calls him, as well as the following two kings Mentuhotep, without elaboration or dates.

So much for Egyptology being consistent, but never fear, they are all talking about the same king, and they all place his rule as the first of the Middle Kingdom and within the 11th Dynasty. However one names him, his birth name, Mentuhotep, means "The God Montu is Content". It should be noted that Montu was a Theban god of war. Mentuhotep ruled Egypt from Thebes, which until then, had not been as prominent as it later became.

We believe he was the son or heir of Intef III, for a number of reasons. First, there is a relief located at Wadi Shatt el-Rigal, near Gebel es-Silsila, that incorporates a colossal figure of Mentuhotep II dwarfing three other figures believed to be his mother, Intef III and Khety his chancellor. There is also a masonry block found at Tod with reliefs portraying Mentuhotep II towering over three kings, named Inhtef, lined up behind him. However, Mentuhotep worked so diligently to enhance his reputation with his contemporaries with self-deification that some

Egyptologists believe he may not have been a legitimate heir to the throne, though this might also be explained by his efforts to reunite Egypt.

Montuhotep's principle wife was Tem, but he had a number of lesser consorts. A second major wife was Neferu, who mothered his heir to the throne, and we also know of a wife named Henhenet who died in childbirth.

Though he reunited Egypt after the First Intermediate Period, he did not do this immediately, and we find him with a number of Horus names that follow a progression. First, he was "He who gives heart to the Two Lands", followed by "Lord of the White Crown" (Upper Egypt) and finally Sematuaawy, "Uniter of the Two Lands", as he apparently unified Egypt. Indeed, in later inscriptions, the king was set alongside Menes as being the second founder of the Egyptian State.

At first, his reign was probably peaceful, but latter became most certainly a bloody one, and with a highly militaristic focus. Near his temple at Thebes, American archaeologist Herbert Winlock found a mass tomb in the 1920s with the bodies of 60 of his soldiers who were slain in battle. There place of burial near the King suggests that the battle they fought was an important one, but sources disagree on where they might have fought. In the tomb of a local prince or general named Mesehti at Asyut, we also find models of marching Egyptian soldiers and even in the tombs of common people, we find an increase in the inclusion of weapons among grave goods.

In year 14 of his rule, we know that a revolt took place in the Abydos area by the Hierakleopolitan forces, and that he quickly crushed it. Afterwards, his armies slowly drove the Hierakleopolitan forces north eventually leading to his overall rule of Egypt, but even by year 39 of his rule, when the country was well under his control, he continued his military campaigns into Nubia. It would appear that there might have even been an Egyptian based local kingdom established in the area around Abu Simbel, and so he apparently crushed these upstarts, as well as initiating other policing actions in Lower Nubia. One such expedition was led by his Chancellor, Khety, illustrating the importance Mentuhotep II placed on reopening Egypt's access to Nubia, and beyond.

However, he did have a long reign, perhaps as long as 50 years, and peace did finally return to Egypt proper, along with prosperity. Mentuhotep II initiated a number of building projects, including in the areas of el-Kab, Gebelein, Tod, Deir el-Ballas, Dendera, Karnak, Abydos, Aswan and Armant. His greatest building work, however, was his temple and tomb on the west bank at Thebes (Modern Luxor). It is located in the cliffs at Deir el-Bhari, next to the later and today more famous temple of Queen Hatshepsut. Many of his high officials are buried near him including his chancellor Akhtoy, his viziers Dagi and Ipi, and his chief steward Henenu.

| 1332|2002-03-05 12:34:55|Djehuti Sundaka|Amenemhet I, 1st King of the 12th Dynasty|
<http://www.touregypt.net/featurestories/amenemheti.htm>
Amenemhet I, 1st King of the 12th Dynasty

Amenemhet I was the first ruler of the 12th Dynasty, and some Egyptologists believe that recovery from the First Intermediate Period into the Middle Kingdom only really began with his rule. He was almost certainly not of royal blood, at least if he is the same Vizier that functioned under his predecessor, Mentuhotep IV. Perhaps either Mentuhotep IV had no heir, or he was simply a weak leader. This vizier, named Amenemhet, recorded an inscription when Mentuhotep IV sent him to Wadi Hammam. The inscription records two omens. The first tells us of a gazelle that gave birth to her calf atop the stone that had been chosen for the lid of the King's sarcophagus. the second was of a ferocious rainstorm that, when subsided, disclosed a well 10 cubits square and full of water. Of course that was a very good omen in this barren landscape.

Many Egyptologists believe that Amenemhet's inscription implies that a great ruler will come to the throne of Egypt upon the death of Mentuhotep IV, who will lead the country into prosperity. It is fairly certain that Amenemhet the vizier was predicting his own rise to the throne as Amenemhet I. However, we are told that he had at least two other competitors to the throne. One was called Inyotef, and the other a Segerseni from Nubia. It would appear that he quickly dealt with these obstacles. We believe that he ruled Egypt for almost 30 years. Peter A. Clayton places his reign between the years of 1991 and 1962 BC while the Oxford History of Ancient Egypt gives him a reign lasting from 1985 through 1956 BC. Dodson has his reign lasting from 1994 until 1964 BC.

Amenemhet I's Horus name, Wehem-mesut, means "he who repeats births", and almost certainly was chosen to commemorate the new dynasty and a return to the values and prosperity of a united Egypt. Amenemhet (Amenemhat) was his birth name and means "Amun is at the Head". He was called Ammenemes I by the Greeks. His throne name was Sehetep-ib-re, which means "Satisfied is the Heart of Re".

Neferu, who was the principal wife of Senwosret I, the king's mother,

Nefret, and a principal wife, Nefrytatenen

Amenemhet was probably the son of a woman named Nofret (Nefret), from Elephantine near modern Aswan, and a priest called Senusret, according to an inscription at Thebes. So his origins are probably southern Egypt. We know of three possible wives including Neferytotenen (Nefrutoteen, Nefrytatenen), who may have been the mother of Amenemhet I's successor, Senusret I, Dedyet, who was may also have been his sister, and Sobek'neferu, Neferu). It is fairly clear that Amenemhet established Egypt's first co-regency with his son, Senusret I, in about the older kings 20th year of rule. He was not only seeking to assure the succession of his proper heir, but also providing the young prince valuable training under his tutelage. Senusret was given several active roles in Amenemhet I's government, specifically including matters related to the military matters.

We know of several pieces of literature that probably date from his reign, some of which appears to support his reign with fables of kingship. One, the Discourse of Neferty, has a ruler emerging named Ameny, who was foretold by a prophet in the Old Kingdom (Neferty). Neferti was a Heliopolis sage who seems familiar to us from Djedi in the Papyrus Westcar. He is summoned to the court of Snofru, during who's reign the story is suppose to have taken place. This tale has Ameny delivering Egypt from chaos, but it should be noted that it is the chaos of the late 11th Dynasty, not the First Intermediate Period.

Then a king will come from the South,
Ameny, the justified, my name,
Son of a woman of Ta-Seti, child of Upper Egypt,
He will take the white crown,
He will join the Two Mighty Ones (the two crowns)

Asiatics will fall to his sword,
Libyans will fall to his flame,
Rebels to his wrath, traitors to his might,
As the serpent on his brow subdues the rebels for him,
One will build the Walls-of-the-Ruler,
To bar Asiatics from entering Egypt...

We do not know what year this literature dates to within Amenemhet I's reign. But while there are other text that refer to the chaos before the arrival of new kings, the references to Asiatics and the Walls-of-the-Ruler are new.

Amenemhet I set about consolidating the country in a very purposeful manner. He moved his capital north to the capital he apparently established named Amenemhet-itj-tawy, which means, "Amenemhet the Seizer of the Two lands". It was located south of Memphis, on the edge of the Fayoum Oasis, though the city ruins have not yet been discovered. This gave him a more central control of Egypt, as well as placing him nearer to problem areas in the Delta. It also signaled the end of an old era and new beginnings. This move was perhaps only carried out a short time after he took the throne.

Many Egyptologists believe that the move was made at the very beginning of his reign, while a few believe it may have been much later, around the time of his twentieth year as ruler. However, he did begin a tomb at Thebes, and then abandoned it for a pyramid at el-Lisht, near the new capital. It appears that the work on the tomb at Thebes may have taken between three and five years to complete. Also, there are very few of his monuments located near Thebes, suggesting that he soon moved away.

His pyramid at el Lisht is instructional, for it seems to portray a return to some of the values of the Old Kingdom, while still embracing the Theban concepts of the region of his birth. Egyptologists who believe Amenemhet I may have waited until his twentieth year to make the move to his new city base their evidence on an inscription found on the foundation blocks of the pyramid's mortuary temple. It records Amenemhet's royal jubilee, and also that year one of a new king had elapsed, suggesting that the pyramid was started very late in the king's reign. Therefore, considerable debate remains over the timing of his move.

He also reorganized the administration of the country, keeping the nomarchs who had supported him, while weakening the regional governors by appointing new officials at Asyut, Cusae and Elephantine. An inscription records that he also divided the nomes (provinces) into different sets of towns and redistributed the territories by reference to the Nile flood. We see a steady march during Amenemhet I's rule back to a more centralized government, together with an increase in bureaucracy. Another move, both to dilute the army's power and to raise personnel for coming conflicts, was his reintroduction of conscription.

Undoubtedly, in the Discourse of Neferty, Asiatics refer to the people who were causing trouble on the Egypt's eastern frontier. One of Amenemhet I's earliest campaigns were against these Asiatics, though the scale of these operations is unknown. He drove these people back, and

indeed did build the Walls-of-the-Ruler, as series of fortifications along Egypt's northeastern frontier. However, even as late as his 24th year of rule, we still find inscriptions recording expeditions against these "and-dweller". None of these fortifications has ever been found, though the remains of a canal in the region may date from the period. Apparently, in the midst of the Asiatic campaign, he also found time to crush a few unrepentant local governors (nomarchs).

In Nubia, Amenemhet I first pushed his army southward to Elephantine, where he consolidated his rule and seems to have been satisfied for a number of years. This expedition was apparently lead by Khnemhotpe I, governor of the Oryx nome, who traveled up the Nile with 20 boats. But by year 29 of his rule, the king appears to have no longer been happy with the lose trading and quarrying network with Nubia that we find in the Old Kingdom. The new policy was one of conquest and colonization with the principle aim of obtaining raw materials, especially gold. An inscription at the northern Nubian site of Korosko about half way between the first and second cataracts (rapids) states that the people of Wawat (northern Nubia) were defeated in his 29th year, and he apparently drove his army as far south as the second cataract. In order to protect Egypt and fortify captured territory in Nubia, he founded a fortress at Semna and Quban in the region of the second Nile Cataract, which would begin a string of future 12th Dynasty fortresses. Along with protecting his newly acquired territory and the gold mines in Wadi Allaqi, he also created a stranglehold over economic contacts with Upper Nubia and further south. We also know that he constructed a fortress at Mendes named Rawaty.

From a foreign relations standpoint, we also know that diplomatic and commercial relations were renewed, after a long absence, with Byblos and the Aegean world.

Amenemhet I took part in a number of building projects. Besides his fortresses, we know he built at Babastis, el-Khatana and Tanis. He undertook important building works at Karnak, from which a few statues and granite naos survive. He may have even established the original temple of Mut to the south of the Temple of Amun. He also worked at Koptos (Coptos), where he partly decorated the temple of Min, at Abydos, where he dedicated a granite altar to Osiris, at Dendera, where he built a granite gateway to Hathor and at Memphis, where he built a temple of Ptah. Also a little north of Tell el-Dab'a, he apparently began a small mudbrick temple at Ezbet Rushdi, that was later expanded by Senusret III.

Religiously, being from southern Egypt, Amenemhet I's allegiance was probably to the god Amun, and in fact, we find from this period forward the rise of Amun, at the expense of Montu, god of war, as the supreme deity of Thebes.

It is also notable that we find an increase in the mineral wealth of the royal family. We find a huge increase in the jewelry caches found in several 12th Dynasty royal burials. It is obvious from several sources of evidence that even the standard of living form middle class Egyptians was on the increase, though their level of wealth was proportional to their official offices.

Amenemhet I appears to have been a very wise leader, setting about to correct the problems of the First Intermediate Period, protecting Egypt's borders from invasion and assuring a legitimate succession. Yet he was murdered in an apparent harem plot while his co-regent was leading a campaign in Libya. Again, we find two literary works, the Tale of Sinuhe and the Instructions of Amenemhet I, reflecting this king's tragic end. One literary work from the time of Senusret I presents the account of Amenemhet I's murder, supposedly provided by the king himself from beyond the grave:

"It was after supper, when night had fallen, and I had spent an hour of happiness. I was asleep upon my bed, having become weary, and my heart had begun to follow sleep. When weapons of my counsel were wielded, I had become like a snake of the necropolis. As I came to, I awoke to fighting, and found that it was an attack of the bodyguard. If I had quickly taken weapons in my hand, I would have made the wretches retreat with a charge! But there is none mighty in the night, none who can fight alone; no success will come without a helper. Look, my injury happened while I was without you, when the entourage had not yet heard that I would hand over to you when I had not yet sat with you, that I might make counsels for you; for I did not plan it, I did not foresee it, and my heart had not taken thought of the negligence of servants."

Apparently, his foresight in creating the co-regency with his son proved successful, for Senusret I succeeded his father and their seems to have been little or no disruption in the administration of the country.
| 1333|2002-03-05 16:37:38|mansu_musa|Some suspect pictures that look like europeans |
<http://www.artchive.com/viewer/z.html>

<http://www.mfa.org/handbook/portrait.asp?id=26&s=4>

http://www.louvre.fr/anglais/collec/ae/e3023/ae_f.htm

<http://www.metmuseum.org/collections/view1zoom.asp?dep=10&full=0&mark=1&item=51%2E37>

http://www.louvre.fr/anglais/collec/ae/e15592/ae_f.htm

http://www.artchive.com/artchive/E/egyptian/egyptian_5_scribe.jpg.html

http://www.artchive.com/artchive/E/egyptian/egyptian_5_ni-ka-re.jpg.html

http://www.artchive.com/artchive/E/egyptian/egyptian_5_butcher.jpg.html

<http://www.mfa.org/handbook/zoom.asp?Pg=24>

<http://www.artchive.com/artchive/E/egyptian/hatshepsut.jpg.html>

<http://www.metmuseum.org/collections/view1.asp?dep=10&full=0&item=15%2E2%2E1>

<http://www.metmuseum.org/collections/view1.asp?dep=10&full=0&item=20%2E2%2E21>

http://www.geocities.com/unforbidden_geology/limestone.html

http://www.geocities.com/unforbidden_geology/limestone.html

You might want to check out wennimu that has very caucasians features, and is deplected as tall. My understanding that most egyptains were not very tall. The statues are also on display in major museums!!!!!!
| 1334|2002-03-07 10:02:28|pinatubo.geo|Fwd: Kirin to replicate ancient Egyptian brew| Kirin to replicate ancient Egyptian brew

YOKOHAMA (Kyodo) Kirin Brewery Co. has embarked on a project to re-create the fermented brew enjoyed by the ancient Egyptians that is believed to be the origin of modern-day beer.

Professor Sakuji Yoshimura explains how an ancient Egyptian oven was made during a demonstration in Yokohama.

The brewery has joined hands with Waseda University professor and Egyptologist Sakuji Yoshimura to prove a new hypothesis regarding how the ancient Egyptians made their beverage.

"I hope people will understand that beer is a part of culture," Yoshimura said.

According to Kirin researchers, it has long been the accepted theory that the Egyptians produced beer by baking bread from barley, breaking it into pieces, adding water and allowing the mix to ferment naturally with the aid of yeast in the air.

However, Kirin said that its researchers have come up with a theory that the bread was only partially baked, and that the Egyptians added yeast, possibly from such plants as date palms.

With the aid of Yoshimura and his team of Egyptologists, an attempt will be made to prove this notion, company officials said. An oven-maker has been invited from Egypt to build a kiln to bake bread specifically for the project. The oven was unveiled to the media Tuesday at Kirin's plant in Yokohama.

The brewery and researchers plan to start baking bread later this month and produce Old Kingdom Beer at its plant in the town of Takanezawa, Tochigi Prefecture, by September, the company said.

Kirin said it has not decided whether it will market the beer, but added that it would next attempt to brew beer representative of the Middle and New Kingdoms of Egypt, which made the beverage differently.

According to Kirin, no hops will be used to make the Egyptian-style beer, because the Egyptians did not use them.

The Japan Times: Feb. 21, 2002
(C) All rights reserved
| 1335|2002-03-07 11:27:06|a.manansala@attbi.com|New address for Archaic Sculpture Gallery| The URL for the archaic sculpture gallery (Dynasties 0 to 3) has moved:

http://members.xoom.it/_XOOM/francescoraf/hesyra/Egyptgallery02.html

For sculpture of Dynasty 4 Pharaohs, see the Image Gallery at this site's homepage starting at:

<http://www.geocities.com/pinatubo.geo/egypt4.htm>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1336|2002-03-07 16:00:51|Emeagwali, Gloria (History)|FW: [EthioForum] - *** eurocentric vs. Afrocentric perspective ** *|
Crossposting

--- Ephraim Isaac <eisaac@Princeton.EDU> wrote:

- > Sometimes ago, Dr. JMCiuffinni wrote to this forum:
- >
- > "Back on January 29, 2002 articles [were]
- >
- > Proceedings of the 8th International Conference of
- > Ethiopian Studies of
- > 1984 (Dr. Tadese Beyene, Editor) entitled,
- > "Reflections on the Origins
- > of
- > the Ethiopian Civilization".
- >

Crossposting

- >
- > REFLECTIONS ON THE ORIGINS OF

THE ETHIOPIAN

- > CIVILIZATION

- > Ephraim Isaac
- > Cain Felder
- > Princeton University

Howard Divinity School

- >
- > One of the most enigmatic inquiries in Ethiopian
- > history concerns the
- > question of Ethiopian-South Arabian relations, its
- > nature and extent.
- > Several centuries ago, the Greek grammarian
- > Stephanus of Byzantium (6th
- > cent.) asserted "Abasenoï ethnos Arabias . . . ",
- > further suggesting
- > that the Ethiopians, together with the Sabaeans and
- > the Hadramawti, form
- > three Arabian tribes[1]. But Stephanus was neither
- > a historian nor a
- > geographer; he was simply a linguistic compiler who
- > brought material
- > together from diverse sources.
- > Among modern historians, Ludolphus Hiob first
- > posited the hypothesis
- > that the founders of Ethiopian culture were foreign
- > immigrants:
- > "indigenae enim non sunt sed venerunt ex ea Arabiae
- > parte que felix
- > vocatur . . .i [2]
- > But it was not until the late nineteenth century,
- > however, that the
- > South Arabian origin of the Ethiopian civilization
- > hypothesis got a
- > seemingly firm foundation from the discovery and
- > decipherment of Sabaean
- > inscriptions. Since then, the subsequent study of
- > Semitic languages and
- > civilizations and research in ancient history both
- > appeared to give it
- > strong credence. In particular, the works of
- > Halevy, Muller, Bent,
- > Glazer, Conti Rossini, Littman, et. al. in Northern
- > Ethiopia and
- > Southern Arabia respectively during the nineteenth
- > and early twentieth
- > centuries confirmed an indisputable Ethiopian-South
- > Arabian tie.
- > The first detailed European reconstruction of South
- > Arabian and early
- > Ethiopian histories by E. Glaser and Conti Rossini
- > respectively appeared


```

> to be definitive of South Arabian influence on
> Ethiopian culture[3].
> Both of these scholars attached special significance
> to the name hbst
> which appeared in a number of Sabaeen texts. The
> obvious similarity
> between hbst and the Arabic al-habasa (Abyssinia)
> was believed to be
> explicit proof of the Sabaeen origins of Ethiopian
> civilization. In
> particular, the well-known Italian Ethiopist Conti
> Rossini worked this
> view into his historical doctrine. As one critic
> interprets the theory
> which came to be taken for granted, "By a process of
> conquest of
> absorption (the habashat) merged with the local
> native Hamitic
> population and became 'Africanized'. From this
> arose the
> proto-Ethiopian civilization and the proto-Ethiopic
> texts of
> Ethiopia"[4] . It thus came to be widely accepted
> that hbst refer red to
> a South Arabian tribe, which some time before the
> fifth pre-Christian
> century crossed the Red Sea and settled in northern
> Ethiopia.
> Since the days of Conti Rossini, little, if any,
> scholarly doubt has
> been expressed concerning what came to be accepted
> as a fact of South
> Arabian origin and/or influence on Ethiopian
> culture. Instead the new
> theory of large population movement from South
> Arabia to Ethiopia was
> accepted by historians as a matter of fact and
> promoted vigorously.
> Only recently have serious historians of Ethiopia
> began to question the
> old theory, particularly, the view that a large
> migration had taken
> place from South Arabia into Ethiopia. But even
> those, like Irvine and
> Schneider, who doubt the total veracity of the old
> theory do not,
> however, question, as we do here, the concept of the
> so-called South
> Arabic cultural influence in Ethiopia.[5]
> Taken in the context of post-eighteenth century
> historiography, the
> cultural and racialistic overtones of this theory
> cannot be minimized or
> ignored. As with ancient Egypt, Benin, or Zimbabwe,
> a clear attempt was
> made to "Caucasianize" a major African civilization
> [6] . Ethiopian
> civilization has been attributed to a core group of
> superior Semitic
> colonists. Even those who later came to have a
> lingering doubt about a
> large population movement from South Arabia to
> Ethiopia would not think
> of questioning the superior nature of the
> non-African founders of the
> Ethiopian civilization. One author writes
> explicitly:
>
> "numerically the South Arabian leaven was not
> significant, but its
> superior quality (emphasis mine) revolutionized life
> in the Abyssinian
> highlands and infused into the predominantly Cushite
> element that
> peculiarly Semitic ingredient which has throughout
> the ages given
> Ethiopian civilization its special character."
>
> Based on linguistic, epigraphic, and literary
> evidences, there is little
> doubt that there was a strong tie between Ethiopia
> and South Arabia
> during the first millennium BCE and in early
> Christian times. It is
> also clear that the two shores of the southern end
> of the Red Sea share
> a veritable linguistic, literary, religious and
> historical tradition,

```


> attested in ancient historical and geographic
> writings, as well as in
> modern archaeological discoveries.
> Nonetheless, there is an essential difference
> between historical and
> cultural ties and the concept of cultural domination
> directly or
> indirectly. In the case of Ethiopian-South Arabian
> relations, the
> former is a demonstrable fact, the latter, however,
> an unproven
> hypothesis containing erroneous historical,
> linguistic, and
> archaeological assumptions - that no Semitic
> language is indigenous to
> Ethiopia, that Proto-Ethiopic inscriptions were
> brought to Ethiopia from
> South Arabia, and that no indigenous high culture
> developed in Africa (a
> Hegelian Euro-centric philosophical perspective of
> history).
> We are of course not yet at the stage when we can
> conclusively
> demonstrate scientifically the historical roots of
> Ethiopian culture.
>

=== message truncated ===

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-- EthioForum

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out our site for more
information -
<http://www.ethiolist.com>

| 1337|2002-03-07 20:13:24|Thomas Mountain|Re: Fwd: Kirin to replicate ancient Egyptian brew|
One wonders if these "experts" ever went to a Habasha wedding? All one must
do is learn to make "suwa", the traditional beer of the east african
highlands.
Thoomas C. Mountain
Hawaii Black History Committee

> From: "pinatubo.geo"

they still make beer or "sua" the same way. They bake bread, add water and
within 2 days, sua. One wonders if anyone bothered to go out into bi.com>

> Reply-To: Ta_Seti@yahoogroups.com
> Date: Thu, 07 Mar 2002 18:01:29 -0000
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Fwd: Kirin to replicate ancient Egyptian brew
>
> Kirin to replicate ancient Egyptian brew
>
> YOKOHAMA (Kyodo) Kirin Brewery Co. has embarked on a project to
> re-create the fermented brew enjoyed by the ancient Egyptians that is
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> made during a demonstration in Yokohama.
>
> The brewery has joined hands with Waseda University professor and
> Egyptologist Sakuji Yoshimura to prove a new hypothesis regarding how
> the ancient Egyptians made their beverage.
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> Yoshimura said.
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> According to Kirin researchers, it has long been the accepted theory
> that the Egyptians produced beer by baking bread from barley, breaking
> it into pieces, adding water and allowing the mix to ferment naturally
> with the aid of yeast in the air.
>

> However, Kirin said that its researchers have come up with a theory
> that the bread was only partially baked, and that the Egyptians added
> yeast, possibly from such plants as date palms.
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> will be made to prove this notion, company officials said. An
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> month and produce Old Kingdom Beer at its plant in the town of
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> Kirin said it has not decided whether it will market the beer, but
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> Middle and New kingdoms of Egypt, which made the beverage differently.
>
> According to Kirin, no hops will be used to make the Egyptian-style
> beer, because the Egyptians did not use them.
>
> The Japan Times: Feb. 21, 2002
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>
>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoo.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>
>

| 1338|2002-03-08 00:26:21|mansu_musa|looking for big image of tutankamon|
Does anybody know where I can find the large statue of tutankhamon?
I remeber somebody posting it in this group,but I cannot find it.
Could somebody please help me?
| 1339|2002-03-08 03:50:44|Alex van Deelen|Re: looking for big image of tutankamon|
Message: 5
Date: Fri, 08 Mar 2002 08:26:19 -0000
From: "mansu_musa" <alberto34482@yahoo.com>
Subject: looking for big image of tutankamon

>
>Does anybody know where I can find the large statue of tutankhamon?
>I remeber somebody posting it in this group,but I cannot find it.
>COuld somebody please help me?

I have a couple of borrowed images on my site at:
<http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm>

Alex
<http://www.geocities.com/vandeelen/Afrocentric/>
| 1340|2002-03-08 10:45:44|a.manansala@attbi.com|Fwd: Pharaonic queen statue unearthed in Tel Basta temple|
<http://www.uk.sis.gov.eg/online/html6/o050322o.htm>

March 05, 2002
Pharaonic queen statue unearthed in Tel Basta temple

The Egyptian-German archaeological mission working
in Alsharqiya governorate unearthed an important find
inside the Tel Basta temple of king RamsesII.

The find is a large granite statue that is believed
to be of a pharaonic queen like the Meret-Amon statue
unearthed in Akhmim, Sohag.

Minister of Culture Farouk Hosni will hold a press
conference to announce details of the Find with Lower
Egypt Antiquities Director Mohammed Abdel-Maqsoud
attending.
| 1341|2002-03-08 11:10:19|a.manansala@attbi.com|(no subject)|
I'm pasting two articles related to the HLA-DRB1
genetic polymorphism.

You might remember that DRB1 was important in the study
suggesting "sub-Saharan" genetic contribution to
ancient Greece via ancient Egypt.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

---begin Medline abstracts

African diversity from the HLA point of view: influence of genetic drift, geography, linguistics, and natural selection.

Sanchez-Mazas A.

Laboratory of Genetics and Biometry, Department of Anthropology and Ecology, University of Geneva, Geneva, Switzerland. alicia.sanchez-mazas@anthro.unige.ch

This study investigates the influence of different evolutionary factors on the patterns of human leukocyte antigen (HLA) genetic diversity within sub-Saharan Africa, and between Africa, Europe, and East Asia. This is done by comparing the significance of several statistics computed on equivalent population data sets tested for two HLA class II loci, DRB1 and DPB1, which strongly differ from each other by the shape of their allelic distributions. Similar results are found for the two loci concerning highly significant correlations between geographic and genetic distances at the world scale, high levels of genetic diversity within sub-Saharan Africa and East Asia, and low within Europe, and low genetic differentiations among the three broad continental areas, with no special divergence of Africa. On the other hand, DPB1 behaves as a neutral polymorphism, although a significant excess of heterozygotes is often observed for DRB1. Whereas the pattern observed for DPB1 is explained by geographic differentiations and genetic drift in isolated populations, balancing selection is likely to have prevented genetic differentiations among populations at the DRB1 locus. However, this selective effect did not disrupt the high correlation found between DRB1 and geography at the world scale, nor between DRB1 and linguistic differentiations at the African level.

Tissue Antigens 2001 Oct;58(4):211-22

HLA class II polymorphism in Aka Pygmies and Bantu Congolese and a reassessment of HLA-DRB1 African diversity.

Renquin J, Sanchez-Mazas A, Halle L, Rivalland S, Jaeger G, Mbayo K, Bianchi F, Kaplan C.

Laboratory of Genetics and Biometry (LGB), Department of Anthropology and Ecology, University of Geneva, Geneva, Switzerland.

HLA-DRB1, -DQB1 and -DPB1 polymorphisms were investigated in two African populations, the Basse Lobaye Aka Pygmies of the Central African Republic, and a Bantu-speaking group from the Democratic Republic of Congo Kinshasa. Allelic and haplotypic frequency distributions reveal marked differences between the two populations in spite of their geographical proximity: the Aka exhibit high frequencies for several alleles, especially at the DPB1 locus (0.695 for DPB1*0402), probably due to rapid genetic drift, while the Bantu distributions are more even. Genetic distances computed from DRB1 allelic frequencies among 21 populations from North and sub-Saharan Africa were applied to a multidimensional scaling analysis. African populations genetic structure is significantly shaped by linguistic differentiation, as confirmed by an analysis of molecular variance. However, selective neutrality tests indicate that many African populations exhibit an excess of heterozygotes for DRB1, which is likely to explain the genetic similarity observed between some North African and Bantu populations. Overall, this study shows that natural selection must be taken into account when interpreting the patterns of HLA diversity, but that this effect is probably minor in relation to the stochastic events of human population differentiations.

AIDSeNaw
WondimE
Shook-Shookta
SELEDA Profile
Offspring
SELEDA Bawza
Letter from Addis
from Ground Zero
Don't Fail
Tazabi ...
Come Together
Top Ten
Do Right ...

HIV/ AIDS in Mother Africa, in
Mother Ethiopia

By: Tsegaye Gabre-Medhin

The names of Africa and Ethiopia are both Mother-symbols or Matriarchal names. Derived from the ancient Egyptian Kushitic word Afa-Ra-Ka, the original name of Afrika is an Ethiopic noun, as in the name of the pre-Axumite civilization of Yeka (YeHa/ 2600 B.C.), or the modern name of Yeka Mikael meaning Godis Angel Michael. Also the depiction of the Afrika name, as in the Amharic word Afer means Earth and soil, or as in the Oromifa word Afa, means Earth and all the plants that grow on it, and as in the Afar name in the Afar language means Sun King of Earth. Fa-Ra-An (Pharoan, Fereon) means "I am the Sun King of Earth." Fa-Ra-Ka-An (Farakan) means, "I am the Sun King and God of Earth," etc. In the original black Egyptian Kushitic term, Afa is the Planet Earth. Ra is the Sun King, and Ka is the name of God; therefore Afa-Ra-Ka means the "Earth of Sun King and God." Ra is depicted as the male figure: Afa is depicted as the female figure, the Mother Earth. Thus in anthropological terms, both Africa and Ethiopia are very ancient, Matriarchal and Fertility Earth Mothers.

To the sad list of humiliating, subjugating and unfortunate events destroying the history of Mother Africa, such as colonialism, the slave trade, wars of tribalistic genocides, nepotic leadership of her new politicians and exploitation of her resources by Western powers, is now added the new weapon of biological annihilation called HIV/AIDS.

Today, according to world statisticians, there are three million carriers, terminally infected or dead Ethiopians from the HIV/AIDS disease. Ethiopia has the third largest HIV/AIDS infected population in the world. Here is a short poem written in the context of the above paragraphs, where a young Ethiopian boy, a victim of HIV/AIDS, a few hours before he departs to his grave asks his mother the question: "Who is responsible for my birth, for my despicable suffering, and for my earthly death?" "Mother " in this sense could therefore be three-dimensional: his own maternal (biological) mother, Mother Africa or Mother Ethiopia (Adbar).

last request

my village (mender) given name is
"AidseNaw" or Mr. HIV/AIDS
as i depart for my own hole
in the ground,
"Mother," i ask, "who is
responsible
for my abominable
suffering on earth
which i call the life of a

young plant (chigiN)
carelessly cut down
here in hell?"
answer my question please!
it is the last request of
a dying Lij
the dollar is the religion
of the powerful
whereas my religion remains
the "Fear of God,"
the God that takes care
of his own,
please answer my question
before i depart!
i am the uglified,
scarified mask of death
with a plastic bag put
over my head,
my arms and fingers are dead,
i cannot take the mask away
since i swallowed the death
called HIV/AIDS
(the little virgin (dingil) girl who,
with her tender heart, touched me
for the first time ever and
for the last time too
is banished to the sacred water
dungeon of Gordoma gorge
where her father put on her the
curse of the ancestors
and the iron hand and foot
chains as well
on top of her abominable
suffering,
so that she will not be able
to escape and visit me
before we both depart to our
separate grave holes.)
now in the presence of my
dearest mother
who most loves and most despises
me at the same time
i am excommunicated by our family
soul father (nefs Abat),
carelessly condemned into
the next hell
while i am still burning in
this hell on earth
and the soul father is holy water
(Tebel) is wasted on me.
while i am half dead and
not at all alive
the heart wrenching whispers of
my sisters and brothers
silently curse me for the shame i
brought upon the family
and their weeping eyes that
used to really care for me
are now tearing and silently
degrading my spirit into nothingness
and my apparition on which is
now my real face
hurts, shutters and scares
them away from me,
as my family and soul father
exchange confused glances
my mother, my idol, my most beloved
cautiously shrink-wraps my
presence into a dead silence
and my existence, she carelessly
tarnishes into the cold dust hole.
my village (mender) given name is
"AidseNaw" or Mr. HIV/AIDS
as i depart for my own hole
in the ground,
"Mother," i ask, "who is
responsible
for my abominable
suffering on earth
which i call the life of a
young plant (chigiN)
carelessly cut down
here in hell?"
answer my question please!
it is the last request of
a dying Lij

Tsegaye Gabre-Medhin, HPL

New York, November 10, 2001

--

Ayele Bekerie, PhD
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| 1343|2002-03-08 13:04:35|a.manansala@attbi.com|Online copy of "HLA genes in Macedonians and the sub-Saharan origin|
You can find the entire article including graphics at:

<http://www.makedonika.org/processpaid.aspcontentid=ti.2001.pdf>

The authors connect the genetic link with the Nubian dynasties, but historically one must look instead to the Middle and/or New Kingdoms. Strangely though, the HLA-DRB1 and other alleles are mostly absent in Crete given the appearance of the Keftiu in Egyptian texts.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

QUOTE

Greeks are genetically related to sub-Saharanans

Much to our surprise, the reason why Greeks did not show a close relatedness with all the other Mediterraneans analyzed (Tables 5, 6 and Figs 1, 2, 3) was their genetic relationship with sub-Saharan ethnic groups now residing in Ethiopia, Sudan and West Africa (Burkina-Fasso). Although some Greek DRB1 alleles are not completely specific of the Greek/sub-Saharan sharing, the list of alleles (Table 5) is self-explanatory. The conclusion is that part of the Greek genetic pool may be sub-Saharan and that the admixture has occurred at an uncertain but ancient time.

The origin of the West African Black ethnic groups (Fulani, Mos-Arnaiz-Villena et al : HLA genes in Macedonians Fig. 4. Map showing the location of the populations tested in the present work. si and Rimaibe sampled in Burkina-Fasso) is probably Ethiopian (26, 27) (Fig. 4). The Fulani are semi-nomadic hunters and gatherers and one of the few people in the area to use cows' milk and its byproducts to feed themselves and to trade; their facial parameters show a Caucasian admixture. The Rimaibe Blacks have been slaves belonging to the Fulani and have frequently mixed with them (27).

The Nuba people are now widespread all over Sudan, but are descendants of the ancient Nubians that ruled Egypt between 8th/7th centuries B.C. (28) and later established their kingdom at Meroe, North Khartoum. Two kinds of Nubians were described in ancient times: Reds and Blacks, probably reflecting the degree of Caucasian admixture. Both the Oromo and Amharic peoples live in the Ethiopian mountains (27). They obviously have in common a genetic background with the west-African groups mentioned above. Linguistic, social, traditional and historical evidence supports an east-to-west migration of peoples through the Sahel (southern Sahara strip), although this is still debated (26, 27).

Thus, it is hypothesized that there could have been a migration from southern Sahara which mixed with ancient Greeks to give rise to a part of the present day Greek genetic background. The admixture must have occurred in the Aegean Islands and Athens area at least (Figs 1 and 2). The reason why this admixture is not seen in Crete is unclear but may be related to the influential and strong Minoan empire which hindered foreigners establishment (10). Also, the time when admixture occurred could be after the overthrow of some of the Negroid Egyptian dynasties (Nubian or from other periods) or after undetermined natural catastrophes (i.e.: dryness). Indeed, ancient Greeks

believed that their religion and culture came from Egypt (4, 25).
UNQUOTE
| 1344|2002-03-08 14:06:18|kcamm23063@aol.com|Re: FW: [EthioForum] - *** eurocentric vs. Afrocentric perspective |
For easier reading:

HIV/ AIDS in Mother Africa, in Mother Ethiopia

By: Tsegaye Gabre-Medhin

The names of Africa and Ethiopia are both Mother-symbols or Matriarchal names. Derived from the ancient Egyptian Kushitic word Afa-Ra-Ka, the original name of Afrika is an Ethiopic noun, as in the name of the pre-Axumite civilization of Yeka (YeHa/ 2600 B.C.), or the modern name of Yeka Mikael meaning God's Angel Michael. Also the depiction of the Afrika name, as in the Amharic word Afer means Earth and soil, or as in the Oromifa word, Afa, means Earth and all the plants that grow on it, and as in the Afar name in the Afar language means Sun King of Earth. Fa-Ra-An (Pharoan, Fereon) means "I am the Sun King of Earth." Fa-Ra-Ka-An (Farakan) means, "I am the Sun King and God of Earth," etc. In the original black Egyptian Kushitic term, Afa is the Planet Earth. Ra is the Sun King, and Ka is the name of God; therefore Afa-Ra-Ka means the "Earth of Sun King and God." Ra is depicted as the male figure: Afa is depicted as the female figure, the Mother Earth. Thus in anthropological terms, both Africa and Ethiopia are very ancient, Matriarchal and Fertility Earth Mothers.

To the sad list of humiliating, subjugating and unfortunate events destroying the history of Mother Africa, such as colonialism, the slave trade, wars of tribalistic genocides, nepotic leadership of her new politicians and exploitation of her resources by Western powers, is now added the new weapon of biological annihilation called HIV/AIDS.

Today, according to world statisticians, there are three million carriers, terminally infected or dead Ethiopians from the HIV/AIDS disease. Ethiopia has the third largest HIV/AIDS infected population in the world. Here is a short poem written in the context of the above paragraphs, where a young Ethiopian boy, a victim of HIV/AIDS, a few hours before he departs to his grave asks his mother the question: "Who is responsible for my birth, for my despicable suffering, and for my earthly death?" "Mother " in this sense could therefore be three-dimensional: his own maternal (biological) mother, Mother Africa or Mother Ethiopia (Adbar).

last request

my village (mender) given name is "AidseNaw"
or Mr. HIV/AIDS.
as i depart for my own hole in the ground,
"Mother," i ask,
"who is responsible for my abominable suffering
on earth which i call
the life of a young plant (chigiN) carelessly cut down
here in hell?"
answer my question please!
it is the last request of a dying Lij,
the dollar is the religion of the powerful
whereas my religion remains the "Fear of God,"
the God that takes care of his own,
please answer my question before i depart!
i am the uglified, scarified mask of death
with a plastic bag put over my head,
my arms and fingers are dead,
i cannot take the mask away
since i swallowed the death called HIV/AIDS
(the little virgin (dingil) girl who, with her tender heart,
touched me for the first time ever and
for the last time too is banished
to the sacred water dungeon of Gordoma gorge
where her father put on her the curse of the ancestors
and the iron hand and foot chains as well
on top of her abominable suffering,
so that she will not be able to escape and visit me
before we both depart to our separate grave holes.)
now in the presence of my dearest mother
who most loves and most despises me at the same time
i am excommunicated by our family's soul father (nefs Abat),
carelessly condemned into the next hell
while i am still burning in this hell on earth
and the soul father's holy water (Tebel) is wasted on me.
while i am half dead and not at all alive
the heart wrenching whispers of my sisters and brothers
silently curse me for the shame i brought upon the family
and their weeping eyes that used to really care for me
are now tearing and silently
degrading my spirit into nothingness
and my apparition on which is now my real face hurts,
shutters and scares them away from me,
as my family and soul father exchange confused glances
my mother, my idol, my most beloved cautiously
shrink-wraps my presence into a dead silence
and my existence, she carelessly tarnishes into the cold dust hole.
my village (mender) given name is "AidseNaw" or Mr. HIV/AIDS
as i depart for my own hole in the ground,
"Mother," i ask, "
who is responsible for my abominable suffering on earth
which i call the life of a young plant (chigiN)
carelessly cut down here in hell?"
answer my question please! it's the last request of a dying Lij

Tsegaye Gabre-Medhin, HPL
New York, November 10, 2001
--

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Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1345|2002-03-09 01:36:23|Milos Bogdanovic|Re: Online copy of "HLA genes in Macedonians and the sub-Saharan or|
Dear Paul,

Thank You very much for:
<http://www.makedonika.org/processpaid.aspcontentid=ti.2001.pdf>

Milos
| 1346|2002-03-09 07:15:59|Milos Bogdanovic|HLA|
Paul,

Do you have another HLA information?

Milos
| 1347|2002-03-09 14:58:43|Sptpy@aol.com|What does it say? Understanding mdw nTr|
Ancient Egyptian Language discussion list
<http://www.rostau.demon.co.uk/AEgyptian-L/index.html>

This is an ancient Egyptian language discussion list having members who range from beginners to Egyptologists. A group for anyone interested in mdw nTr (medu netcher). There are links to excellent lessons for beginners, the Manuel de Codage, symbols lists, hieratic, and Coptic. The group's archives starts with the founding of the list and travels through its translations of various texts.

Tyrone
| 1348|2002-03-10 09:04:18|a.manansala@attbi.com|Fwd: Ancient World Was a Vast Melting Pot|
One thing about the study mentioned below. The researcher, Alan Templeton, has been a supporter of Milford Wolpoff's multi-regional theory for many years.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

<http://www.latimes.com/news/printedition/front/la-000017035mar07.story?coll=la%2Dheadlines%2Dfrontpage>

LA Times
March 7, 2002

Ancient World Was a Vast Melting Pot

Study Shows Genealogy: Analysis of 11 inherited traits finds that early humans mingled with strangers.

By ROBERT LEE HOTZ, TIMES STAFF WRITER

Spreading out of Africa like starlings, early humans conquered the world by embracing the strangers they encountered around the globe, not by forcing them into extinction, as many researchers believed, according to a new analysis of human genetic history.

In the textbook view, the founding fathers of modern humanity emerged suddenly from Africa about 100,000 years ago and swept into oblivion all other prehuman species--Neanderthals, for example--that they encountered.

A new and elaborate computer genealogy of 11 inherited traits compiled by Alan Templeton at Washington University in St. Louis presents a very different slant on the origins of diversity. Templeton's work, published today in the journal Nature, suggests that "interbreeding, not replacement," was the rule for successive waves of primitive humans migrating out of Africa. By mingling, these ancestral human groups "strengthened the genetic ties between human populations throughout the world," said Templeton, who studies the history and geography of genes.

In his view, the ancient world was a vast melting pot in which tribes of human ancestors scattered, rejoined and scattered again. As they did so, they gradually intermingled inherited traits across thousands of generations to mix the palette of modern humanity.

Templeton's work is the latest riposte in a 20-year-long debate in which anthropologists, archeologists, molecular biologists and population geneticists have battled over human origins with rounds of research papers scattered like hand grenades.

Several specialists in the field enthusiastically hailed the new study of evolutionary parentage as "brilliant," while others briskly dismissed it as "hocus-pocus" and "nonsense."

For all their differences, both camps agree that the earliest ancestors of humankind evolved in Africa about 2 million years ago, before beginning waves of migration into Europe and Asia.

Where the scientists part company is in deciding how those ancestral groups gave rise to anatomically modern people--with small, pointed jaws; smooth foreheads; high, rounded skulls; and advanced mental abilities--emerged.

Frustrated by the ambiguous fossil record, researchers have turned to the genes that code for growth and development to flesh out this missing chapter of human evolutionary history.

To reach his conclusions, Templeton combined published data on 11 parts of the human genome. He analyzed mitochondrial DNA--genetic material that each person inherits directly from his or her mother--as well as data from genes carried on the Y chromosome, which is inherited only from fathers. He also looked at genes on other chromosomes that can be inherited from either parent.

His analysis detected considerable gene mixing and evidence of two separate waves of migration out of Africa into Asia and Europe, the first from 420,000 to 840,000 years ago and a more recent one from 80,000 to 150,000 years ago.

Other researchers agree that there was generous mixing of valuable genetic traits. But they disagree about when it might have happened.

"If those ancestral populations were all in different valleys in Africa, you would see the same thing," said Henry Harpending, an anthropologist at the University of Utah. "This may have been gene flow between ancestral populations in Kenya, Uganda and Tanzania."

Templeton had made a "valiant effort," but his study "all seems too iffy to me," Harpending said. "Going from his findings to this sweeping picture of human evolution is a jump I can't see."

Molecular biologist Rebecca L. Cann at the University of Hawaii said Templeton offered "strong genetic support" for considering Africa the geographic wellspring of humankind, but his broader analysis was "overambitious."

On the other side of the debate, paleoanthropologist Milford Wolpoff at the University of Michigan said he felt "vindicated" by Templeton's work. Wolpoff has long championed the idea that modern humans evolved more or less simultaneously around the globe by sharing their best characteristics.

Templeton's analysis "shows that human evolution is about traits and not about kinds of people," Wolpoff said. "Lots of things separate human populations, but more things unite them."

Said molecular biologist Peter Underhill at Stanford University, who uses male DNA to track human migrations, "My problem with this whole field is that it is not dispassionate anymore. There is a lot of name calling That is a shame."
| 1349|2002-03-10 09:16:30|a.manansala@attbi.com|Fwd: Touring the sands of time|
<http://www.ahram.org.eg/weekly/2002/576/tr1.htm>

Touring the sands of time

Sohag governorate is rich in archaeological sites, but

seldom visited.

Nevine El-Aref toured the area with experts concerned with the area's future development, and found herself witnessing an interesting argument

Although my family originally came from Sohag, I have only been there once before -- in 1998, when I spent a week touring the historical landmarks of Sohag and Akhmim. On this, my second visit to the place that has come to hold a special place in my heart, I realised what an agreeable stopover it is -- not only because of its historical interest but also its natural environment. This is just the place to relax in a largely undisturbed rural atmosphere and share the time of day with its friendly residents.

Sohag was heavily populated by an Egyptian-Greek community in the early centuries of the Christian era, when it was an important centre for the production of anthropoid coffins, portrait-mummies and textiles -- even today it is still renowned for the latter.

We spent the night in Luxor and set off from there on our tour. It was a pleasant drive through some of the richest and best-cultivated tracts of land I have ever seen. These were scenes from a way of life which had remained almost unchanged for millennia. The green fields were interspersed with date palms and clusters of donkeys, cows and camels, and several farmers were loading harvested sugar cane onto trucks. The sight of such quantities of sugar cane tied into great bundles whetted our appetites. How nice it would have been to suck the juice -- but this was a professional tour, and there was no time to stop.

The vibrant landscape slipped by: dotted along the canal banks were vividly-garbed peasant women who squatted washing clothes and pots. Others walked along the canal paths, elegantly upright as they balanced ballas (large clay water jars) on their heads. The three- hour journey passed quickly.

When we arrived at Akhmim, the city sacred to the god Min in Pharaonic times, we found the area teeming with people, buses, cars, and carts. Everyone seemed to be in a hurry, and since we were on an archaeological mission to monitor work in progress, we, too, were rushed, first to the site of a modern Islamic cemetery which lies on top of what is believed to be a large temple of Ramses II -- indeed, parts of the temple are visible through the covering of sand -- and then to the Sohag museum.

The overall plan for the region is to remove the modern necropolis which infringes on the archaeological site in order to facilitate excavation of the temple. This was no new idea. In fact, there has been an 11-year hiatus since the plan to develop a city in the El-Kawssar area -- at a cost of L36 million -- was first envisioned. Now, we learned, the plan is rolling again, and excavation will run parallel with the relocation. The project is scheduled for completion in 2005.

Yehya El-Masri, director-general of antiquities in Upper Egypt, was our guide round the site and its storeroom. It was the first time I have ever been privileged to enter an antiquities storeroom, and I must say that I was surprised to find it to be such a poor hall, with the artifacts spread all over the place with no semblance of order. One of the objects was a small, partly deteriorated mummy, perhaps of a child. Another was a large limestone stela which simply lay on the floor. But this was no ordinary stela. It was, as El-Masri quickly told us, Upper Egypt's Rosetta Stone. "You could say this is similar to the famous piece which provided the magic key to deciphering hieroglyphics," he said.

His comment aroused our interest, and we found ourselves looking at a well-preserved stela, two metres high and a metre and half wide, bearing a beautifully-inscribed, 2,200 year-old royal decree. The text, El-

Masri said, concerned the leap year in the Egyptian calendar. "It is a record that amends the ancient calendar by order of Ptolemy III, who ruled Egypt from 246 to 222 BC and, as you can see, it is inscribed in both hieroglyphic and demotic texts. But here is an empty space. This was where the artisan who carved the inscription intended to write the Greek text, but for some reason he neglected to do so."

The inscription authorised new religious cults and festivals, created new posts in the priesthood, and made note of battles between Egypt and Syria. The upper part was adorned with carvings of Ptolemy and his sister Berenice, as well as deities including Osiris, the hawk-headed Horus, the winged goddess Nephthys, and Sohag's local god Min.

I must say that it was very exciting to see this monument and to realise that the Rosetta Stone is not unique. This stela in what should have been three different scripts was unearthed a year ago inside a ruined temple in the Naga El-Deir area, 450 kms south of Sohag. "It was found shattered, but archaeologists have assembled the fragments and restored the piece," El-Masri said. He added that studies to decipher the decree had not yet been completed.

Our second stop was at the unfinished structure of the local Sohag Museum, which lies in a picturesque location overlooking the Nile on one side and Sohag's main road on the other. Beside it is a public garden and the office of the Egyptian Tourist Administration.

Construction of the museum has been on hold since 1999 for lack of necessary funds. Fortunately, though, after a LE5 million grant by President Mubarak to the Supreme Council of Antiquities (SCA), work on completing the museum and upgrading the area will now go ahead immediately, .

The small museum is on two levels. The first, a subterranean floor, contains a mummy room, library, photographic and restoration laboratories and a small cafeteria. The upper level will be the museum's main exhibition hall, where 5,000 objects collected from archaeological sites in Middle Egypt as well as those currently in storage will be on display.

We had a modest meal at the Sohag governorate, and then headed off for the famous site of Abydos on the west bank of the Nile. This is the city sacred to the god Osiris and is where, according to legend, his head is buried. The ancient Egyptians believed that the horizon west of Abydos was the gateway to the afterlife, and for that reason, and in order to be buried near their legendary ancestor, the ancients considered it an excellent burial place.

We went, of course, to the famous temple of Seti I, which has some of the finest reliefs of any period to be found in the Nile valley. It has seven separate sanctuaries, dedicated to Seti I himself and to Osiris, Isis, Horus, Amun, Mut and Khonsu. Their entrances are delicately carved in bas-relief, and they still retain their original colour.

This is the temple which contains a Kings' List, a roll of gods and kings engraved in royal cartouches. More than 70 Pharaohs preceded Seti I, starting with Mena, founder of the first dynasty. For political reasons the names of the monotheist Pharaoh Akhenaten and Queen Hatshepsut were not included in the list.

As we were looking round, then Supreme Council of Antiquities secretary-general Gaballa Ali Gaballa was telling us some interesting tales about Abydos and its temples, and of the British archaeologist who married an Egyptian and was much respected by the locals, who called her Umm Seti (mother of Seti). She would treat the temple as a sacred place, and would remove her shoes before entering. "She was very devoted to the memory of the Pharaoh Seti, and believed she had lived in his court in a previous life. She devoted her life to studying the reliefs and transcribing the texts of the temple. When she died she was buried beside her divine god-king Seti." He added that local women believed they could enhance their fertility by immersing themselves in the water of what is known as

the Osirian, a temple behind the temple of Seti, which floods from time to time.

The sun was low on the western horizon when we took our leave of this unforgettable temple, with promises of another tour to the early 1st and 2nd dynasty tombs on the necropolis of Abydos in the near future. As we drove back to Luxor and watched the timeless landscape rolling by and the families going home with their donkeys cows and water-buffaloes, we thought of all we had seen and of the need to make the remarkable attractions of this region better known.

Great statue - but who is it?

So, who is it? Princess Merit-Amun, beloved daughter of Pharaoh Ramses II? Or is it another 19th-dynasty princess? Or does it date from the 18th dynasty -- is it, indeed, one of the daughters, or even the wife, of the mysterious Pharaoh Akhenaten? What began as a discussion about the relocation of a modern Islamic cemetery at Akhmim has ended up as a controversy over the identity of the magnificent statue of a princess -- or a queen -- which was found at the site 21 years ago and now on display in Sohag's outdoor museum.

I was following Gaballa Ali Gaballa, until recently secretary-general of the Supreme Council of Antiquities (SCA), and an SCA delegation as they toured Akhmim (see accompanying story). They were inspecting the archaeological work in progress and discussing the need to relocate the modern cemetery as soon as possible so that work could begin on excavating the temple of Ramses II. I wandered off to look at the site, and by the time I returned the conversation had switched to the statue of Merit-Amun.

I had been present when the statue was cleaned, restored and erected in the Sohag Museum, so it was with great interest that I listened in on the conversation between Gaballa and Yehia El- Masri, director-general of antiquities in Upper Egypt.

It was beautiful, the 11.5m-high statue. But was it, indeed, Ramses' beloved daughter as earlier supposed, or was it someone else from another dynasty altogether? What a fascinating thought! I had the unique opportunity to learn, first-hand, that archaeology is not as simple as it is sometimes made out to be. It is much more than excavation and discovery; it entails evaluating the finds, analysing details and learning where exactly the object fits into ancient history.

According to Gaballa, the face clearly indicates Amarna-style art. "Merit-Amun has almond- shaped eyes typical of the Amarna period, and her lips are sensual and clearly outlined," he said. "These were artistic trends that can be identified even before the rule of Akhenaten, in the time of his father Amenhotep III.

"Moreover, the belly bulges slightly in this statue, and the skirt is pleated over her thighs in the manner of the Amarna period." But he added, as an afterthought: "It could, of course, be the aftermath of Amarna."

El-Masri did not agree. "We can be absolutely sure that this statue is of Merit-Amun, the daughter of Ramses II, because the cartouche is original. It has been neither erased nor reinscribed, and the titles inscribed on the back of the statue are the same as those in Nefertari's temple of Abu Simbel. There are many scenes in the temple of Ramses II's wife, and these show Nefertari with her daughter Merit-Amun, and the inscriptions confirm this. They say, 'this is my beloved daughter Merit-Amun, the child of Atum, the first sun- god.'"

The similarity in the physiognomy of Merit-Amun with the art of the Amarna period is indisputable, as can be

seen when compared with this head of Akhenaten (right)

In support of his hypothesis, El-Masri pointed out that a bust with the same features as the statue found at Akhmim could be seen in a chapel in the Ramasseum of Ramses II on the Theban necropolis. "It has the same face and the same titles," he said.

Gaballa, however, insisted the statue might well have been sculpted during the Amarna period but left without identification, and that the cartouche of Merit-Amun was added later. "During Ramses II's rule, there was free usurping of monuments of earlier periods, and the royal family took credit for a lot of the work carried out by their predecessors," he said. In support of his hypothesis, Gaballa said that 13 inscribed blocks dating from the Amarna period had been unearthed under the base of Merit-Amun's statue.

"There are two reasons why these blocks may have been found at Akhmim," Gaballa added. "One is that the temple of Ramses II might have been built on top of an earlier temple of Akhenaten, who, incidentally, did his best to spread his monotheistic religion all over the land. The other reason could be that Ramses II, wishing to reinstate the cult of Amun, and yet unwilling to destroy the sacred religious texts inscribed on the earlier monument, buried some blocks and reused others in his own temple."

Gaballa pointed out that the face of Merit-Amun somewhat resembled that of the goddess Mut in a bust in Cairo Museum, which dates from the reign of Amenhotep III, so it is possible that this statue is of the same goddess. Unfortunately, because only the face remains, with no clothing or adornments to confirm the style of art, this hypothesis cannot be confirmed. "However," he added, "goddesses usually take the faces of queens and princesses."

El-Masri felt strongly that the blocks found beneath the statue could belong to "an undiscovered chapel of Akhenaten when he was co-regent with his father, Amenhotep III." He went on to explain that the priests of Akhmim "may have allowed him to build a chapel or shrine to the sun-god Aten at the site, for two reasons: First, the priests of Min, Sohag's local god, were not as powerful as those of the god Amun at Karnak; second, Akhenaten's mother and maternal uncle were very powerful in the area, and were undoubtedly able to influence the local priests. I am sure this chapel was built during the co-regency of Amenhotep III and Akhenaten because it is clear from the blocks found beneath the statue of Merit-Amun that they are in the style of Amenhotep III. Moreover, they are carved skilfully in the traditional manner, not in the more realistic style typical of Amarna," El-Masri insisted.


In response to Gaballa's claim that the Akhenaten's blocks could have been transported to Akhmim from elsewhere, El-Masri saw this as unlikely. "The blocks of stone are enormous, and very well inscribed, and I believe they were constructed in situ," he said.

"Akhemim's inhabitants were strong supporters of Akhenaten," El-Masri went on, "and, according to Nicolas Grimal's book on ancient Egypt, when he became Pharaoh it was the people of Akhmim who suggested that the new capital, Akhet-Aten, should be further north at what we now know as Tel El-Amarna".

Temple construction during Akhenaten's rule was not confined to his new city. Sun temples were built all over the country: within the sacred confines of Amun's great Karnak temple, where distinctive blocks known as talatat have been found in great number; and even as far north as Saqqara, where the tomb of Meri-neith, a high priest of Aten, was found last year.

The artistic style that characterises Amarna art did not start with the Pharaoh Akhenaten, nor did it end with his death. So, what is the truth about the identity of Merit-Amun? I saw strength in both arguments. Perhaps, when the modern cemetery is removed

and excavations around Akhmim continue, more temple blocks will come to light and the truth will be revealed.

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| 1350|2002-03-10 18:30:19|Thomas Mountain|Time article on pre-Kemetic findings in Sudan?|
About 3(?) years ago Time magazine published a story on how Italian and French archeologists were making some important discoveries in the Sudan that showed a pre-Kemetic civilization that appeared to have been the ancestors of KMT. Has anyone heard anything further on this?
| 1351|2002-03-10 20:11:30|a.manansala@attbi.com|Re: Time article on pre-Kemetic findings in Sudan?|
The original Time articles are pasted below.

To these one must add the Nabta discoveries. The Italian Archaeological Mission is working near Khartoum.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

TIME MAGAZINE
MARCH 24, 1997 VOL. 149 NO. 12

ARCHAEOLOGY

THE NILE KINGDOMS

AFTER DECADES OF DIGGING AND DEBATE, A GREAT NUBIAN CIVILIZATION IS REVEALED AS A LEADING POWER IN THE ANCIENT WORLD

BY SCOTT MACLEOD/PARIS

The bare-backed warriors march in royal procession, heads held high, hands grasping bows and arrows. This stirring scene is captured in a magnificent limestone relief from the ancient Egyptian Temple of Hatshepsut dating back to 1500 B.C. Yet there's something wrong with this tableau. The soldiers don't have the lean, aquiline features of ancient Egyptians; they have dark brown skin, full lips, large nostrils and layered locks of curly black hair. They are not, in fact, Egyptian infantrymen at all, but Nubians--or to use the term in vogue among archaeologists, Sudanese. Explorers have long been aware that ancient peoples inhabited the lands of the upper Nile River in what is today modern Sudan. But because of an obsession by Western archaeologists with Egypt's brilliant kingdoms, these Nubian cultures were regarded as little more than spillovers of Egyptian civilization. When Nubians were noticed at all, they were depicted as one of Egypt's defeated enemies or--as in Hatshepsut's shrine--mercenaries in the service of Egypt.

All that is changing, thanks to the remarkable work of excavators from Sudan and various Western countries at several dozen archaeological sites strung hundreds of miles along the Nile from the capital, Khartoum, to the Egyptian border. Digging quietly but steadily since the 1960s, they have uncovered what experts now believe was not only an autonomous culture on the Nile, but one of the greatest civilizations in all of African history. The evidence for such conclusions is finally available in Sudan: Ancient Kingdoms on the Nile, currently at the Institut du Monde Arabe in Paris and moving to the Netherlands and Germany over the course of the next 18 months.

This collection of some 468 statues, ceramics, jewelry and other objects--celebrated as the most spectacular presentation of Nubian antiquities ever organized--was marshaled from nine museums around the world. Taken together, the exhibits reveal a civilization as profound as it was powerful, a richly inventive society influenced by Egyptian, Mediterranean, African--and

even Arabian--cultural currents, but distinctive from earliest times. "After a tremendous number of major finds in the past 20 years, we know a lot more about these kingdoms and their power," says Timothy Kendall, associate curator at the Museum of Fine Arts in Boston. "Sudan was not an Egyptian kingdom but one rooted in central Africa." Adds Dietrich Wildung, curator of the Egyptian Museum in Berlin: "This is nothing less than the discovery of a new dimension of the ancient world. Until now, Nubia has been a no-man's land."

Although not the most dazzling visually, many experts regard the displays of recently discovered Neolithic pottery and burial talismans as the most significant items in the exhibition. The finds predate similar discoveries in Egypt, thus indicating a pre-existing, indigenous Nubian civilization. According to Hassan Hussein Idris, director of Sudan's National Board for Antiquities and Museums, the finds even suggest that Nubia "provided part of Egypt's formative roots" rather than the other way around.

This is just one example of how researchers have been getting Nubia wrong since the beginning of Western excavations in Sudan. For example, when the American Egyptologist George Reisner went digging in the Upper Nile region in 1913, he thought he had discovered an Egyptian colonial outpost. But as the exhibition makes clear, what he actually uncovered was Kerma, the seat of the first great Nubian kingdom, which existed from 2500 to 1500 B.C. The Egyptian statuary and ceramics Reisner found in Kerma were probably objects the Nubians received as gifts or pillaged in battle. Certainly, Nubia's reputation for military prowess dates from this period.

During most of the 1,000-year reign of the Kingdom of Kerma, it was the Egyptians who evidently had the most to fear. The pharaohs built huge fortresses along the Nile to beat back Nubian advances and xenophobic motifs depicting aggression against the Nubians proliferated in Egyptian art of the period.

Field discoveries made over the past decade have strengthened understanding of the most glorious period of them all, the Kingdom of Kush which stretched from 900 B.C. to A.D. 350. At its zenith, King Taharqo ruled over Egypt in what is known today as Egypt's 25th Dynasty, lasting from 750 to 656 B.C. During this time, the Nubians considered themselves the rightful heirs to an ancient Nile kingdom that embraced both Egypt and Nubia. Famed for their wisdom and piety, they were humane and generous towards defeated enemies. Yet such was the influence of Egyptian culture that the Nubians appropriated Amun, the Egyptian god, for their own ram-headed deity. They even believed Amun's sources of divinity were located in Thebes as well as in their own city of Napata.

The Sudan exhibition instructs as it delights by solving mysteries that have vexed curators for years. The Sudanese government's generous policy of allowing excavators to keep half of their findings once encouraged archaeological missions to Sudan's remote sites. But it also resulted in the separation of many pairs of discovered treasures. In the show, several important sets of objects--such as gold earrings and the bronze legs of a funerary bed adorned by geese, unearthed by a Boston expedition in 1919--are reunited for the first time. Perhaps the most thrilling reunion is that of a granite statue of King Sobekhotep V with its base, which is inscribed with Egyptian hieroglyphics. The Berlin Museum acquired the statue in 1889 in Luxor, while the intrepid Reisner found the base in Kerma and took it to Boston in 1913. A Danish Egyptologist discovered the connection--and hence the statue's identity--only in 1990.

But the exhibit's showstopper is the Ferlini Treasure of exquisite gold amulets, signet rings, necklaces and other items of fine jewelry. An Italian physician, Ferlini accompanied Ottoman viceroy of Egypt Mohammed Ali on his invasion of Sudan in 1821, and discovered the hoard by blasting pyramids open. The booty belonged to Queen Amanishakheto, one of Nubia's most powerful rulers. The items were scattered and many wound up divided between museums. The inclusion of the reunited

treasure in the show is, to many archaeologists, a crowning achievement. In some respects, the entire exhibition is a reunion of sorts, giving back ancient Sudan its rightful place in African history.

http://www.time.com/time/magazine/1997/dom/970915/aarch.the_niles_oth.html

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THE NILE'S OTHER KINGDOM

NUBIA, NOT EGYPT, MAY HAVE BEEN THE FIRST TRUE AFRICAN CIVILIZATION

BY SCOTT MACLEOD

Archaeologist Timothy Kendall was leading an expedition in northern Sudan earlier this year when one of his diggers came across a slab of intricately carved stone hidden in rubble. Soon after, another slab turned up, and then another, until there were 25 in all, laid out in the sand like an archaeological jigsaw puzzle. Fitted together, the pieces formed a dazzling tableau: golden stars set against an azure sky, with crowned vultures flying off into the distance. Flying where, precisely? Kendall, an associate curator at Boston's Museum of Fine Arts, thinks he knows. And if his hunch is correct, he may be a few tons of rubble away from a major archaeological find. Kendall's breakthrough, when and if it comes, should be one of many arising from that corner of Africa. Long considered an archaeological afterthought by scientists exploring the more famous temples and pyramids of Egypt, just to the north, Sudan is suddenly the hot place to be--and not just because of the equatorial temperatures that register as high as 100[degrees]F even during the prime winter digging season. At least 15 teams from the U.S., Europe and Sudan are sifting through the same sands for secrets of ancient Nubia, the world's first black civilization, which at its height stretched more than 1,000 miles along the Nile River, from what is today the central part of Sudan to the southern reaches of Egypt.

Everything uncovered thus far supports the conviction that has been building among scholars during the past 20 years that the Nubians were not just vassals and trading partners of the Egyptian Pharaohs but also the creators of an ancient and impressive civilization of their own, with a homegrown culture that may have been the most complex and cosmopolitan in all Africa.

That's why Kendall is particularly interested in the jigsaw tableau he has laid out on the sand. The newly discovered blocks, he believes, once made up the vaulted ceiling of a passageway that led to a temple dug into a 300-ft.-high hill known today as Jebel Barkal. It was there, Kendall thinks, that rulers in the ancient Nubian kingdom of Napata and Meroe, which dated from 900 B.C. to A.D. 350, practiced their coronation rites, climaxing in a crowning by the god Amun.

The passage Kendall discovered was, he believes, closed by an earthquake and rockslide sometime between A.D. 100 and A.D. 200. That's the bad news--and the good news, for the same wall of rubble that separates Kendall from his temple probably kept out treasure hunters as well. Once he manages to bore through a few huge boulders and track the flight of those majestic vultures, he hopes to find that the temple's interior, and whatever treasure it holds, has been preserved intact for 18 centuries.

Such findings, according to Dietrich Wildung, curator of the Egyptian Museum in Berlin, represent "nothing

less than the discovery of a new dimension of the ancient world." The sense of breaking new ground, and of taking archaeology in a new direction, has contributed to what Wildung calls "the pioneer spirit in Sudan."

Archaeologists aren't the only ones who are rediscovering Sudan's ancient treasures. One of the greatest exhibitions of Nubian art ever assembled is currently touring France, Germany and the Netherlands. The show, which will continue into next year, features statues, pottery, jewelry and other artifacts that were recovered in excavations dating back to 1842, when Karl Lepsius, a Prussian archaeologist, first surveyed the region known in the Old Testament as Kush, in Greek literature as Aethiopia and by the Romans as Nubia (possibly a corruption of the Egyptian word for gold).

Although the early surveyors reported that Sudan contained more pyramids than did Egypt, the country remained what Wildung calls an archaeological "no-man's-land" until quite recently. The first excavators from Europe found Egypt to be less backward, less remote and less prone to yellow fever, and thus far more pleasant and accessible. Egypt's sites also proved to be so rich that there was little reason to search farther up the Nile.

Another problem, scholars now firmly believe, was racial prejudice, which turned many in the field away from cultures emanating from deeper in Africa. Prominent Egyptologists --including the noted American George Reisner, who worked in Sudan--thought they were excavating the remains of an offshoot of Egyptian culture. "They didn't believe black Africa was capable of producing high civilization," says Kendall.

The latest crop of discoveries is helping put such ideas to rest. French archaeologists, for example, have found exquisite ceramic figurines, bowls and funerary objects at sites that date from at least 8000 b.c. They are as old as any Neolithic sites in Africa and predate prehistoric finds in Egypt by a staggering 3,000 years. This strongly suggests to Hassan Hussein Idris, director of Sudan's National Board for Antiquities and Museums, that ancient Nubia might have been an important source of Egypt's civilization, as well as the other way around.

Not all archaeologists are prepared to go that far. But there is now enough evidence for a scientific consensus that ancient Nubia, beginning in the Stone Age, developed its own distinct civilization--or rather, a series of overlapping civilizations--influenced by Africa, Arabia and the Sahara as well as by Egypt. Moreover, many scholars believe these Nubian kingdoms hold even more clues to the origins of African culture than does Egypt, which, because of its unique position abutting Asia and the Mediterranean, is regarded by many archaeologists as having developed independently from the rest of the continent.

The new perspective owes much to the work of Swiss archaeologist Charles Bonnet, who has spent the past 24 years excavating Kerma, the seat of Africa's greatest empire (outside Egypt) between 2500 B.C. and 1500 B.C. Bonnet acknowledges that he went to Sudan initially to find Egyptian civilization. "But step by step," he confesses, "I came to understand that the Nubian civilizations are really extraordinary. There might be Egyptian influences, but there is a Nubian originality and a Nubian identity."

Two years ago, Bonnet excavated a funerary temple in Kerma that powerfully illustrates Nubia's synthesis of frontier influences. On one interior wall he found Egyptian motifs, including Nile fishing boats, bullfights and an enormous crocodile. Another wall was covered with rows of giraffes and hippopotamuses--African wildlife rarely seen in ancient Egypt.

At Jebel Barkal, Kendall hopes to shed new light on the symbiotic relationship of Nubian and Egyptian civilizations. The first temples there were constructed between 1460 B.C. and 1200 B.C., during the relatively brief period when Egypt ruled Nubia. Kendall believes the Egyptians chose this particular craggy hill for a royal sanctuary because, when seen from a distance,

Jebel Barkal's silhouette resembles, even today, a crown adorned with a cobra, which is a symbol of royal power. The Egyptians believed Jebel Barkal to be a prime residence of the god Amun, the bestower of royal authority--a notion that was later taken up by the Nubians. About 730 B.C., when the Nubians rose up and conquered Egypt, establishing what became known as Egypt's 25th dynasty, they drew on the authority granted by Amun at Jebel Barkal to justify their rule over both lands.

Kendall doesn't know what secrets the temple will yield when he finally breaks through the pile of rubble separating him from the interior. Will he find cult goddesses? Jeweled crowns? Kingly scepters? Or perhaps the remains of a priest or two, trapped for 18 centuries by that earthquake? Alas, there will be no answers until the next digging season begins in January. It's still summer in Sudan, and much too hot for archaeology.

| 1352|2002-03-11 03:56:15|mansu_musa|pre dynastic mask findings | I was reading in a National geographic that this egyptologist had fground a mask in P0re dynastic egypt. Masking ceremonies seem to be in both African and Kemetic cultures,so I was wondering if anybody had heard abotu this either? I did have the name of the egyptologist that found this,but lost it. I think it is the issue which a sphinx on it? Please somebody help. There is some evidense that the Egyptains wore this mask,and it was very similar to the ones on saharan rock art at tassil.

| 1353|2002-03-11 08:57:16|sidahmed|[Fwd: New bibliography on the River Nile]]

Dear recipient,

We are proud to inform you that a new major bibliographic work on the Nile has been compiled by **Prof. Terje Tvedt** at the Centre for Development Studies at the University of Bergen. The bibliography is entitled

The River Nile and its economic, political, social and cultural role. An annotated bibliography.

The book is the result of more than 15 years of academic work in the region, including visits to a great number of libraries both in the region and beyond. A few of the basic facts about the contents and focal points of the work may elucidate its importance for all interested in the region:

- 541 pages
- 3486 books, articles and reports about the region
- 1532 of the entries with annotations
- All disciplines and topics are covered

To read more about the work, views excerpts and to order the book, please go to CDS' pages on the bibliography at <http://www.svf.uib.no/sfu/orderframe.htm>

Alternatively, contact us to receive order information by ordinary mail or fax.

Prospective readers and scope

The book is a must for anybody interested in the River Nile in general and in its regional role. But is should also be of interest to anybody interested in resource management and the global issue of water control. To NGOs, UN organisations, politicians, and researchers, it is a unique mine of knowledge about the river valley and its hydrology, planning history, flora and fauna, travel literature, transport and history. No-one interested in the future of the river basin can do without this work containing references on close to 3500 books, articles and reports written about the river.

About the author

The book is written by professor Terje Tvedt. Tvedt has done extensive research on the region, and has since 1997 been Research Director for development research at the Faculty of Social Sciences at the University of Bergen. Tvedt has been President of the Norwegian Association for Development Research, and has served on a number of committees for the Norwegian Research Council. He has participated on a SIDA expert panel regarding water research in Southern Africa, and been the Norwegian representative in a number of international organisations, including the International Water Resources Association. Tvedt has lectured at numerous universities in Norway and abroad. Presently he is leader of a multi-disciplinary and comparative research program called 'Nature, Society and Water', which is a collaborative effort among Makerere, Tribhuvan, Birzeit and Norwegian universities and research institutions. He is also the chairman of the Norwegian research network on water and development, established by the Norwegian Research Council in 1999. Tvedt was also the chairman of the organising committee of the founding congress of the International Water History Association in 2001, and is elected Vice-President of IWHA. Professor Tvedt has published extensively; co-editor of *The Sudan: a short-cut to decay* (Uppsala 1994), editor of *Conflicts in the Horn of Africa: human and ecological consequences of warfare* (Uppsala 1993), author of *An annotated bibliography on the Southern Sudan, 1850-2000* (Bergen 2000) and of *The River Nile in the age of the British. Political ecology and water politics on a grand scale* (London: I.B. Taurus, 2002), as well as a number of scientific articles. Professor Terje Tvedt has also won several national and international awards for excellent research and popularisation.

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| 1354|2002-03-11 10:53:45|Djehuti Sundaka|3D Technology Unlocks Secrets Of 3,000-Year-Old Egyptian Mummy|
<http://library.northernlight.com/FC200203116400000063.html?cb=0&dx=1006&sc=0#doc>

Story Filed: Monday, March 11, 2002 9:00 AM EST

MOUNTAIN VIEW, Calif., Mar 11, 2002 /PRNewswire-FirstCall via COMTEX/ --

Groundbreaking research by the British Museum in London utilizing SGI(R) (NYSE: SGI) visualization technologies has resulted in the first-ever virtual image of an Egyptian mummy locked away in its outer casing, raising new questions about the history of ancient mummies. Using an SGI(R) Reality Center(TM) facility to convert computed axial tomography (CAT) scan data into a remarkably lifelike 3D image, researchers have been able for the first time to determine what lies hidden beneath the casing, or cartonnage, of a 3,000-year-old mummy, Nesperennub, housed at the museum since 1899.

The image reveals the complete skeleton and a number of objects and artifacts placed on the mummy's body. Most intriguingly, researchers have identified for the first time a mysterious, caplike object on Nesperennub's head as a ceramic bowl. This has never before been seen and raises new questions about ancient Egyptian burial rituals.

Techniques to preserve mummies prohibit removal of these preserved bodies from their cartonnages. Using the SGI Reality Center facility, investigators have been able to create a virtual image of Nesperennub while keeping the casing intact. SGI used data from a recently conducted computed axial tomography (CAT) scan at the National Hospital for Neurology and Neurosurgery in London to reproduce the mummy, using an SGI(R) Onyx(R) 3000 series InfiniteReality3(TM) visualization system running OpenGL Volumizer(TM) graphics software.

Dr. John Taylor, assistant keeper, Department of Ancient Egypt and Sudan at the British Museum, said, "The initial results have absolutely exceeded our expectations. They have solved some of the unanswered questions about Nesperennub and have opened up exciting new avenues of investigation. The visually stunning quality of the images gives the project enormous potential, not only for research but also as an educational resource. One of the great virtues of this method is that it is totally noninvasive, so we are obtaining exclusive new data while preserving a valuable scientific resource for future research."

David Hughes, Reality Center solutions manager at SGI, added, "I am delighted that SGI has been able to bring some key technologies to this project, including the SGI Onyx 3000 series InfiniteReality3 system and OpenGL Volumizer software, to enable the museum to visualize the complete mummy Nesperennub interactively in a way that has never been possible before. This is not only a valuable research tool but also a wonderful opportunity to bring Egyptology and technology together for outreach and educational purposes in a way that inspires as well as educates."

In the next phase of this exciting project, it is hoped that investigators will be able to determine objects hidden within the wrappings and perhaps to estimate Nesperennub's age and state of health when he died. A further development could be the production of a facial reconstruction of Nesperennub, providing a vital visual reference to this well-documented mummy. Researchers chose Nesperennub for the research because the British Museum already knew much about his life 3,000

years ago. He is known to have been a priest living in Thebes, with the date of his burial on the West Bank of the Nile estimated at around 800 B.C.

Eventually, 3D images may be made available for public viewing in a temporary display, such as a virtual reality theater-an educational, interactive environment based on the highly successful SGI Reality Center technology. This display would enable the public to explore and walk around the mummy as a three-dimensional image. Reality Center visualization systems immerse users in virtual environments so they can explore, understand and communicate about data in ways not possible in the physical world. Further details are available at www.sgi.com/realitycenter/.

SGI's customers include many of the world's greatest science centers, planetariums and museums, using visualization to offer high-resolution imagery and interactive capabilities in theater settings. Content can be quickly updated in response to new discoveries or the latest news, creating a compelling and educational experience.

SGI is also a leader in medical imaging, with applications ranging from MRIs and CAT scans to surgical planning and rehearsals, including development of cutting-edge medical research tools. SGI visualization technologies are further used by businesses across all major industries as unique strategic- planning, evaluation and research tools to solve some of the world's toughest business problems. These include seismic data analysis for oil and gas exploration and crash simulation and product design for the automobile industry.

Celebrating its 20th year, SGI, also known as Silicon Graphics, Inc., is the world's leading provider of high-performance computing, complex data management and visualization products, services and solutions that enable its technical and creative customers to gain strategic and competitive advantages in their core businesses. Whether being used to design and build safer cars and airplanes, discover new medications and oil reserves, predict the weather, entertain us with thrilling movie special effects or provide mission-critical support for government and defense, SGI systems and expertise are empowering a world of innovation and discovery. The company, located on the Web at www.sgi.com, is headquartered in Mountain View, Calif., and has offices worldwide.

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| 1355|2002-03-11 19:34:27|Alex van Deelen|Racism in the study of Ancient Nubia and Egypt|
Checking out articles and websites on Nubia, I came across the following two articles.

The first site/article listed below seems to use "afrocentric" pop culture (i.e. comics) to ridicule and in fact counter balance the blatant racist views held by the likes of Reisner, in some kind of warped effort towards evenhandedness.

<http://www.umich.edu/~newsinfo/MT/95/Oct95/mt10o95.html>

Another site,

<http://www.napata.org/messages/55.htm>

although giving a good description of the academic racism in the interpretation of Nubian culture and history, seems to think that:

"White racism" in scholarly circles disappeared with the Civil Rights movement of the 1960s but it was replaced with a virulent new "black racism".

They seem to think that "Afrocentrism" somehow equatable to "black racism". Now what does that say about the disappearance

of racism from academia (and I'm not even mentioning the "Bell Curve" people) when a mainstream scholar can swallow the old Mary Lefkowitz argument hook line and sinker?

Alex
| 1356|2002-03-12 07:47:50|vigjay|Re: Some suspect pictures that look like europeans|
--- In Ta_Seti@y..., "mansu_musa" wrote:

 > > You might want to check out wennimu that has very caucasians
 > features,and is depected as tall.
 > My understanding that most egyptains were not very tall. The

statues

 > are also on display in major museums!!!!!!

Deleted the links themselves in order to shorten post.

I saw nothing out of the ordinary about any of the photos, what makes you believe these artifacts are "suspect"?
| 1357|2002-03-12 09:58:24|a.manansala@attbi.com|Abstracts from Keita and others on NE African physical anthropology|
I'm posting Keita's and a few other abstracts below. I will also try to obtain the full papers.

Mapping diversity: craniofacial affinities
in the mid-Holocene Nile Valley considered
with archaeological and lingustic
data.

S.O.Y. Keita¹, A.J. Boyce². ¹Field Museum of
Chicago, Roosevelt and Lakeshore Drive,
AAPA Abstracts 93
Chicago, Illinois, ²Institute of Biological
Anthropology, Oxford University.

The appearance of agriculture in the Nile Valley occurs some 2000 years after its development in Europe and the Near East. The major cultigens are the same in these areas. It has been hypothesized by some researchers that agriculture emerges in the NileValley concomitant with the arrival of speakers of the Afro-Asiatic language family, both being brought after the differentiation of the Nostratic macofamily speech community. In this view agriculture (and Afro-Asiatic) come from Europe, the locale of the Nostratic cradle in this model. A phenetic craniometric analysis of early farmers from the Nile Valley of Upper Egypt was undertaken in order to explore this hypothesis. Badarian crania were studied with European and African series from the Howells^[2] database, using generalized distances and cluster analyses (neighbour joining and UPGMA algorithms). Greater affinity is found with the African series. The results are considered with a variety of linguistic and archaeological evidence, as well as the findings of simulation studies relevant to this study. It is concluded that the earliest Nile Valley farmers in Upper Egypt for which there is record were locals, not European immigrants, and therefore that the development of agriculture in this region was not due to demic diffusion ultimately from Europe. The problems with phenetic affinity studies considered in isolation from other evidence will be discussed, as well as the flaws of thinking in terms of absolute identity, and not relative similarity.

Evaluation of the genetics of the Nile corridor in the context of African diversity, geographic distances, and language families.

R. Kittles¹, S.O.Y. Keita². ¹Howard University, Washington, DC, 20060, USA, ²Chicago Field Museum.

Explanations of human biological variation in extant African populations have historically

been shaped by a racial paradigm, especially as it relates to northern and eastern Africa. Research on different genetic systems has consistently revealed high levels of genetic diversity in African populations and a subset of that diversity in non-African populations. In addition, the pattern of linkage disequilibrium appears to increase in non-African populations in relation to geographic distance from East Africa. Thus the Nile Valley may have been an important corridor for human migrations out of Africa. Here we present an analysis of a large mtDNA dataset consisting of speakers from the Afro-Asiatic, Nilo-Saharan, and Niger-Congo language groups from eastern and western Africa. Genetic distances between populations were calculated from the data and compared with each other and to geographic and linguistic distances using the Mantel matrix correlation analysis.

Comparisons of distance matrices revealed significant correlations between mtDNA diversity and geographic distances but not among the language groups ($p = 0.234$). Distinct patterns of mtDNA haplotypic variation were observed between eastern and western African populations suggesting historical migrations and movements of women between diverse populations.

The role of Neolithic peoples in Northeast African prehistory: a biocultural perspective from Nabta Playa, Egypt.

J. Irish¹, R. Schild², A. Froment³, F. Wendorf⁴.

¹University of Alaska Fairbanks, Fairbanks, Alaska, 99775-7720, US, ²Institute of Archaeology & Ethnology, Polish Academy of Sciences, Warsaw, Poland, ³Laboratoire IRDERMES, Technoparc, Orleans, France, ⁴Dept. of Anthropology, Southern Methodist University, Dallas, TX.

The Combined Prehistoric Expedition's excavations at Nabta Playa, in Egypt's Western Desert, revealed much information about the obscure pastoralists who inhabited the region from 9800-4500 B.P. Among the more remarkable finds are complex Late and Final Neolithic stone structures and alignments that probably had religious/ceremonial functions. The features suggest Nabta may have been a regional ceremonial center between 6500-4500 B.P. If so, these people can no longer be viewed as simple bands. There must have been a strong central authority controlling the populace to yield such elaborate architecture. It is unlikely these developments occurred in a cultural vacuum. Thus, they may have influenced contemporary and, potentially, later groups (e.g., Predynastic) in the nearby Nile Valley.

Until recently, the degree and type of this influence could only be estimated by cultural comparisons. However, analysis of 30 skeletons recovered from a Late Neolithic cemetery at Gebel Ramlah now provides a second line of evidence. Dental and craniometric data were compared to those in several Nile Valley groups. To understand the remains from a broader perspective, they were also compared to samples from greater North Africa, sub-Saharan Africa, and the Mediterranean-area.

Although the Nabta folk share several features with the Nile samples, which implies some degree of relatedness, they are somewhat distinct. Extra-regional comparisons support this disparity and identify them as

biologically heterogeneous, with features reminiscent of both North and sub-Saharan Africans. Implications of these pheneticbased affinities, and their correlations with archaeological findings, are presented in detail.

Late Pleistocene and Early Holocene archaeology of the Nile Corridor: implications for the spread of malaria.

A.S. Brooks¹, J.E. Yellen². ¹Dept. of Anthropology, George Washington University, Washington, DC, 20052, USA, ²Archaeology Program, National Science Foundation.

Archaeological evidence from 25,000 to ca. 8,000 BP suggests a spread of subsistence technology from Central Africa into the Sahara, primarily, but not exclusively, via the Nile Corridor. Phytolith, pollen and macrobotanical evidence from Central Africa suggests that some Central African populations already were altering vegetation patterns through fire management and forest clearance. Grindstones at sites like Ishango (D.R. Congo) and Wadi Kubbaniya (Egypt), and storage pits at Nabta Playa (Egypt) and other sites indicate increasing intensification of plant food use, along with a more sedentary lifestyle. In addition, there is increasing evidence for incipient domestication of cattle in the Sahara during the early Holocene. Contact with populations from Europe and/or the Near East is suggested by anomalous bone harpoon styles at Taforalt (Morocco) and the Fayum (Egypt). We argue that all of these developments created zones of opportunity for the spread of malaria parasites among human populations, which were both more concentrated on lakeshores and more sedentary for at least part of every year.

In addition, the cattle themselves would have altered lakeshore environments to increase the prevalence of mosquitoes and mosquito-borne parasites. In addition to archaeological data, the paper will also present data on malaria prevalence and resistance in modern African cattle pastoralists. These data are in accord with recent evidence (Tischkoff et al. 2001) for an early- to middle-Holocene expansion of G6PD variants in humans.

Changes in Nubian craniofacial morphology and dentition: evaluating the case for population discontinuity.

G.J. Armelagos¹, J. Calcagno², A. Coppa³, R. Vargiu³. ¹Dept. of Anthropology, Emory University, Atlanta, Georgia 30320, Atlanta, Georgia, 30309, USA, ²Loyola University, Chicago, ³University of Rome, Rome, 185, Italy.

The racial models have traditionally been used to interpret the culture history of the Nile Valley. Archaeologists assumed that foreign intrusions in the area were responsible for the major cultural disruptions. The cause of the collapse of the Caucasian Meroitic empire (the presence of a great civilization was prima facie evidence that the cultural bearers were white) was attributed to the X-Group who were assumed to be a Negroid population. To the archeologist of the period, the decline of such a great civilization could only have occurred by invasion and displacement.

After racist underpinnings of this approach were discarded, the multiple

migration model became the preeminent perspective. In this model, the each of the defined archeological horizons (A-Group, CGroup, Meroitic, X-Group and Christians were thought to represent new populations who were the bearers of distinct cultures.

Following the work of Carlson, Greene, Calgagno, and Van Gerven, a model of in situ evolution was proposed that fit with the archeological transition. In situ evolution considered changes in subsistence that led to the reduction of craniofacial dimensions and dentition. The most recent incarnation of the population replacement model is based on statistical comparisons of discrete dental traits suggesting that Late Paleolithic Nubians (LPN) were not predecessors of Holocene Nubians. Rather, the LPN were ancestors to West African Holocene populations. The Nubians, based on the analysis of discrete dental traits, are descendent from populations from the north who migrated into the region. We challenge this interpretation on the basis of their statistical analysis and assumptions of genetic independence of dental traits.

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> New SOY Keita Abstracts
>
> http://www.physanth.org/annmeet/aapa2002/ajpa2002.pdf
>
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| 1358|2002-03-13 09:52:59|pinatubo.geo|Abstract: Origin of Afrasian|
Another interesting AAPA abstract.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

Locating a phylum in time and space.

H. Fleming. African Studies Center, Boston
University, Gloucester, MA, 01930, USA.

More accurately locating in time and space the hypothetical homeland of the Afrasian (Afroasiatic) linguistic phylum and subsequent movements of its major daughters (e.g., Semitic, Chadic, Omotic). Afrasian is the predominant linguistic phylum in northern Africa, the Nile Valley down to Khartoum, the Red Sea hills, Ethiopian highlands, lowland Horn and much of Kenya and Tanzania.

It appears to have been so for the past twenty or thirty millennia. It probably correlates with numerous archeological and fossil human sites of deeper prehistory. Two modern revisions of older and disputed dating systems and locational analyses are undertaken. A new dating system suited for phyla with numerous branches is created and applied; called ELD (Essential Linguistic Dating), it escapes most problems of traditional glottochronology, including binaristic insufficiency.

For locations of homelands, a modified version of Dyen's Dispersal Theory is used. While not necessarily more accurate than traditional intuitive approaches, its assumptions and derivations are clearer and subject to falsification.

While new data may modify the resulting Afrasian homeland hypothesis, it appears proto-Afrasian was spoken around 25 kya in the area between Meroe and Aksum. Afrasian was probably part of a larger entity, moving from the Nile Valley into western Eurasia for many millennia.

ELD and Dispersal Theory as part of testable hypotheses about linguistic homelands promise to reunite the disparate subfields of ?four-field? anthropology in the pursuit of

deeper human prehistory.
| 1359|2002-03-14 08:47:26|a.manansala@attbi.com|Fwd: Technology unravels mysteries of ancient corpse|
<http://www.nature.com/nsu/020304/020304-11.html>

Virtual-reality mummy
Technology unravels mysteries of ancient corpse.
11 March 2002
HELEN PEARSON

Glassy-eyed with a hole in the head - meet Nesperennub, the virtual-reality mummy. A new three-dimensional reconstruction of his insides swoops through musty layers of linen to penetrate his holy skull, without putting the ancient artefact at risk.

Egyptologist John Taylor smuggled the British Museum's sealed coffin into a hospital computerized tomography (CT or CAT) scanner after hours. The resulting 1,500 flat scans have now been pieced together to create the first interactive virtual-reality mummy. "It's pretty exciting," says Taylor. The project was premiered at a summit on 3D visualization in Glasgow, UK, last week.

"It's technology meets archaeology," says David Hughes of high-performance computing company SGI. They provided the powerful hardware and specially built software to manipulate the gigabyte of data churned out by the CAT scans.

The idea to work on the mummy evolved from, and used similar techniques to, the Visible Human Project, a 3D reconstruction of slices through a human body.

The new software reveals surface textures - users can roam freely and zoom in to any feature using an interactive magnifying facility called volume revving. "You can see the pieces of grit in the clay," marvels Hughes, and even the impression left by nerve endings under Nesperennub's skull.

In the 1960s, X-rays showed something like a cap over Nesperennub's head. It was thought to be his placenta, saved since birth for luck. But the new graphics reveal it to be a clay bowl, the purpose of which remains "a very puzzling thing", says Taylor. Zooming inside the skull reveals a small hole in his temple, which may be connected to his death.

Until recently, the only way to get inside a mummy was to unwrap it. But this popular nineteenth-century parlour activity makes tissues disintegrate. "A huge amount of data was lost," says Taylor. Simple X-rays are hard to interpret, as solid resin and hard-packed earth inside the corpse are difficult to penetrate.

Using the new visualization technique, archaeologists keen to learn about ancient Egyptians' appearance and health can reconstruct any body part they like. Taylor plans to build a physical model of the skull and get a picture of Nesperennub's face. Ultimately, the team hopes to put the reconstruction on public display in the British Museum and other museums worldwide.

It's a wrap

Nesperennub was a priest around 800 BC at the temple of Karnak


Nesperennub was a good candidate for internal exploration, as a lot is known about his origins. Hieroglyphics and paintings on the coffin reveal that he was a priest around 800 BC, at the temple of Karnak in the ancient city of Thebes, the forerunner of modern-day Luxor.

He was buried near the Valley of the Kings on the banks of the Nile, and was brought to the British Museum in 1899, probably by travellers or diplomats. A modern ban on the export of antiquities from Egypt means that museums' mummies are a finite resource.

During the 70-day mummification process, internal organs, except the heart, were usually removed from the body. A rectangular plate covers the incision where they were scraped out of Nesperennub. Like other

mummies, he peers through glass fake eyes, inserted by embalmers to ensure that he could see in the afterlife.

Dried with salts and coated with resins and oils to prevent deterioration, the body was then wrapped in linen cloths, alongside a protective winged amulet.

 Nature News Service / Macmillan Magazines Ltd 2002
| 1360|2002-03-14 09:01:05|osirica|The realm of Kush|
I am studying the Kushite area. I have learned that ancient Kush encompassed Upper Egypt, the Sudan, parts of Saudi Arabia and parts of Western India. Does anyone have any information regarding this kingdom and period.

Yes, I do think that at that time the peoples in those regions were indistinguishably Black. Please don't address me if you are going to say "Oh the ones in India and Arabia came and brought technology to the Africans, and the Africans were their servants"
| 1361|2002-03-14 09:03:30|osirica|Re: Abstract: Origin of Afrasian|
Strange how the Asian part of the word seems to be "legitimate" considering the language group started in Africa, and how it remains distinguishable in Africa. BTW, I am still wondering what connection Kemetic Egyptian language has to any "asiatic" languages.

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--- In Ta_Seti@y..., "pinatubo.geo" wrote:
> Another interesting AAPA abstract.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>
>
> Locating a phylum in time and space.
>
> H. Fleming, African Studies Center, Boston
> University, Gloucester, MA, 01930, USA.
>
> More accurately locating in time and
> space the hypothetical homeland of the
> Afrasian (Afroasiatic) linguistic phylum and
> subsequent movements of its major daughters
> (e.g., Semitic, Chadic, Omotic). Afrasian
> is the predominant linguistic phylum in
> northern Africa, the Nile Valley down to
> Khartoum, the Red Sea hills, Ethiopian highlands,
> lowland Horn and much of Kenya and
> Tanzania.
>
> It appears to have been so for the
> past twenty or thirty millennia. It probably
> correlates with numerous archeological and
> fossil human sites of deeper prehistory.
> Two modern revisions of older and disputed
> dating systems and locational analyses
> are undertaken. A new dating system
> suited for phyla with numerous branches is
> created and applied; called ELD (Essential
> Linguistic Dating), it escapes most problems
> of traditional glottochronology, including
> binaristic insufficiency.
>
> For locations of homelands, a modified version of
> Dyen's Dispersal Theory is used. While not necessarily
> more accurate than traditional intuitive
> approaches, its assumptions and derivations
> are clearer and subject to falsification.
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> While new data may modify the resulting
> Afrasian homeland hypothesis, it appears
> proto-Afrasian was spoken around 25 kya in
> the area between Meroe and Aksum.
> Afrasian was probably part of a larger entity,
> moving from the Nile Valley into western
> Eurasia for many millennia.
> ELD and Dispersal Theory as part of testable
> hypotheses about linguistic homelands
> promise to reunite the disparate subfields of
> ?four-field? anthropology in the pursuit of
> deeper human prehistory.
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| 1362|2002-03-14 09:20:52|pinatubo.geo|Re: Abstracts from Keita and others on NE African physical anthropo|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> In addition, the cattle

> themselves would have altered lakeshore
> environments to increase the prevalence of
> mosquitoes and mosquito-borne parasites. In
> addition to archaeological data, the paper will
> also present data on malaria prevalence and
> resistance in modern African cattle
> pastoralists. These data are in accord with
> recent evidence (Tischkoff et al. 2001) for
> an early- to middle-Holocene expansion of
> G6PD variants in humans.
>

I'm reposting an article on Tischkoff's theory that agriculture spread out of Africa along with malaria.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

<http://news.excite.com/news/r/010621/14/science-health-malaria-dc>

Study Tracks Malaria's Genetic Impact on People
Updated: Thu, Jun 21 2:05 PM EDT
By Paul Grant

WASHINGTON (Reuters) - Scientists looking at the historical impact of malaria on humanity said on Thursday people began developing natural resistance to the disease several thousand years ago in Africa, coinciding with the advent of agriculture in the region.

"Basically those people who have the right genetic makeup and who have some natural resistance are going to be the ones who survive and pass their genes on to the next generation," said Dr. Sarah Tishkoff, a University of Maryland biologist who participated in the research. "It's very Darwinian. Darwin in action."

The findings, based on examination of DNA samples from living people, could lead to more effective treatments or vaccines to protect against infectious disease, the researchers said.

The history of mutations of the G6PD gene, which appears to provide resistance to malaria, coincides with the history of the tropical parasitic disease, said the international team of researchers, whose report appears in the journal Science.

"One mutation found throughout Africa arose within the past 3,840 to 11,769 years," Tishkoff said. "This estimate is consistent with archeological and historical documents that show malaria has had a significant impact on humans only within the past 10,000 years, since the origination of agriculture."

The researchers said agriculture arose in Africa and spread into the Middle East within the past 10,000 years. They said the introduction of slash-and-burn agriculture in western Africa 2,000 to 4,000 years ago resulted in the clearing of tropical forests and an increase in sunlit pools of water, assisting the breeding of disease-spreading mosquitoes.

Malaria kills more than 1 million people a year -- mostly children in Africa -- and there are 300 million to 500 million cases of the disease worldwide each year, the U.N. World Health Organization said.

Malaria is caused by a single-cell parasite that is transmitted by the bite of infected Anopheles mosquitoes. Malaria also can be transmitted from a mother to her unborn baby and by blood transfusions.

SOME BORN WITH GENE MUTATION

All humans have the G6PD gene, a kind of general housecleaning agent that helps with glucose metabolism. But some people are born with a mutation in the G6PD gene that appears to provide natural resistance to malaria. When reacting to such triggers as infection or certain foods such as fava beans, the mutation also can cause anemia.

The disease and the genetic resistance to it are not a coincidence, but a result of natural adaptation to a threat to the human species, the scientists said.

"In regions where malaria is prevalent, naturally occurring genetic defense mechanisms have evolved for resisting infection by malaria," Tishkoff said. "We looked at variations of the mutation that have appeared independently in several areas of the world where the incidence of malaria is high."

In each region the scientists studied, the mutations that provide protection against malaria appear to have risen at about the same

time that history indicates malaria became prevalent.

"It partly explains human evolutionary change," Tishkoff said. "We have very few clear-cut examples of that in humans."
| 1363|2002-03-14 09:37:27|pinatubo.geo|Re: pre dynastic mask findings|
--- In Ta_Seti@y..., "mansu_musa" wrote:

> I was reading in a National geographic that this egyptologist had
> fground a mask in P0re dynastic egypt. Masking ceremonies seem to be
> in both African and Kemetic cultures,so I was wondering if anybody
> had heard abotu this either? I did have the name of the egyptologist
> that found this,but lost it. I think it is the issue which a sphinx
> on it? Please somebody help. There is some evidense that the
> Egyptains wore this mask,and it was very similar to the ones on
> saharan rock art at tassil.

This article shows a pottery mask from predynastic Egypt.

Behind the Mask
by Barbara Adams
Sept. 2001

Regards,
Paul Kekai Manasnala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1364|2002-03-14 12:58:02|Sptpy@aol.com|Re: Abstract: Origin of Afrasian|
Linguistics, I remember reading the following statement by Professor
Theophile Obenga regarding Afrasian and its connection to Kemet:

"It is not easy to write a grammar of Pharaonic language. It is more of a risk to undertake such work in the context of the so-called 'Hamito-Semitic' or 'Afro-Asiatic' which is a linguistic hoax. Indeed the Afro-Asiatic family does not exist in linguistic reality."

Obenga, Theophile. Letter. Let The Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher. By Ankh Mi Ra. Temple Hills, Maryland: JOM International Inc.,1995. 15.

Tyrone
| 1365|2002-03-14 14:30:24|Djehuti Sundaka|Meroe|
Meroe
This list is an open forum devoted to anthropological, linguistic, and archaeological discussions about the ancient Sudanese cultures of Napata and Meroe, and the relations of these cultures with other communities and civilizations of Africa and beyond.
<http://groups.yahoo.com/group/Meroe>
| 1366|2002-03-14 21:32:51|Mickel Hendrix|Re: The realm of Kush|
Hotep,

One can take notice of the names of people and places that stretch from east Afruika to India, and be aroused at the Cushite Empire that stretched across that geographical area. The names seem to be the equivalents or corruptions of the word Cush. For instance, two of the cities of ancient Babylonia were Kish and Cuth or Kutha. It is known that in the language of the Kemites, the S is the equivalent of the so-called Semitic T. In the language of the people of ancient Axum, Chaldaea of southern coastal Babylonia, was known as Kashad. In western Iran, there is the province of Khuzistan, which means the land of the Khuz and was the equivalent of the ancient kingdom of the Elamites, who are depicted on Assyrian monuments as short, dark-skinned individuals, with wide noses, full lips, and curly hair. Scholars have referred to them as so-called Negritos or Negroids. Moses of Chorene, who was an eighth century A.D. historian, spoke of a people known as the Khuzis in southwestern Iran. The capital city of ancient Elam was Susa, also referred to as Shushan in the Bible. The Greeks referred to the land of the Elamites as Kissia. And they said that the mother of the Elamite king Memnon, who is referred to as dark-skinned or an Ethiopian, was a Kissian woman. To the north of them were another ancient tribe known as the Kassites, whom the Greeks knew as the Cossaeans. The eastern extremities of Iran, which is now called Baluchistan use to be called Kushan, which is also a biblical name, meaning black. Even the name Baluchistan, itself, seems to veil a corruption of the name or word Cush. And there is the Hindu Kush of West Pakistan-India. Interesting isn't it?

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- osirica <osirica@yahoo.com> wrote:

> I am studying the Kushite area. I have learned that
> ancient Kush
> encompassed Upper Egypt, the Sudan, parts of Saudi
> Arabia and parts
> of Western India. Does anyone have any information
> regarding this
> kingdom and period.
>
> Yes, I do think that at that time the peoples in
> those regions were
> indistinguishably Black. Please don't address me if
> you are going to
> say "Oh the ones in India and Arabia came and
> brought technology to
> the Africans, and the Africans were their servants"
>
>

Do You Yahoo!?
Yahoo! Sports - live college hoops coverage
<http://sports.yahoo.com/>
| 1367|2002-03-15 01:08:39|Gnosarch@cs.com|AW.: [Ta_Seti] The realm of Kush|
Attachments :

osirica@yahoo.com asked for information on Kush.

Attached are basic lists of the Napitan/Meroitic kings, their tombs and the standard (Toeroek 1997) chronology (KUSHCHRO.TXT). We hope that this will be of some use.

Gnosarch
| 1368|2002-03-15 02:33:48|neseret|Re: Abstract: Origin of Afrasian|
--- In Ta_Seti@y..., Sptpy@a... wrote:

> Linguistics, I remember reading the following statement by

Professor Theophile Obenga regarding Afrasian and its connection to
Kemet:

>
> "It is not easy to write a grammar of Pharaonic language. It is

more of a risk to undertake such work in the context of the so-
called 'Hamito-Semitic' or 'Afro-Asiatic' which is a linguistic hoax.
Indeed the Afro-Asiatic family does not exist in linguistic
reality."

>
> Obenga, Theophile. Letter. Let The Ancestors Speak: Removing the

Veil of Mysticism from Medu Netcher. By Ankh Mi Ra. Temple Hills,
Maryland: JOM International Inc.,1995. 15.

Dr. Antonio Loprieno, former Department Head of Department of Near
Eastern Languages and Cultures, University of California, Los Angeles
(UCLA), now with the University of Basel in Switzerland,
Institutsvorsteher Aegyptologisches Seminar, and a well-known
linguist on ANE and African languages, stated:

"Ancient Egyptian represents an autonomous branch of the language
phylum called Afroasiatic in the USA and in modern linguistic
terminology [1], Hamito-Semitic in Western Europe and in comparative
linguistics [2], Semito-Hamitic mainly in Eastern Europe [3].
Afroasiatic is one of the most widespread language families in the
world, its geographic area comprising, from antiquity to the present
time, the entire area of the eastern Mediterranean, northern Africa,
and western Asia.
<..>

The individual branches of the Afroasiatic family are:
1) Ancient Egyptian, to which this book is devoted;
2) Semitic, the largest family of the Afroasiatic phylum [6]...The
traditional grouping of Semitic languages is in three subgroups:
a) Eastern Semitic...
b) Northwest Semitic...
c) Southwest Semitic...
3) Berber...
4) Cushitic...
5) Chadic...
6) Omotic..."

Source:
Loprieno, A. 1995. _Ancient Egyptian: A Linguistic Introduction_.
Cambridge: Cambridge University Press: 1-5.

Loprieno's notes:

"[1] C.T. Hodge, (ed.) _Afroasiatic: A Suvey._ Janua Linguarum Series Practica CLXIII (The Hague-Paris:Mouton, 1971);B. Heine, Th. C. Schadeberg, and E. Wolff (ed.), _Die Sprachen Afrikas_, Vol. II "Afroasiatische." (Hamburg: Helmut Buske, 1981).

[2] For example, S. Moscati (ed.), _An Introduction to the Comparative Grammar of the Semitic Languages_. Porta Linguarum Orientalium VI (Wiesbaden: Harrassowitz, Second Ed., 1969): 16 ff.

[3] I.M. Diakonoff, _Semitic Languages: An Essay in Classification._ (Moscow: Akademia Nauk)

<...>

[6] R. Hetzron, "Semitic Languages." in _International Encyclopedia of Linguistics_, Vol. III: 412-417.

FWIW, Dr. Loprieno's bibliography (through 1998) can be found at

<<http://www.humnet.ucla.edu/humnet/egyptology/faculty/loprieno.html>>

Perhaps Dr. Obenga may want to do some reading on linguistic terminology, for these are the definitions which are accepted in modern linguistics (in fact, in all works I have seen on the subject), and they DO "exist in linguistic reality."

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1369|2002-03-15 05:24:56|Kwesi Archer|New member sending emails|
Hotep and Ankh Ujah Sneb Family,
I am extremely proud to be a member
of this group as the khamitic lifestyle and
philosophy is something that I have studied for
the past two years. As a new member I'm
intrigued and I'm sure the knowledge I gain
here will take me to a new level in my studies.

KHEPERA ATUM AMUN RA (Kwesi)
--

Sign-up for your own FREE Personalized E-mail at Mail.com
<http://www.mail.com/?sr=signup>

Travelocity.com is giving away two million travel miles.
http://ad.doubleclick.net/clk;3969773;6991039;g?http://svc.travelocity.com/promos/millionmiles_main/0,,TRAVELOCITY,00.html
| 1370|2002-03-15 05:26:32|osirica|Autonomous yet in a group|
I find it strange that three of the african groups are autonomous,
and not part of any other group in the "Afroasiatic" section.

Im my understanding, Afroasiatic (Hamitosemitic) is a simplistic regional affiliation. It does not REALLY show any connections between the "autonomous" groups.

One could have a Semeto-bantu-mongoloid group which traces every language to one original tongue. This of course is hyperdiffusionism, the very term that is used to describe and debase AFROCENTRICISM.

When you make a claim that Kemetic is part of an Afroasiatic supergroup, you are really dodging around the question "What part of the world does Kemetic language fall in?"

In essence you are saying the Kemetic Egyptians were "human" or "mixed" or "miscellaneous".

It even seems more so, considering that Kemetic is a root language in the studies, that you would wish to isolate it from Africa and African origins in relation to other African peoples. The "Asiatic" part has always strongly implied a "non Black, non Negroid" origin for the language. Even though the Egyptian language came from within Africa, and even though ALSO the "afro asiatic" supergroup started within Africa as well.

To this day I have never seen a connection between Semetic languages and Ancient Egyptian. I have never understood why the word "hamitic" is used in relationship to Africa, considering how it is often used to imply a nonblack non african aspect.

Kemetic language is a "Nilotic" and part of the "Nilo-Saharan" language group. Maybe in a long ancient grand mother tongue you can call this "AfroAsiatic" but that would make it mean it was only one of 4 or 5 existing languages at the time. Indo-European, Kemetic, Bantu, Mongoloid... During this period then, Africa had two native

tounges, Europe none, and Asia two.
| 1371|2002-03-15 08:38:04|Bradenqp@aol.com|Re: Abstract: Origin of Afrasian|
It's rather absurd to question Dr. Theophile Obenga's understanding of basic linguistics since the man has credentials in the field.

There is a CV of Dr. Obenga (in French) at his website for the Journal ANKH.
It can be found at the following page:
<http://www.ankhonline.com/theophil.htm>

AnkhOnline also has an overview -by Dr. Obenga- of his work:
Origine Commune de l'egyptien Ancien, du Copte et des Langues Negro-Africaines.
This includes a summary of his arguments regarding the problems of the "Hamito Semitic" designation.

This page is at:
<http://www.ankhonline.com/langue1.htm>

The page is graphics intensive and takes a while to load.

Paul Braden

| 1372|2002-03-15 09:37:59|Bradenqp@aol.com|Re: The realm of Kush|
I as well would appreciate sources for recent research relating to Kush,
particularly the kingdom of Kerma.
I'm particularly interested in finding out what translations there are of
hieroglyphic or other inscriptions discovered in the region.

Paul Braden
| 1373|2002-03-15 09:54:15|a.manansala@attbi.com|Re: New member sending emails|
Hotep and welcome to the group, Kwesi!

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1374|2002-03-15 11:45:05|Mickel Hendrix|Re: Some suspect pictures that look like europeans|
Hotep,

It has been a standard procedure for international museums that house ancient Kemetic antiquities to put on display certain statues and mummies that portray so-called Caucasian features. Afterall, the museums are owned and operated by white folk, who have a vested interest in twisting or distorting his-story. A great black scholar once visited one of the museums and inquired about the black Afrikan section, whence he was directed to a room, expecting to view Kemetic antiquities. Instead, it contained only non-Kemetic Afrikan art. So, he inquired about the Kemetic section, and was, then, led to another room, because the curator remarked that Kemetic art is not black Afrikan. In actuality, this is a pyschological maneuver, on the part of Eurocentrists, for some sense of satisfaction, when it comes to being included among the world's oldest known civilizations, which were all built by "black" people, who have various hair textures, skin-complexions, and morphologies. The Eurocentric western scholars have attached various names to them, which are simply codewords for black or Afrikan. He controls the various forms of media and academia dictates what is his-story. But, there's a revolution going on!

P.E.A.C.E. Progress Everytime Afrikan Cultivate
Enlightenment!

--- vigjay <viqjay@yahoo.com> wrote:

```
> --- In Ta_Seti@y..., "mansu_musa"
> wrote:
> > > You might want to check out wennimu that has
> very caucasians
> > features, and is deplected as tall.
> > My understanding that most egyptains were not
> very tall. The
> statues
> > are also on display in major museums!!!!!!
>
> Deleted the links themselves in order to shorten
> post.
>
> I saw nothing out of the ordinary about any of the
> photos, what makes
> you believe these artifacts are "suspect"?
>
>
```


Do You Yahoo!?
Yahoo! Sports - live college hoops coverage
<http://sports.yahoo.com/>
| 1375|2002-03-15 14:50:07|Djehuti Sundaka|Afroasiatic|
Of the six branches to compose the Afroasiatic family, only one, Semitic,
is found to be predominately outside of the "Afro" part of the
designation, thereby falling under the "asiatic" part of the
designation.

Chadic
Berber
Egyptian
Beja
Cushtic
Semitic

The "Egyptian" language is clearly a member of the "Afro" part of the
designation and the fact that all but one of the branches are included
in this part of the designation has lead scholars to the conclusion that
all branches had originated in "Africa". This conclusion, arrived at
during the 60s by Joseph Greenberg, had been in contrast to previous
racist perspectives that the language family, under the previous
designation of "Hamito-Semitic," had originated in Asia as spread by
conquering "brown-skinned caucasoids of the Mediterranean type". The
previous Hamitic designation in application to Kamat had been ironically
appropriate despite its application by racist scholars in that "Ham" had
been a biblical reference to Kamat and had itself been derived from the
name "Kamat" as "Kam" (Cham) cf. Psalm 78:51, 105:23, 105:27,
106:21-22. The changing of the designation from "Hamito-Semitic" to
"Afroasiatic" or "Afrasian" had been in recognition of the African
predominance of the language family.

Some Afroasiatic words (as found in Loprieno's book "Ancient Egyptian")
are:

oupp "fly"
wrk "green"
xanam "ram"
lib "heart"
lwn "color"
lis "tongue"
sapat "lip"

One word in particular is "imn/ymn". "imn" refers to the "west" in
Kamat and "ymn" refers to the "south" in Semitic languages. However,
both words refer to "the right" showing the common ancestral origin of
the word in the proto-Afroasiatic language.

Djehuti Sundaka
| 1376|2002-03-15 16:14:55|pinatubo.geo|Re: Afroasiatic|

--- In Ta_Seti@y..., Djehuti Sundaka wrote:

The > previous Hamitic designation in application to Kamat had been
ironically> appropriate despite its application by racist scholars in
that "Ham" had> been a biblical reference to Kamat and had itself been
derived from the> name "Kamat" as "Kam" (Cham) cf. Psalm 78:51,
105:23, 105:27,> 106:21-22. The changing of the designation from
"Hamito-Semitic" to> "Afroasiatic" or "Afrasian" had been in
recognition of the African> predominance of the language family.
>

Although the African origin theory is now nearly universal, the
Hamitic theory of "Caucasoid" originators lives on for some, but the
'Hamites' are moved now into Africa.

Some of the wackier proponents of this theory even try to suggest that
all of Africa was once "Caucasoid" and that "Negroids" spring up only
in later periods from obscure or unknown origins.

This is achieved by claiming that certain physical features in African
populations are the result of "Caucasoid" admixture.

The same approach is used in the far-off Pacific islands, in Japan or
amongst the Native Americans even when there is no evidence of
'fully-formed' Caucasoids ever coming to these areas.

Basically, they use the local variability of different peoples to
claim admixture. The percentage of this admixture is not important,
since any amount can be used to make the important claim of 'white
culture-bearers.'

The other important aspect is that these supposedly fair-skinned
bearded 'god-like' bringers of light were male unaccompanied by any of
their own females.

Enticed by comely female aborigines, they granted them their "Caucasoid" genes thus supposedly explaining the occurrence of prominent noses and other features here and there. This is an acceptable explanation in a male-dominated society as to how these white gods suddenly vanished before the supposedly inferior natives.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
00000

| 1377|2002-03-15 19:53:30|Manu Ampim|"Origin of Afro-Asiatic"|
Katherine Griffis-Greenberg wrote:

Dr. Antonio Loprieno, former Department Head of Department of Near Eastern Languages and Cultures, University of California, Los Angeles (UCLA), now with the University of Basel in Switzerland, Institutsvorsteher Aegyptologisches Seminar, and a well-known linguist on ANE and African languages, stated:

"Ancient Egyptian represents an autonomous branch of the language phylum called Afroasiatic in the USA and in modern linguistic terminology [1], Hamito-Semitic in Western Europe and in comparative linguistics [2], Semito-Hamitic mainly in Eastern Europe [3]. Afroasiatic is one of the most widespread language families in the world, its geographic area comprising, from antiquity to the present time, the entire area of the eastern Mediterranean, northern Africa, and western Asia.

<..>

The individual branches of the Afroasiatic family are:

- 1) Ancient Egyptian, to which this book is devoted;
- 2) Semitic, the largest family of the Afroasiatic phylum [6]...The traditional grouping of Semitic languages is in three subgroups:
 - a) Eastern Semitic...
 - b) Northwest Semitic...
 - c) Southwest Semitic...
- 3) Berber...
- 4) Cushitic...
- 5) Chadic...
- 6) Omotic..."

Source:
Loprieno, A. 1995. _Ancient Egyptian: A Linguistic Introduction_.
Cambridge: Cambridge University Press: 1-5.

Perhaps Dr. Obenga may want to do some reading on linguistic terminology, for these are the definitions which are accepted in modern linguistics (in fact, in all works I have seen on the subject), and they DO "exist in linguistic reality."

Paul Braden's response:

It's rather absurd to question Dr. Theophile Obenga's understanding of basic linguistics since the man has credentials in the field.

There is a CV of Dr. Obenga (in French) at his website for the Journal ANKH.

It can be found at the following page:
<http://www.ankhonline.com/theophil.htm>

AnkhOnline also has an overview -by Dr. Obenga- of his work:
Origine Commune de l'egyptien Ancien, du Copte et des Langues Negro-Africaines.
This includes a summary of his arguments regarding the problems of the "Hamito Semitic" designation.

This page is at:
<http://www.ankhonline.com/langue1.htm>

MY COMMENTARY:

Ms. Griffis-Greenberg:

Indeed, it is absurd to make grossly uninformed statements and dismiss a half century of scholarship. Paul Braden includes a couple links for you to inform yourself before making any additional off-base remarks about Dr. Obenga's linguistic work. It is obvious that you are completely unaware of a body of African linguistic research that has effectively demonstrated the fallacy of the traditional African linguistic classifications. For the past 30 years, Obenga has published comprehensive and pioneering research on ancient and modern African linguistics. In fact, Cheikh Anta Diop also published groundbreaking work in this field almost 50 years ago.[1] Perhaps it is you who needs "to do some reading on linguistic terminology," because the "traditional groupings" of African languages are NOT a reality. This "traditional grouping" that includes the Hamito-Semitic (or Afroasiatic) myth is simply a *working hypothesis,* which you erroneously believe is a "fact." Since you are not aware of two generations of research, I will briefly summarize a couple of Obenga's main points regarding what he calls the Hamito-Semitic "linguistic hoax."

HAMITO-SEMITIC OR AFRO-ASIATIC MYTH

Firstly, Theophile Obenga in his groundbreaking book, _L'Afrique Dans L'Antiquite (1973)_ gives an extensive examination of the shortcomings of the "traditional classification" of African languages, as well as the genetic linguistic relationship between Ancient Egyptian and modern Black African languages.[2] Obenga points out that the controversial term "Hamito-Semitic" language family has its origins in the Biblical fable (the Book of Genesis) where Ham and Shem were two of Noah's sons, the former being considered the ancestor of African people and the latter the ancestor of the Semitic people. From this Biblical tale, it has been assumed by scholars that there exists a corresponding linguistic family, since Ham and Shem were from the same family.

The "Afro-Asiatic" classification is used by Joseph Greenberg (author of the influential book _The Languages of Africa_, 1963) and other scholars to separate their linguistic work from the Biblical mythology. However, Greenberg and others still rely on many of the same assumptions, namely that this supposed Hamito-Semitic linguistic family exists, although they give it the new "Afro-Asiatic" name. Obenga has thoroughly addressed this issue of the mis-classification of African languages by those who confuse typological relationships (i.e. grammatical similarities) and a genetic relationship where languages are fundamentally linked. A genetic relationship is based on phonetic correspondences and sound laws, and as Obenga argues these are "absolutely impossible to establish...between Egyptian and Semitic." [3] He demonstrates that the Asiatic or "Semitic branch" of the supposed Afro-Asiatic language grouping is not genetically related to the "Afro" or Black African languages.

Dr. Obenga presents his arguments against the Afroasiatic or Hamito-Semetic myth in two major works: _L'Afrique Dans L'Antiquite (1973)_ and _Commune Origine (1993)_. [4] He shows that the phases of the Ancient Egyptian language belongs to what he calls the "Negro-Egyptian" family and have no genetic relationship with this supposed Hamito-Semitic or Afroasiatic category. He makes specific comparisons to show that the Semitic languages of Ugaritic, Akkadian, Babylonian, Phoenician, Hebrew, Arabic, etc. belong to a linguistic branch that is not genetically related to the Black African languages of

Ancient Egyptian or Coptic, and thus he argues that this "traditional" Hamito-Semitic or Afroasiatic category is imaginary.

THEOPHILE OBENGA'S ALTERNATIVE CLASSIFICATION

Secondly, not only has Obenga addressed this issue of the mis-classification of African languages, but he also presents a thorough alternative categorization of African languages. On page 373 of *Commune Origine*, Obenga summarizes this issue and writes that "The fact of African linguistics is varied and diverse, but from the point of view of historical linguistics, there is clearly three large distinct families: a) the Negro-Egyptian, b) the Berber, and c) the Khoisan. The 'Shemitic' or 'Hamitic' languages do not exist on the African continent. ... The 'Hamito-Semitique' or 'Afro-Asiatic' remain a pure linguistic illusion" (my rough translation).[5]

OUTDATED ASSUMPTIONS

Your quotation of Dr. Antonio Loprieno's statement arguing that Ancient Egyptian represents an "autonomous branch" of the language phylum called Afroasiatic is an argument that supports Dr. Obenga's point about this illusionary category. This "traditional" classification is without merit and is trapped in its own contradictions. On the one hand, the Ancient Egyptian language is supposedly an autonomous (independent) branch of Afroasiatic, yet it is at the same time supposedly related to the Semetic language grouping! This is a shaky connection that is based on Biblical myths and outdated assumptions of Ancient Egypt not being connected to African culture and history. This "Afroasiatic" classification with ancient Egyptian as an "autonomous branch" that is still somehow genetically related to Semetic languages is a contradictory *working hypothesis* that has never been demonstrated to exist as a genetic "linguistic reality."

This old game of attempting to separate Ancient Egypt from the rest of African history and culture has been exposed and corrected in many instances, but in the field of historical linguistics there are still many who continue promoting what Obenga calls the Afroasiatic linguistic "hoax" and "illusion." It would serve you well to broaden your reading list, and separate unproven linguistic assumptions from demonstrative linguistic facts.

Advancing the work,

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

NOTES:

1. Cheikh Anta Diop, *Nations Negres et Culture*, 1955; and *Parente Genetique de L'Egyptien Pharaonique et des Langues Negro-Africaines*, 1977.
2. Theophile Obenga, *L'Afrique Dans L'Antiquite: Egypte pharaonique-Afrique Noire* (Paris: Presence Africaine, 1973). See chapters 7-8, pages 221-331.
3. Obenga, *L'Afrique Dans L'Antiquite*, p. 244.
4. T. Obenga, *Commune Origine de L'Egyptien Ancien Du Copte et des Langues Negro-Africaines Modernes* (1993), particularly chapter 6.
5. See: Obenga, *Commune Origine*, pp. 396-99 for details of these three distinct African language families. Also see: *L'Afrique Dans L'Antiquite* page 323 for a map of these African languages.

| 1378|2002-03-17 05:51:24|Manu Ampim|Re: Suspect Museum Displays & Images that look like Europeans|

There is no doubt that nearly every museum in the U.S., Canada, and Europe that houses a significant number of ancient Nile Valley artifacts are organized (in one way or another) to distort and misrepresent African history and images. I have made a detailed study of this fraudulent activity in my "Vanishing Evidence of Classical African Civilizations" series. I will present the most extensive examination of this bogus activity in my forthcoming book, *Modern Fraud*. Here is a brief excerpt of my essay on museum fraud and misrepresentation:

"Museums around the world are filled with artifacts that have been thoroughly altered and de-Africanized by the conspirators. The following is a short list of these museums:

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" The Boston Museum of Fine Arts amazingly has "replacement heads" in the middle of the museum floor, while the more important statues of Black rulers and officials are off to the side of the room, or in the basement, safely away from the view of tourists.

" The Louvre Museum in France has some of the most stunning and powerful African images of important figures anywhere in the world, yet the museum has bold signs placed in strategic locations throughout the Egyptian gallery, directing tourists to one particular statue: the "unnamed seated scribe," who has undergone a thorough racial makeover and now appears European.

" The British Museum in England has re-worked the faces of statues so well that it in a few cases it is extremely difficult to detect their work.

" The Art History Museum in Austria is organized totally backward, as the foreign period of the Greeks, Romans and other invaders is placed in the front portion of the Egyptian gallery, so that this is the first impression that tourists get. Meanwhile, the real builders of Kemetian civilization are placed strategically in the back of the gallery.

" The Manchester Museum in Britain uses skull remains to do facial reconstructions, which almost always resembles Europeans, or else they have no particular ethnic identity.

These and many other museums around the world are collectively eliminating the Black identity of the ancient Egyptian and Nubian civilizations through carefully thought out and misleading displays and gallery arrangements. The obvious goal of these institutions is to destroy the memory of an Black ancient Egypt and Nubia. Unfortunately, they have been quite successful in this long range project, as each month millions of tourists visit these museums and get a totally false impression of the identity of the ancient Egyptians and Nubians."

For photos and more details, see:
<http://www.raceandhistory.com/manu/vanish3.htm>

Advancing the work,

Prof. Manu Ampim

----- Original Message -----
From: "Mickel Hendrix" <ptah_seker_ausar777@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Friday, March 15, 2002 11:45 AM
Subject: Re: [Ta_Seti] Re: Some suspect pictures that look like europeans

> Hotep,

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> It has been a standard procedure for
international
> museums that house ancient Kemetic antiquities to
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> on display certain statues and mummies that portray
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so-called Caucasian features. Afterall, the museums
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> Afrikan art. So, he inquired about the
Kemetic
> section, and was, then, led to another room, because
> the
curator remarked that Kemetic art is not black
> Afrikan. In actuality,
this is a pyschological
> maneuver, on the part of Eurocentrists, for some
sense
> of satisfaction, when it comes to being included among
> the
world's oldest known civilizations, which were all
> built by "black"
people, who have various hair
> textures, skin-complexions, and
morphologies. The
> Eurocentric western scholars have attached
various
> names to them, which are simply codewords for black or
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Afrikan. He controls the various forms of media and
> academia dictates
what is his-story. But, there's a
> revolution going on!
>
>
P.E.A.C.E. Progress Everytime Afrikans Cultivate
> Enlightenment!
>
> --- vlgjay <

[face=Arial_size=2>vlgjay@yahoo.com](mailto:vlgjay@yahoo.com)> wrote:

> > --- In
[size=2>Ta_Seti@y...](#), "mansu_musa"

> > <

[size=2>alberto34482@y...](#)> wrote:

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| 1379|2002-03-17 06:59:44|Manu Ampim|"Origin of Afro-Asiatic" |
MANU AMPIM COMMENTARY:

Ms. Griffis-Greenberg:

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Advancing the work,

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1. Cheikh Anta Diop, _Nations Negres et Culture_, 1955; and _Parente Genetique de L'Egyptien Pharaonique et des Langues Negro-Africaines_, 1977.
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Katherine Griffis-Greenberg wrote:

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This page is at:

<http://www.ankhonline.com/langue1.htm>

| 1380|2002-03-17 08:06:15|Manu Ampim|Re: Suspect Museum Displays & Images that look like Europeans|

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For photos and more details, see:

<http://www.raceandhistory.com/manu/vanish3.htm>

Advancing the work,

Prof. Manu Ampim

----- Original Message -----

From: "Mickel Hendrix" <ptah_seker_ausar777@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Friday, March 15, 2002 11:45 AM

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[face=Arial_size=2>vigjay@yahoo.com](#)> wrote:
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[size=2>Ta_Seti@y...](#), "mansu_musa"
> > <
[size=2>alberto34482@y...](#)> wrote:
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| 1381|2002-03-17 14:33:24|djahuti.geo|Re: Afroasiatic|
--- In Ta_Seti@y..., "pinatubo.geo" wrote:

- > --- In Ta_Seti@y..., Djehuti Sundaka wrote:
- >
- > The > previous Hamitic designation in application to Kamat had been
- > ironically> appropriate despite its application by racist scholars

in

- > that "Ham" had> been a biblical reference to Kamat and had itself

been

- > derived from the> name "Kamat" as "Kam" (Cham) cf. Psalm 78:51,
- > 105:23, 105:27,> 106:21-22. The changing of the designation from
- > "Hamito-Semitic" to> "Afroasiatic" or "Afrasian" had been in
- > recognition of the African> predominance of the language family.
- > >
- >
- >


```
> Although the African origin theory is now nearly universal, the
> Hamitic theory of "Caucasoid" originators lives on for some, but the
> 'Hamites' are moved now into Africa.
>
> Some of the wackier proponents of this theory even try to suggest
that
> all of Africa was once "Caucasoid" and that "Negroids" spring up
only
> in later periods from obscure or unknown origins.
>
> This is achieved by claiming that certain physical features in
African
> populations are the result of "Caucasoid" admixture.
>
> The same approach is used in the far-off Pacific islands, in Japan
or
> amongst the Native Americans even when there is no evidence of
> 'fully-formed' Caucasoids ever coming to these areas.
>
> Basically, they use the local variability of different peoples to
> claim admixture. The percentage of this admixture is not important,
> since any amount can be used to make the important claim of 'white
> culture-bearers.'
>
> The other important aspect is that these supposedly fair-skinned
> bearded 'god-like' bringers of light were male unaccompanied by any
of
> their own females.
>
> Enticed by comely female aborigines, they granted them their
> "Caucasoid" genes thus supposedly explaining the occurrence of
> prominent noses and other features here and there. This is an
> acceptable explanation in a male-dominated society as to how these
> white gods suddenly vanished before the supposedly inferior natives.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
> 00000
```

I think a lot of this has to do with the power of naming things. As all humanity has a common geographical origin, the origin of what is referred to as being "caucasoid" traits would share in that geographical origin. Such traits would have been geographically "Africoid" and spread from the common place of origin into the rest of the world rather than being present due to ethnic invasions. Yet, because the dominate culture has the power to name these traits and therefore identify them with themselves under their designation of "caucasoid", they can make it appear as if they as a population are the originators of such traits rather than as the recipients of them.

Djehuti Sundaka
| 1382|2002-03-17 15:24:47|Greg Reeder|Re: Suspect Museum Displays & Images that look like Europeans|
Manu Ampim suggests his web page for more information.
"For photos and more details, see:
<http://www.raceandhistory.com/manu/vanish3.htm> "

I wish to address two of the points raised by Manu Ampim on his web page:

He states in support of his argument that a masterpiece of Egyptian art is a fake :

"Ra-Hotep is a royal son and high ranking official, but he does not wear a wig; "...

and

"Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line. "

See the statue of Hemiunu the grandson of King Sneferu for exactly the same hair cut as Rahotep. (Egypt World of the Pharaohs p. 65 and Egyptian Art in the Age of the Pyramids, Metropolitan Museum of Art p.229

Again see Hemiunu for the exact same belt. I refer the reader to a photograph of the statue of Hemiunu in situ in his serdab at its discovery with belt knot on lap clearly visible. p.231 Egyptian Art in the Age of the Pyramids.)... Since the knot is clearly shown on the lap of the statue of Hemiunu in situ one cannot say that it is unique to Rahotep. Further the same knot can be seen on the statue of Nesutnefer in the Roemer - und Pelizaeus- Museum,

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
| 1383|2002-03-17 21:58:57|neseret|Re: "Origin of Afro-Asiatic"|
--- In Ta_Seti@y..., "Manu Ampim" wrote (posted twice):

> MY COMMENTARY:
>
> Ms. Griffis-Greenberg:
>
> Indeed, it is absurd to make grossly uninformed statements and

dismiss a half century of scholarship. Paul Braden includes a couple links for you to inform yourself before making any additional off-base remarks about Dr. Obenga's linguistic work. It is obvious that you are completely unaware of a body of African linguistic research that has effectively demonstrated the fallacy of the traditional African linguistic classifications. For the past 30 years, Obenga has published comprehensive and pioneering research on ancient and modern African linguistics. In fact, Cheikh Anta Diop also published groundbreaking work in this field almost 50 years ago.[1] Perhaps it is you who needs "to do some reading on linguistic terminology," because the "traditional groupings" of African languages are NOT a reality. This "traditional grouping" that includes the Hamito-Semitic (or Afroasiatic) myth is simply a "working hypothesis," which you erroneously believe is a "fact." Since you are not aware of two generations of research, I will briefly summarize a couple of Obenga's main points regarding what he calls the Hamito-Semitic "linguistic hoax."<

I am aware of Obenga's work and have read some of the works you cited: what I read was more a polemic, however, and not grounded in linguistic theory which most scholars in that field use, as your summary rather extensively reiterates, IMO. Loprieno, among others (including Greenberg, I might add), acknowledged the European terms of "Hamito-Semitic" are, for all intents and purposes, semantic differences in terminology for the same superfamily of languages. However, the FACT the ancient Egyptian language is part of this larger body of languages, including Semitic, is NOT a 'hoax,'as was posted earlier. This has been shown over and over again, beginning with the works of the Berlin School through present day.*

* There are 4 phases of "schools" on Ancient Egyptian linguistics:

a) the Berlin School, whose major work (via A. Erman) was

Erman, A. and H. Grapow 1926. _Wörterbuch der Aegyptischen Sprache. 5 Vols_. Leipzig: J. C. Hinrich;

b) Gardiner's "canon" on Egyptian language;

c) Polotsky's "standard theory" of Egyptian syntax, and

d) the modern "functional" theory of AE linguistics, utilizing modern linguistic tools, of which Junge, Schenkel and Loprieno are its proponents. Its main points is to reject the Semitocentric viewpoint of ancient Egyptian, proposing rather ancient Egyptian had undergone considerable linguistic changes, before its written stage, which had modified its genetic inventory inherited from the Afroasiatic, and by considering Afroasiatic (also called "Afrasian") a relatively loose language continuum, whose individual branches came to share linguistic features through intensive contact, but were not necessarily derived from a common ancestor [citing the morphology of language works of A. Faber].

I have yet to see Obenga's works cited in any serious work on AE linguistics, however. Just an observation.

My point was to note why and where ancient Egyptian language stands in relation to the linguistic argument. Rather than argue _against_ the Afroasiatic/Afrasic classification, I should think Obenga would have embraced it, in its present stage at least (not many people argue much any more the language's origins as he cites, making Obenga's position something of a straw man argument, IMO). Since he doesn't, his arguments seem less based on strict linguistics, but rather a polemical stance.

Carry on as you will, Prof. Ampim; the position on YOUR side of the issue to which I have responded will not change, nor will the opinion of linguists in classifying languages. It is not a matter for debate, as far as I can see, to argue that languages of the Afroasiatic/Afrasic family ARE related, and no amount of polemic (yours or Obenga) will change that. You may also wish to review

<<http://www.oi.uchicago.edu/OI/PROJ/CUS/AAindex.html>>

<http://www.oi.uchicago.edu/OI/PROJ/CUS/NN_Spr96/NN_Spr96.html>
ETYMOLOGY AND ELECTRONICS: THE AFROASIATIC INDEX

for some recent work on the classification of Afroasiatic/Afrasic languages.

Ad homimens, however, as were employed in your response to mine in implying I had not read into Obenga's linguistic works, have little use in advancing your argument, and weaken its credibility, IMO. My point is to present what IS known about ancient Egyptian within the linguistic context. It doesn't change the _fact_ of the classification, however.

If you want to call this issue a "working hypothesis," be my guest. Most linguists would disagree, IMO. Obenga's position, with its polemic, stands in the same position, if not less so, because it refers to outmoded terms and theories not employed by present-day linguists of ancient Egyptian, from my reading.

I'm done.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1384|2002-03-17 22:12:41|Greg Reeder|Re: "Origin of Afro-Asiatic"|
For those of you interested in the current state of studies into the ancient Egyptian language I would recommend:

Antonio Loprieno, Ancient Egyptian, A linguistic introduction. Cambridge: Cambridge University Press, 1995. Pp. xv + 322. ISBN 0-521-44384-9. \$59.95 (hb). ISBN 0-521-44849-2. \$19.95 (pb).

Reviewed by J.G. Manning, Stanford University
Bryn Mawr Classical Review 2000.08.14

see: <http://ccat.sas.upenn.edu/bmcr/2000/2000-08-14.html>

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>
| 1385|2002-03-17 23:06:33|pinatubo.geo|Re: "Origin of Afro-Asiatic"|
--- In Ta_Seti@y..., "neseret" wrote:

> I have yet to see Obenga's works cited in any serious work on AE
> linguistics, however. Just an observation.
>

Apparently others like yourself don't bother to read his works, or they willfully ignore them. Otherwise, I can see no reason that they should not even be mentioned, if only to place their reasons for rejecting Obenga's theories. It's not as if Obenga was a street vendor offering theories on language relationships.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1386|2002-03-18 03:03:08|neseret|Re: "Origin of Afro-Asiatic"|
--- In Ta_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta_Seti@y..., "neseret" wrote:
>
>
>
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> >
>
>
> Apparently others like yourself don't bother to read his works, or
> they willfully ignore them. Otherwise, I can see no reason that they
> should not even be mentioned, if only to place their reasons for
> rejecting Obenga's theories. It's not as if Obenga was a street

vendor offering theories on language relationships.<

Uncalled for response, Paul, as I did not say that, nor is it necessary to create a straw man argument here". As I noted earlier, I had in fact read his works (or some of them), and noted my reaction to them. It is factual, based on my other readings, that I have not seen Obenga's works quoted in journals on linguistics or on Egyptian language. That is not a polemic, as I stated: just an observation.

* "The straw man fallacy is when you misrepresent someone else's position so that it can be attacked more easily, knock down that misrepresented position, then conclude that the original position has been demolished. It's a fallacy because it fails to deal with the actual arguments that have been made."

<<http://www.infidels.org/news/atheism/logic.html#strawman>>

"A Straw Man Argument is a statement you make if you want to more easily attack an opposing position. You intentionally make a silly caricature of that position, one that no one would believe, knock down that silly, unrealistic caricature, and then proclaim that the original version of the argument has been demolished. This tactic fools a lot of people.

This is one of the most unethical and cowardly of debating tactics, since you have so little confidence in your own position that you cannot even address the real position of your opponent. At the heart of the Straw Man Argument is deception."

Source:
<<http://www.geocities.com/Tokyo/Temple/9917/evolution/strawman.html>>

Done.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1387|2002-03-18 05:25:06|Manu Ampim|Re: Suspect Museum Displays & Images that look like Europeans|
A Response to Reeder,

The Ra-Hotep and Nofret statues are forgeries created by modern conspirators in the 1870s. The exposure of this archeological fraud is apparently very troubling to you, because you comment on the Ra-Hotep statue with limited information. **There is absolutely no authentic ancient Egyptian statue in the world that violates a plethora of clearly defined rules, as does the Ra-Hotep statue. From head to toe, the features of the Ra-Hotep statue are completely contrary to more than a dozen firmly established artistic rules!** These set of rules can be verified by any honest person with reasonable eyesight who examines a sufficient number of ancient Egyptian statues.

For photos of the Ra-hotep and Nofret forgeries, see:
<http://www.raceandhistory.com/manu/vanish3.htm>

There are firm rules that are applied to the chairs, headdress, Mdw Ntr inscriptions, each of the facial features, the necklace and pendent, the presence of objects in the hand, the kilt belt, the navel, and genetic features, etc. I will document each of these rules in my forthcoming book entitled, **_Modern Fraud_**. In the meantime, I urge you to carefully examine 1,000 statues from the Old Kingdom (OK) and then deny the existence of these rules. Statue after statue are treated the same way throughout the entire OK period. Rather than acknowledging any of these clearly defined rules, you mistakenly assert that the artists were simply involved in "experimentation." Your position is contradicted by a vast body of first-hand evidence. In fact, in a previous message while responding to my positions regarding the Ra-Hotep statue, you cited an article by Zahi Hawass to make your point about sloppy workmanship and moustaches being "characteristic" in the Old Kingdom. Did you even read the Hawass article? Hawass clearly states in his conclusion that with these four statues "the artist here followed ALL THE RULES OF OLD KINGDOM ARTISTIC STYLE, even using the dark red colouring for the body" (my emphasis). Thus, you are indeed contradicted by your own source in your erroneous claim that there are no set rules in OK art. There is a significant difference between stylistic conventions and set rules. For example, the "shape" or "kind" of kilt may change over time, but the fact that the kilt belt-end protrudes through the waist line does NOT change. This **protruding-kilt-belt rule** remains constant despite the change in the type or style of the kilt being worn.

See: Zahi Hawass, "A Group of Unique Statues Discovered at Giza."
http://guardians.net/hawass/statues_giza.htm

Regarding the workmanship issue, firstly, there is never any sloppy workmanship in the treatment of royal family members by state-trained artists in the OK, and the Hawass article you cite is concerning four statues that, according to Hawass, "were NOT made for a nobleman or an official, but for an artisan" (my emphasis). Every serious scholar knows that in the OK there is sometimes sloppy workmanship for a common ***artisan***, so your reference is completely misleading because I am writing about the extraordinary high quality art of the ***royal family*** and high officials, and not about common unranked people.

The paint finish of the prince Ra-Hotep statue is of extremely poor quality compared to all other royal family statues and reliefs of the 4th dynasty era. For example, look at the other images of Ra-Hotep and his brother Nefermaat (who shares a joint tomb with Ra-Hotep in Meidum, Egypt) and notice the consistent high quality. In fact speaking of Meidum, people around the globe marvel at the painting of the Meidum geese masterpiece, which is a painting that is as close to perfection as any piece ever created in the world. Your position is inconsistent. On the one hand, how could the same Meidum artists create a nearly perfect world renowned masterpiece of the six geese and other high quality Meidum reliefs of Ra-Hotep and his family, and in the same joint tomb create the Ra-Hotep statue, which has 3-4 distinct and uneven paint colors on his upper body and legs? The sloppy work with the multiple paint shades on the body of the Ra-Hotep statue ranges from pale, to light tan, to medium tan, and finally to light brown. In fact, I will present the complete set of these photographs in **_Modern Fraud_**. This forgery was undoubtedly made with low quality paint in an attempt to invent pale-skinned royal family members during the Pyramid Age.

For the quality of the Meidum (Meydum) geese see:
http://socrates.berkeley.edu/~mah/wall_paintings_from_the_tomb_of_ilet.htm

Secondly, regarding the moustaches on statues, when I first wrote about the Ra-Hotep forgery in 1993, all serious scholars agreed that moustaches were extremely rare in ancient Egyptian art. It has only been in the past five years that recent archeological finds have shown that this feature was not as rare as previously thought. Nevertheless, what is unique about the Ra-hotep statue is that he has a GRAY moustache. Again, here is another unique feature that is totally against all other OK statues. A ***black*** moustache was the rule applied to the small percentage of images showing such a feature. The combination of ***pale-skin color*** and a ***gray*** moustache with ***black*** hair and no wig is completely unparalleled in ancient Egyptian art. The Ra-hotep statue is quite unique.

Lastly, you cite the Hemiuunu statue which is a rare example in the world that is absolutely outside of the ancient Egyptian rule system on kilt belts. The rule on kilt belts is firm and undeniable. The evidence is the 1000s and 1000s of OK statues and reliefs. **The universal ancient Egyptian practice of showing one belt-end protruding from the waist line is obvious. I challenge you to examine 1,000 statues from the OK and give a report (with photos) denying the existence of this obvious kilt belt rule.** It is not surprising that you cite the rare Hemiuunu statue regarding the position of his kilt belt. This strange statue with its reconstructed features was found in 1912 by Hermann Junker, whose racism was so extreme that he boldly argued in a long essay in 1916 that "Negroes" (i.e. Black people) did not appear in world history until the 18th dynasty (c. 1500 BCE)! I will give a full examination of Hermann Junker and the Hemiuunu statue in a section of my book on "Rare Statues & their Relation to the Ra-Hotep Forgery."

By the way, you cited the link for my "Vanishing Evidence" article which addresses the Ra-Hotep forgery, but you conveniently did not comment on my assertion that the Ra-Hotep statue violates a major universal rule by not having an object in either of his hands. My up-close photographs clearly show that it is IMPOSSIBLE for an object to have been present in either his left or his right clenched fist. Did you miss these photos or are you still looking for a rare exception, so that you can also deny the existence of the universal object-in-hand rule that is found in 10,000s of statues throughout all major periods of ancient Egyptian history?

You are simply reaching for straws. Your comments will not stop the outrageous pale-skinned forgeries of Ra-Hotep and Nofret from being exposed, as was the "Queen Tetisher" statue and many other forgeries. The ancient Egyptian artistic rules system is a demonstrative fact that no credible scholar could deny.

Advancing the work,

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

----- Original Message -----

From: [Greg Reeder](#)
To: Ta_Seti@yahoogroups.com
Sent: Sunday, March 17, 2002 3:28 PM
Subject: Re: [Ta_Seti] Re: Suspect Museum Displays & Images that look like Europeans

Manu Ampim suggests his web page for more information.
"For photos and more details, see:
<http://www.raceandhistory.com/manu/vanish3.htm> "

I wish to address two of the points raised by Manu Ampim on his web page:

He states in support of his argument that a masterpiece of Egyptian art is a fake :

"Ra-Hotep is a royal son and high ranking official, but he does not wear a wig; "...

and

"Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line. "

See the statue of Hemiunu the grandson of King Sneferu for exactly the same hair cut as Rahotep. (Egypt World of the Pharaohs p. 65 and Egyptian Art in the Age of the Pyramids, Metropolitan Museum of Art p.229

Again see Hemiunu for the exact same belt. I refer the reader to a photograph of the statue of Hemiunu in situ in his serdab at its discovery with belt knot on lap clearly visible. p.231 Egyptian Art in the Age of the Pyramids.)... Since the knot is clearly shown on the lap of the statue of Hemiunu in situ one cannot say that it is unique to Rahotep. Further the same knot can be seen on the statue of Nesutnefer in the Roemer - und Pelizaeus- Museum, Hildesheim. (see note 6. p. 231 Egypt in the Age of the Pyramids.)

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

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| 1388|2002-03-18 06:49:03|Manu Ampim|Re: "Origin of Afro-Asiatic"|

From: "naseret" <egvlist@griffis-consulting.com>
Katherine Griffis-Greenberg wrote:

>I am aware of Obenga's work and have read some of the works you

>cited: what I read was more a polemic, however, and not

grounded in .

>linguistic theory which most scholars in that field use, as

your

>summary rather extensively reiterates, IMO. >

Manu Ampim wrote:

You speak of "linguistic THEORY" and by doing so you only highlight the point that I am making. There is a difference between "theory" or "belief" and a fact. Just because most people believe a theory to be true does not make it a "fact." This is basic knowledge. People are able to travel to the moon today based on absolute scientific fact, and not on popular belief or simply "theory." It is clear that theories and beliefs change with the advent of new ideas and new scholarship. Surely, you must be aware of this? Your comments about Dr. Obenga's scholarship were a completely uncalled for ad hominem attack. Your statement that he should "do some reading on linguistic terminology" is a petty comment that arrogantly dismisses two generations of scholarship. He simply disagrees with major aspects of the dominant African language theory, which some people erroneously believe is god's law.

Dr. Obenga's position is based on a thorough knowledge of the linguistic field and its shortcomings, rather than the absence of knowledge as you mistakenly indicate by your comment. The Euro-American scholars that you cite are foreigners to the African reality and although they will continue to make contributions to the field, they will never have the FINAL word on African culture and linguistics. I hope that you are not suggesting that Obenga and other African scholars have no significant independent thought on their own historical and cultural experience. I have nothing more to say on this matter.

But, I do have one question for you. You mentioned that you read some of the works that I cited in my previous post. I would like to know which of these works are you referring to?

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

> --- In [Ta Seti@y...](#), "Manu Ampim" <[Profmanu@a...](#)> wrote (posted
> twice):
> > MY COMMENTARY:
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> > Ms.

Griffis-Greenberg:
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> > Indeed, it is absurd to make
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Aegyptischen Sprache. 5

- > Vols_, Leipzig: J. C. Hinrich;
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b) Gardiner's "canon" on Egyptian language;

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- >
- > <

href="http://www.oi.uchicago.edu/OI/PROJ/CUS/AAindex.html">http://www.oi.uchicago.edu/OI/PROJ/CUS/AAindex.html<

- > Afroasiatic Index Project
- >
- >

<http://www.oi.uchicago.edu/OI/PROJ/CUS/NN_Spr96/NN_Spr96.html>

- > ETYMOLOGY AND ELECTRONICS: THE AFROASIATIC

INDEX

- >
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what IS known about ancient Egyptian within the

- > linguistic context. It

doesn't change the _fact_ of the

- > classification, however.
- >
- > If you want to call this issue a "working hypothesis," be my guest.
- > Most linguists would disagree, IMO. Obenga's position, with its
- > polemic, stands in the same position, if not less so, because it
- > refers to outmoded terms and theories not employed by present-day
- > linguists of ancient Egyptian, from my reading.
- >
- >

I'm done.

- >
- > Katherine Griffis-Greenberg
- >
- >

University of Alabama at Birmingham

> UAB Options/Special Studies
>
>

size=2><http://www.griffis-consulting.com>
>

>

>
>
>

| 1389|2002-03-18 09:23:10|a.manansala@attbi.com|Re: "Origin of Afro-Asiatic"|
egylist@griffis-consulting.com wrote:

> As I noted earlier,
>I had in fact read his works (or some of them), and
>noted my reaction
>to them.

Which works of Obenga's have you read? How do these
relate to his linguistic theory?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1390|2002-03-18 11:40:18|Emeagwali, Gloria (History)|Re: Suspect Museum Displays & Images that look like Europeans|
You should add the Ashmoleum Museum Oxford which I have visited several times. It is (dis)organized very much like the Austrian. It is deliberately arranged to obscure the pre-colonial Pharaonic era and so the visitor misses the point. The Boston Museum is equally bad . You go around in circles in terms of a fragmented display. The colonial era of Egyptian history obscures the pre-colonial pharaonic period. Their Nubian exhibit is more meaningful and less of a scam.The Brooklyn Museum in New York is no better than any that you mentioned. You step in to the Greeks and then finally stumble into the real Egyptians.You would certainly see the difference in facial structure but by then you might be too exhausted to care. Mission accomplished.

Gloria Emeagwali

-----Original Message-----
From: Manu Ampim [mailto:Profmanu@acninc.net]
Sent: Saturday, March 16, 2002 12:36 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Suspect Museum Displays & Images that look like Europeans

There is no doubt that nearly every museum in the U.S., Canada, and Europe that houses a significant number of ancient Nile Valley artifacts are organized (in one way or another) to distort and misrepresent African history and images. I have made a detailed study of this fraudulent activity in my "Vanishing Evidence of Classical African Civilizations" series. I will present the most extensive examination of this bogus activity in my forthcoming book, "_Modern Fraud_". Here is a brief excerpt of my essay on museum fraud and misrepresentation:

"Museums around the world are filled with artifacts that have been thoroughly altered and de-Africanized by the conspirators. The following is a short list of these museums:

" The Rosicrucian Egyptian Museum in San Jose, California claims to have "the largest collection of Egyptian artifacts on exhibit in the western United States," but much of its collection is actually made up of replicas and reconstructions, with images predictably resembling modern Europeans features.

" The Metropolitan Museum in New York, among other problems, has an entire room dedicated to Queen Hapshepsut, and every image of her has undergone obvious nose reconstruction.

" The National Museum of Antiquities in Holland has a number of statues that have undergone careful facial reconstruction.

" The Cairo Museum in Egypt contains forgeries and dozens of statues with nose alterations, and lightened colors which now resemble the pale skin tone of Europeans.

" The Boston Museum of Fine Arts amazingly has "replacement heads" in the middle of the museum floor, while the more important statues of Black rulers and officials are off to the side of the room, or in the basement, safely away from the view of tourists.

" The Louvre Museum in France has some of the most stunning and powerful African images of important figures anywhere in the world, yet the museum has bold signs placed in strategic locations throughout the Egyptian gallery, directing tourists to one particular statue: the "unnamed seated scribe," who has undergone a thorough racial makeover and now appears European.

" The British Museum in England has re-worked the faces of statues so well that it in a few cases it is extremely difficult to detect their work.

" The Art History Museum in Austria is organized totally backward, as the foreign period of the Greeks, Romans and other invaders is placed in the front portion of the Egyptian gallery, so that this is the first impression that tourists get. Meanwhile, the real builders of Kemetian civilization are placed strategically in the back of the gallery.

" The Manchester Museum in Britain uses skull remains to do facial reconstructions, which almost always resembles Europeans, or else they have no particular ethnic identity.

These and many other museums around the world are collectively eliminating the Black identity of the ancient Egyptian and Nubian civilizations through carefully thought out and misleading displays and gallery arrangements. The obvious goal of these institutions is to destroy the memory of an Black ancient Egypt and Nubia. Unfortunately, they have been quite successful in this long range project, as each month millions of tourists visit these museums and get a totally false impression of the identity of the ancient Egyptians and Nubians."

For photos and more details, see:
<http://www.raceandhistory.com/manu/vanish3.htm>

Advancing the work,

Prof. Manu Ampim

----- Original Message -----
From: "Mickel Hendrix" <ptah_seker_auser777@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Friday, March 15, 2002 11:45 AM

> Hoteb,
>
> It has been a standard procedure for international
> museums that house ancient Kemetic antiquities to put
> on display certain statues and mummies that portray
> so-called Caucasian features. Afterall, the museums
> are owned and operated by white folk, who have a
> vested interest in twisting or distorting his-story. A
> great black scholar once visited one of the museums
> and inquired about the black Afrikan section, whence
> he was directed to a room, expecting to view Kemetic
> antiquities. Instead, it contained only non-Kemetic
> Afrikan art. So, he inquired about the Kemetic
> section, and was, then, led to another room, because
> the curator remarked that Kemetic art is not black
> Afrikan. In actuality, this is a psycholocial
> maneuver, on the part of Eurocentrists, for some sense
> of satisfaction, when it comes to being included among
> the world's oldest known civilizations, which were all
> built by "black" people, who have various hair
> textures, skin-complexions, and morphologies. The
> Eurocentric western scholars have attached various
> names to them, which are simply codewords for black or
> Afrikan. He controls the various forms of media and
> academia dictates what is his-story. But, there's a
> revolution going on!
>
> P.E.A.C.E. Progress Everytime Afrikans Cultivate
> Enlightenment!
>
> -- wjgjay <wjgjay@yahoo.com> wrote:
> -- In Ta_Seti@y..., "mansu_musa"
> <alberto34482@y...> wrote:
> > > You might want to check out wennimu that has
> > > very caucasians
> > > features, and is depleted as tall.
> > > My understanding that most egyptains were not
> > > very tall. The
> > > statues
> > > are also on display in major museums!!!!!!
> >
> Deleted the links themselves in order to shorten
> post.
>
> > I saw nothing out of the ordinary about any of the
> > photos, what makes
> > you believe these artifacts are "suspect"?
>
>
>
>

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>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms>
>
>

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahooogroups.com

002-03-18 12:18:44|Mickel Hendrix|Re: Suspect Museum Displays & Images that look like Europeans|
 other Manu,









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successful) attempt on the part of western Eurocentrist racists to obliterate the black origin of the ancient Kemetians and Nubians.

Another thing that comes to mind is how the Rockefeller Family has been the unseen hand behind a great deal of global academics, when it comes to antiquities, especially Kemet. Some of the most groundbreaking archaeological expeditions have been funded by Rockefeller money. And, as Anthony Browder has pointed, Rockefeller money was most likely the influence that made the early twentieth century Amerikkkan Egyptologist James Breasted alter his conclusion that the Kemetians were Afruikans. It was Breasted that came up with the idea to build the University of Chicago Institute at Cairo, Kemet, where Kemetic antiquities could be housed and studied. And, it is a coincidence that the same university was co-founded by the Rockefellars? Plus, there is also a Rockefeller Museum in Israel.

P.E.A.C.E.

--- Manu Ampim <Profmanu@acninc.net> wrote:

- > There is no doubt that nearly every museum in the
- > U.S., Canada, and Europe that houses a significant
- > number of ancient Nile Valley artifacts are
- > organized (in one way or another) to distort and
- > misrepresent African history and images. I have
- > made a detailed study of this fraudulent activity in
- > my "Vanishing Evidence of Classical African
- > Civilizations" series. I will present the most
- > extensive examination of this bogus activity in my
- > forthcoming book, _Modern Fraud_. Here is a brief
- > excerpt of my essay on museum fraud and
- > misrepresentation:
- >
- > "Museums around the world are filled with artifacts
- > that have been thoroughly altered and de-Africanized
- > by the conspirators. The following is a short list
- > of these museums:
- >
- >  The Rosicrucian Egyptian Museum in San Jose,
- > California claims to have "the largest collection of
- > Egyptian artifacts on exhibit in the western United
- > States," but much of its collection is actually made
- > up of replicas and reconstructions, with images
- > predictably resembling modern Europeans features.
- >
- >  The Metropolitan Museum in New York, among other
- > problems, has an entire room dedicated to Queen
- > Hapshepsut, and every image of her has undergone
- > obvious nose reconstruction.
- >
- >  The National Museum of Antiquities in Holland has
- > a number of statues that have undergone careful
- > facial reconstruction.
- >
- >  The Cairo Museum in Egypt contains forgeries and
- > dozens of statues with nose alterations, and
- > lightened colors which now resemble the pale skin
- > tone of Europeans.
- >
- >  The Boston Museum of Fine Arts amazingly has
- > "replacement heads" in the middle of the museum
- > floor, while the more important statues of Black
- > rulers and officials are off to the side of the
- > room, or in the basement, safely away from the view
- > of tourists.
- >
- >  The Louvre Museum in France has some of the most
- > stunning and powerful African images of important
- > figures anywhere in the world, yet the museum has
- > bold signs placed in strategic locations throughout
- > the Egyptian gallery, directing tourists to one
- > particular statue: the "unnamed seated scribe," who
- > has undergone a thorough racial makeover and now
- > appears European.
- >
- >  The British Museum in England has re-worked the
- > faces of statues so well that it in a few cases it
- > is extremely difficult to detect their work.
- >
- >  The Art History Museum in Austria is organized
- > totally backward, as the foreign period of the
- > Greeks, Romans and other invaders is placed in the
- > front portion of the Egyptian gallery, so that this

> is the first impression that tourists get.
> Meanwhile, the real builders of Kemetian
> civilization are placed strategically in the back of
> the gallery.
>
>  The Manchester Museum in Britain uses skull
> remains to do facial reconstructions, which almost
> always resembles Europeans, or else they have no
> particular ethnic identity.
>
> These and many other museums around the world are
> collectively eliminating the Black identity of the
> ancient Egyptian and Nubian civilizations through
> carefully thought out and misleading displays and
> gallery arrangements. The obvious goal of these
> institutions is to destroy the memory of an Black
> ancient Egypt and Nubia. Unfortunately, they have
> been quite successful in this long range project, as
> each month millions of tourists visit these museums
> and get a totally false impression of the identity
> of the ancient Egyptians and Nubians."
>
> For photos and more details, see:
> <http://www.raceandhistory.com/manu/vanish3.htm>
>
> Advancing the work,
>
>
> Prof. Manu Ampim
>
>

>
>
>
>
>
> ----- Original Message -----
> From: "Mickel Hendrix"
> <ptah_seker_ausar777@yahoo.com>
> To: <Ta_Seti@yahoogroups.com>
> Sent: Friday, March 15, 2002 11:45 AM
> Subject: Re: [Ta_Seti] Re: Some suspect pictures
> that look like europeans
>
>
> > Hotep,
> >
> > It has been a standard procedure for international
> > museums that house ancient Kemetic antiquities to
> > put
> > on display certain statues and mummies that
> > portray
> > so-called Caucasian features. Afterall, the
> > museums
> > are owned and operated by white folk, who have a
> > vested interest in twisting or distorting
> > his-story. A
> > great black scholar once visited one of the
> > museums
> > and inquired about the black Afruikan section,
> > whence
> > he was directed to a room, expecting to view
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> > antiquities. Instead, it contained only
> > non-Kemetic
> > Afruikan art. So, he inquired about the Kemetic
> > section, and was, then, led to another room,
> > because
> > the curator remarked that Kemetic art is not black
> > Afruikan. In actuality, this is a pyschological
> > maneuver, on the part of Eurocentrists, for some
> > sense
> > of satisfaction, when it comes to being included
> > among
> > the world's oldest known civilizations, which were
> > all
> > built by "black" people, who have various hair
> > textures, skin-complexions, and morphologies. The
> > Eurocentric western scholars have attached various
> > names to them, which are simply codewords for
> > black or
> > Afruikan. He controls the various forms of media
> > and
> > academia dictates what is his-story. But, there's
> > a
> > revolution going on!


```
> >
> > P.E.A.C.E. Progress Everytime Afrikaners Cultivate
> > Enlightenment!
> >
> > --- vigjay <vigjay@yahoo.com> wrote:
> > > --- In Ta_Seti@y..., "mansu_musa"
> > > wrote:
> > > > You might want to check out wennimu that has
> > > very caucasians
> > > features, and is depleted as tall.
> > > My understanding that most egyptians were not
> > > very tall. The
> > > statues
> > > are also on display in major museums!!!!!!
> > >
> > > Deleted the links themselves in order to shorten
> > > post.
> > >
> > > I saw nothing out of the ordinary about any of
> > the
> > > photos, what makes
> > > you believe these artifacts are "suspect"?
> > >
> > >
> > >
> > >
> > Do You Yahoo!?
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> >
> > To unsubscribe from this group, send an email to:
> > Ta\_Seti-unsubscribe@yahoo.com
> >
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> >
> > Your use of Yahoo! Groups is subject to
> > http://docs.yahoo.com/info/terms/
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> >
> >
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<http://sports.yahoo.com/>
| 1392|2002-03-18 13:02:25|Greg Reeder|Re: Suspect Museum Displays & Images that look like Europeans|
Mickel Hendrix wrote:
. It was

```
> Breasted that came up with the idea to build the
> University of Chicago Institute at Cairo, Kemet, where
> Kemet antiquities could be housed and studied.
>
```

I have not heard of this before? Do you mean Chicago House in Luxor?

<http://www.oi.uchicago.edu/OI/PROJ/EPI/Epigraphic.html>

"The Epigraphic Survey based at Chicago House in Luxor, Egypt, is directed by W. Raymond Johnson, PhD, Research Associate (Assistant Professor). The mission of the Survey since its founding in 1924 has been to produce photographs and precise line drawings of the inscriptions and relief scenes on major temples and tombs at Luxor for publication. More recently the Survey has expanded its program to include conservation. In addition to the field director, the professional staff of the Survey normally includes three to four epigraphers, five artists, two photographers, a librarian, and several conservators. The epigraphers and artists include both graduate students and post-doctoral scholars who have received training in all aspects of Egyptology. The Epigraphic Survey completed its 76th anniversary field season at the end of April, 2000. "

Greg Reeder
| 1393|2002-03-18 13:03:51|Mickel Hendrix|Re: "Origin of Afro-Asiatic"|
Hotep,

Should it surprise you that Obenga's linguistic observations haven't quoted in any journals, which are basically owned by white academicians? Obenga, like Diop, is a revolutionary black scholar, who can hold his own, when it comes to the language of ancient Kemet. In other words, he's not a puppet black

scholar, like Louis Gates, whom western scholarship can keep a leash on. Therefore, Obenga won't be cited, because he goes against the grain of white scholarship, which wants to control or put a monopoly on global academic studies. And he who is in control of the media business wields an advantage, when it comes to disseminating information to the masses of the world.

P.E.A.C.E. Proper Education Always Corrects Errors!

--- naseret <egylist@griffis-consulting.com> wrote:

```
> --- In Ta_Seti@y..., "pinatubo.geo"
> wrote:
> > --- In Ta_Seti@y..., "naseret"
> wrote:
> >
> >
> > > I have yet to see Obenga's works cited in any
> serious work on AE
> > > linguistics, however. Just an observation.
> > >
> >
> >
> > Apparently others like yourself don't bother to
> read his works, or
> > they willfully ignore them. Otherwise, I can see
> no reason that they
> > should not even be mentioned, if only to place
> their reasons for
> > rejecting Obenga's theories. It's not as if Obenga
> was a street
> vendor offering theories on language
> relationships.<
>
> Uncalled for response, Paul, as I did not say that,
> nor is it
> necessary to create a straw man argument here*. As
> I noted earlier,
> I had in fact read his works (or some of them), and
> noted my reaction
> to them. It is factual, based on my other readings,
> that I have not
> seen Obenga's works quoted in journals on
> linguistics or on Egyptian
> language. That is not a polemic, as I stated: just
> an observation.
>
> * "The straw man fallacy is when you misrepresent
> someone else's
> position so that it can be attacked more easily,
> knock down that
> misrepresented position, then conclude that the
> original position has
> been demolished. It's a fallacy because it fails to
> deal with the
> actual arguments that have been made."
>
>
```

<<http://www.infidels.org/news/atheism/logic.html#strawman>>

```
>
> "A Straw Man Argument is a statement you make if you
> want to more
> easily attack an opposing position. You
> intentionally make a silly
> caricature of that position, one that no one would
> believe, knock
> down that silly, unrealistic caricature, and then
> proclaim that the
> original version of the argument has been
> demolished. This tactic
> fools a lot of people.
>
> This is one of the most unethical and cowardly of
> debating tactics,
> since you have so little confidence in your own
> position that you
> cannot even address the real position of your
> opponent. At the heart
> of the Straw Man Argument is deception."
>
> Source:
>
```



```
<http://www.geocities.com/Tokyo/Temple/9917/evolution/strawman.html>
>
> Done.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
>
>
>
>
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| 1394|2002-03-18 13:11:24|Mickel Hendrix|Re: "Origin of Afro-Asiatic"|
Hotep,

So, what makes Lopreino the "official don" of what the ancient Kemetic language was and is? In the eyes of white folk, who marvel at the ancient black civilization of Kemet, Lopreino would be the "official don." Us black scholars must scrutinize his works, for the simple fact that he's a Caucasian scholar, or if he's one. One wonders what more can he have figured out that hasn't been already about the root structure of the ancient Kemetic language, when Diop has shown, all by himself, it is basically an Afruikan language, like the tongues spoken by the various Afruikan peoples in western Afruika, which white scholarship loves to refer as black or Negro Afruika.

P.E.A.C.E.

```
--- Greg Reeder <reeder@sirius.com> wrote:
>
> For those of you interested in the current state of
> studies into the
> ancient Egyptian language I would recommend:
>
> Antonio Loprieno, Ancient Egyptian, A linguistic
> introduction. Cambridge:
> Cambridge University Press, 1995. Pp. xv + 322.
> ISBN 0-521-44384-9.
> $59.95 (hb). ISBN 0-521-44849-2. $19.95 (pb).
>
>
>
> Reviewed by J.G. Manning, Stanford University
> Bryn Mawr Classical Review 2000.08.14
>
>
> see:
> http://ccat.sas.upenn.edu/bmcr/2000/2000-08-14.html
>
>
>
>
> Greg Reeder
> reeder@sirius.com
> http://www.egyptology.com/
>
>
```

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| 1395|2002-03-18 13:12:45|Djehuti Sundaka|Fresh Ramses II find in Sinai|
<http://www.uk.sis.gov.eg/online/html6/01703220.htm>
March 17, 2002

Fresh Ramses II find in Sinai

The Egyptian-US archaeological mission unearthed 10 stone pieces engraved with King Ramses II cartouches and engravings depicting war chariots, prisoners of war and battle.

A plaque depicting King Ramses II while punishing the enemies, a scene

frequent on the walls of ancient Egyptian temples, was also unearthed.

Muhammad Abdel-Maqsoud,Director of the Lower Egyptian Antiquities, said the find verifies the location of the Lion's Den fort, the second on Horus' War Path, which was built by Ramses II.

The find also confirms the engravings on the walls of the Karnak Temple that belong to King Seti I, said Abdel-Maqsoud.
| 1396|2002-03-18 13:26:19|Mickel Hendrix|Re: Suspect Museum Displays & Images that look like Europeans| Hotep Greg,

So, what was your point? Regardless of it, I think you are aware of what Brother Manu is illustrating; that certain statues are given priority over other Kemetic statues, on purpose for a purpose. And that purpose is to brainwash the average non-scholar, who visits the international museums that house Kemetic antiquities, into thinking the people of ancient Kemet were Caucasians, or had so-called Caucasian features. But, the funny part about the latter claim is that such features, which have been referred to as "fine" by western scholars are not actually Caucasian at all, considering the fact that there are jet-black people, such as some of the Dalits of India, who have straight hair, narrow noses, and thin lips. It is truly a travesty that western scholars haven't gotten over the fact that the ancient Kemites were black, and would have had to sit on the back of the bus had they lived in Amerikkka during the turbulent sixties.

P.E.A.C.E.

--- Greg Reeder <reeder@sirius.com> wrote:

```
> Manu Ampim suggests his web page for more
> information.
> "For photos and more details, see:
> http://www.raceandhistory.com/manu/vanish3.htm "
>
> I wish to address two of the points raised by Manu
> Ampim on his web page:
>
>
> He states in support of his argument that a
> masterpiece of Egyptian art is a fake :
>
> "Ra-Hotep is a royal son and high ranking official,
> but he does not wear a wig; "...
>
> and
>
> "Ra-Hotep's entire kilt belt is shown on his lap,
> rather than the universal ancient Egyptian practice
> of showing one belt-end protruding from the waist
> line. "
>
> See the statue of Hemiunu the grandson of King
> Sneferu for exactly the same hair cut as
> Rahotep. ( Egypt World of the Pharaohs p. 65 and
> Egyptian Art in the Age of
> the Pyramids, Metropolitan Museum of Art p.229
>
> Again see Hemiunu for the exact same belt. I refer
> the reader to a photograph of the statue of Hemiunu
> in
> situ in his serdab at its discovery with belt knot
> on lap clearly visible.
> p.231 Egyptian Art in the Age of the Pyramids.)...
> Since the
> knot is clearly shown on the lap of the statue of
> Hemiunu in situ one
> cannot say that it is unique to Rahotep. Further the
> same knot can be seen
> on the statue of Nesutnefer in the Roemer - und
> Pelizaeus- Museum,
> Hildesheim. ( see note 6. p. 231 Egypt in the Age of
> the Pyramids.)
>
> Greg Reeder
> reeder@sirius.com
> http://www.egyptology.com/
>
```


<http://sports.yahoo.com/>

| 1397|2002-03-18 13:31:00|Djehuti Sundaka|So Who Really Invented The Alphabet?|

<http://www.ihl.com/articles/51582.htm>

So who really invented the alphabet?

Stephanie Saldana The Daily Star

March 18, 2002

Lebanese, Syrians and Egyptians all vie for a piece of ABC history

Ask the folks in Byblos who invented the alphabet and chances are high that they'll claim they did. Up and down the cobbled alleys of the souq, shop windows display tablets proclaiming the first alphabet as Phoenician, and locals insist that the earliest remnants of it were unearthed in ruins nearby.

"Of course it was invented here," said souvenir shop owner Tony Karam from behind the counter of his shop downtown.

If the Phoenicians invented the alphabet in Byblos, apparently no one ever told that to the Syrians hanging out near their port city of Lattakia. Here, outside of the archaeological site of Ras Shamra, locals peddle postcards headlined Earliest Alphabet in the World, but display a picture of a different alphabet altogether: the Ugaritic.

Local guide Saji Qorqmaz, who leads tours through the crumbling Royal Palace where that alphabet was discovered, holds fast to his own explanations of alphabetic origins. "The idea for the alphabet was created in Egypt, the invention was in Ugarit, and the distribution was in Byblos," he said. Byblos? Ugarit? Egypt? If the alphabet is really as easy as ABC, how did so many people become confused about its origins? According to Jo Ann Hackett, professor of Near Eastern languages at Harvard University and an expert on the alphabet, Syria and Lebanon might both have claims to developing "an alphabet," but today scholars are looking toward Egypt for true alphabetic origins.

"The Ugaritic alphabet and the Phoenician, or linear alphabet, were separate inventions, so they can't really be compared as if they were on the same timeline," she said in an interview via email. "Still, both the Syrians and perhaps the Lebanese can claim that their ancestors developed 'an' alphabet."

Robert Fradkin, professor of Asian and East European languages at the University of Maryland, agrees. "Quite a controversy indeed, but I don't think it's worth arguing over who was first, as if 'the alphabet' was a conscious concrete goal like a race to land a man on the moon," he said. "It was part of a large cultural trend."

While tour guides might be anxious to build on earliest alphabet hype, scholars argue that the search for the origins of the alphabet involves far more than merely digging up and deciphering old inscriptions. The alphabet evolved over thousands of years, possibly in response to trade in the ancient Middle East. The fact that people, products and alphabets moved from place to place makes it nearly impossible for archaeologists to be certain if the alphabets they dig up originated where they found them, or were carried there from somewhere else.

"How did the alphabet develop? There is no final or conclusive evidence on the origin of the alphabet," said Helen Sader, professor at the American University of Beirut and an expert on Semitic languages. "What is certain is that it did not develop overnight."

Recently Yale Egyptologist John Darnell stumbled upon evidence that may shed light upon the alphabet debate. Surveying ancient travel routes in southern Egypt in 1993-94, he and his wife Deborah came upon strange graffiti marked into walls near Wadi al-Hol located across from the ancient city of Thebes.

In 1999, scholars determined that the graffiti was an alphabet that predates the Byblos Phoenician example by 800 years. Not yet deciphered, the Semitic script, written with Egyptian influences between 1900-1800 BC, seems to have been developed by Semitic people working in Egypt. Unable to read thousands of Egyptian pictographs, Semites may have developed their own crude alphabet for communication.

Yet like most things involving the alphabet, scholars disagree on origins.

"We don't actually know where this alphabet was invented," said Hackett of the finds. Bruce Tuckerman, who photographed the inscriptions, told The New York Times wryly: "This is fresh meat for the alphabet people."

The Egyptian discovery may help scholars understand why Phoenicians in Byblos used the alphabet they did some 800 year later. Scholars believe that Darnell's alphabet based partially on sounds represented by Egyptian pictographs, may have traveled north over centuries toward Lebanon, changing and modernizing along the way.

Evidence of an alphabet dating from 1600 BC 200 years after the Wadi

al-Hol alphabet has been discovered by archaeologists in Semitic speaking territory in the Sinai peninsula and farther north in the Syria-Palestine region occupied by Canaanites. Not only do these alphabets bear similarities to those of Wadi al-Hol, but they also appear to be the ancestors of what would later become the Phoenician alphabet, the most famous inscription of which was found in Byblos on the tomb of Ahrum dating from 1000 BC.

"The linear (Phoenician) alphabet seems to have been developed by Semites in Egypt and adapted by Canaanites," said Sader, adding that evidence for this development was found mainly in Palestine in the 13th and 12th centuries BC. The Phoenicians adapted the script even further, laying the foundations for the Greek and Latin alphabets.

As to why so many Lebanese still believe that Phoenicians invented the alphabet, Sader blames the Greeks. "Today nobody believes that one man sat down and had the genius to invent the alphabet. Greek legend attributes the discovery of the alphabet to the Phoenicians, because they did not know of the development of their alphabet before then," she said. "What the Phoenicians have done is spread the alphabet through all of Europe."

While this clears up the confusion between Lebanon, Palestine and Egypt, it still doesn't explain how Syrians found their way into the alphabet soup. Strangely, the story of Syria's claims to creating the alphabet involve not just another country, but different people and another alphabet altogether.

In the late 1940s, archaeologists excavating in the Royal Palace of Ras Shamra in coastal Syria uncovered something rather extraordinary: an entire library of ancient clay tablets, sacred and administrative documents impressed with unusual wedge shaped letters. Further investigation revealed that these shapes were in fact the components of what would later be known as the "Ugaritic" alphabet, a simplified system of 30 symbols, each symbol representing a different consonant sound of the local Ugaritic language. Developed between the 14th and 12th centuries BC, the Ugaritic alphabet was in use at virtually the same time as the predecessors of the Phoenician or "linear" alphabet. By the 14th century, communities in the Middle East were using different alphabets simultaneously.

Unlike the linear or "Phoenician" alphabet, which seems to have developed from Egypt, partially from pictographs, the Ugaritic is a cuneiform alphabet based on wedge shaped consonants, with origins that remain mysterious to this day. That means that while Syrians can't claim to have the earliest alphabet in the world, they can at least claim the earliest known "cuneiform" alphabet.

Yet even this could change.

Scholars admit that, limited by archaeology, they may never understand the origins of the alphabet. And in the meantime, this won't keep tour guides from claiming the alphabet as their own.

"Guides all want to be proud of their own place in Syria; you'll hear Ugarit, in Lebanon you'll hear Byblos, in Egypt you'll hear I don't know what," admitted Waad Khalife, a Byblos tour guide.

"Colleagues and local civilians are not the most objective in their jobs."

Copyright © 2001 The International Herald Tribune
| 1398|2002-03-18 13:40:27|Greg Reeder|Re: Suspect Museum Displays & Images that look like Europeans|
Dear Michael,

I agree%100 with what you write here:

>But,
> the funny part about the latter claim is that such
> features, which have been referred to as "fine" by
> western scholars are not actually Caucasian at all,
> considering the fact that there are jet-black people,
> such as some of the Dalits of India, who have straight
> hair, narrow noses, and thin lips.

And on this part I would just say I don't think most Egyptologists care what "race" the AE's were frankly.

> It is truly a
> travesty that western scholars haven't gotten over the
> fact that the ancient Kemites were black,

And I agree %100 with this as well:


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>...and would
> have had to sit on the back of the bus had they lived
> in Amerikkka during the turbulent sixties.
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Greg
| 1399|2002-03-18 13:42:20|Mickel Hendrix|Re: Afroasiatic|
Hotep,

And let me add that if we were to do a tedious ethnological or morphological study of the various black populations of Amerikkka, a great number of "black" people, using the white western model of racial grouping as has been applied to the ancient Kemetians, would end up in the so-called Hamitic group, with their so-called Caucasoid traits. In other words, we could take the narrow nosed, thin-lipped "black" people and place them in the middle of northeastern Afruika, and the ethnic designation changes drastically. In Amerikkka, the model known as Iman, with her narrow nose and thin lips, is considered "black," or would be called "black" by the standards of the dominant group or the average white person. Stick her in modern Ethiopia, which is near her place of birth, and she will be labeled as Hamitic, which serves to show that a so-called Hamite and black or Negro are one and the same. In light of such terms, it is black people who have to define themselves, independent of the white western racist supremacist system. Therefore, the term Nubian-Cushite is more appropriate.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- "djahuti.geo" <ahuguley@ix.netcom.com> wrote:

```
> --- In Ta_Seti@y..., "pinatubo.geo"
> wrote:
> > --- In Ta_Seti@y..., Djehuti Sundaka
> wrote:
> >
> > The > previous Hamitic designation in application
> to Kamat had been
> > ironically> appropriate despite its application by
> racist scholars
> in
> > that "Ham" had> been a biblical reference to Kamat
> and had itself
> been
> > derived from the> name "Kamat" as "Kam" (Cham) cf.
> Psalm 78:51,
> > 105:23, 105:27,> 106:21-22. The changing of the
> designation from
> > "Hamito-Semitic" to> "Afroasiatic" or "Afrasian"
> had been in
> > recognition of the African> predominance of the
> language family.
> >
> >
> >
> > Although the African origin theory is now nearly
> universal, the
> > Hamitic theory of "Caucasoid" originators lives on
> for some, but the
> > 'Hamites' are moved now into Africa.
> >
> > Some of the wackier proponents of this theory even
> try to suggest
> that
> > all of Africa was once "Caucasoid" and that
> "Negroids" spring up
> only
> > in later periods from obscure or unknown origins.
> >
> > This is achieved by claiming that certain physical
> features in
> African
> > populations are the result of "Caucasoid"
> admixture.
> >
> > The same approach is used in the far-off Pacific
> islands, in Japan
> or
> > amongst the Native Americans even when there is no
> evidence of
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> > 'fully-formed' Caucasoids ever coming to these
> areas.
>
> > Basically, they use the local variability of
> different peoples to
> > claim admixture. The percentage of this admixture
> is not important,
> > since any amount can be used to make the important
> claim of 'white
> > culture-bearers.'
>
> > The other important aspect is that these
> supposedly fair-skinned
> > bearded 'god-like' bringers of light were male
> unaccompanied by any
> of
> > their own females.
>
> > Enticed by comely female aborigines, they granted
> them their
> > "Caucasoid" genes thus supposedly explaining the
> occurrence of
> > prominent noses and other features here and there.
> This is an
> > acceptable explanation in a male-dominated society
> as to how these
> > white gods suddenly vanished before the supposedly
> inferior natives.
>
> > Regards,
> > Paul Kekai Manansala
> > http://home.attbi.com/~a.manansala/afro.htm
> > 00000
>
> I think a lot of this has to do with the power of
> naming things. As
> all humanity has a common geographical origin, the
> origin of what is
> referred to as being "caucasoid" traits would share
> in that
> geographical origin. Such traits would have been
> geographically
> "Africoid" and spread from the common place of
> origin into the rest of
> the world rather than being present due to ethnic
> invasions. Yet,
> because the dominate culture has the power to name
> these traits and
> therefore identify them with themselves under their
> designation of
> "caucasoid", they can make it appear as if they as a
> population are
> the originators of such traits rather than as the
> recipients of them.
>
> Djehuti Sundaka
>
>
>

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| 1400|2002-03-18 13:56:19|Mamadi Sefe Dekote|So who really invented the alphabet? - Lebanese, Syrians and Egypti|
So who really invented the alphabet?

Lebanese, Syrians and Egyptians all vie for a piece of ABC history

Stephanie Saldana

Daily Star staff

http://www.dailystar.com.lb/18_03_02/art3.htm

Ask the folks in Byblos who invented the alphabet and chances are high that they'll claim they did. Up and down the cobbled alleys of the souq, shop windows display tablets proclaiming the first alphabet as Phoenician, and locals insist that the earliest remnants of it were unearthed in ruins nearby.

"Of course it was invented here," said souvenir shop owner Tony Karam from behind the counter of his shop downtown. If the Phoenicians invented the alphabet in Byblos, apparently no one ever told that to the Syrians hanging out near their port city of Lattakia. Here, outside of the archaeological site of Ras Shamra, locals peddle postcards headlined Earliest Alphabet in the World, but display a picture of a different alphabet altogether: the Ugaritic.

Local guide Saji Qorqmaz, who leads tours through the crumbling Royal Palace where that alphabet was discovered, holds fast to his own explanations of alphabetic origins.

"The idea for the alphabet was created in Egypt, the invention was in Ugarit, and the distribution was in Byblos," he said.

Byblos? Ugarit? Egypt? If the alphabet is really as easy as ABC, how did so many people become confused about its origins?

According to Jo Ann Hackett, professor of Near Eastern languages at Harvard University and an expert on the alphabet, Syria and Lebanon might both have claims to developing "an alphabet," but today scholars are looking toward Egypt for true alphabetic origins.

"The Ugaritic alphabet and the Phoenician, or linear alphabet, were separate inventions, so they can't really be compared as if they were on the same timeline," she said in an interview via email. "Still, both the Syrians and perhaps the Lebanese can claim that their ancestors developed 'an' alphabet."

Robert Fradkin, professor of Asian and East European languages at the University of Maryland, agrees. "Quite a controversy indeed, but I don't think it's worth arguing over who was first, as if 'the alphabet' was a conscious concrete goal like a race to land a man on the moon," he said. "It was part of a large cultural trend."

While tour guides might be anxious to build on earliest alphabet hype, scholars argue that the search for the origins of the alphabet involves far more than merely digging up and deciphering old inscriptions.

The alphabet evolved over thousands of years, possibly in response to trade in the ancient Middle East. The fact that people, products and alphabets moved from place to place makes it nearly impossible for archaeologists to be certain if the alphabets they dig up originated where they found them, or were carried there from somewhere else.

"How did the alphabet develop? There is no final or conclusive evidence on the origin of the alphabet," said Helen Sader, professor at the American University of Beirut and an expert on Semitic languages. "What is certain is that it did not develop overnight."

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Yet like most things involving the alphabet, scholars disagree on origins.

"We don't actually know where this alphabet was invented," said Hackett of the finds.

Bruce Tuckerman, who photographed the inscriptions, told The New York Times wryly: "This is fresh meat for the alphabet people."

The Egyptian discovery may help scholars understand why Phoenicians in Byblos used the alphabet they did some 800 year later.

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"Colleagues and local civilians are not the most objective in their jobs."
| 1401|2002-03-18 14:06:39|Bradenqp@aol.com|Decipherment of Olmec, Meroitic, Harappan Scripts|
Would any members of this list know what the response of other African-centered scholars has been to Prof. Clyde Winter's fascinating work on the decipherment of various ancient scripts by comparing them to African scripts such as the Mande and the Vai?

Examples of Dr. Winter's hypotheses are at:

<http://homepages.luc.edu/~cwinter/kush1.htm>
(re: the Meroitic)

<http://orion.it.luc.edu/~cwinter/wrharap.htm>
(re: the Harappan)

<http://orion.it.luc.edu/~cwinter/olmec5.htm>
(re: the Olmec)

There are three Afrocentric scholars, in particular, who I would think would be greatly interested in the possibilities of this work:

Theophile Obenga:
Given the decades of work he's put into decipherment of the Meroitic.

Runoko Rashidi:
Given his interest in ancient civilizations in the Indus Valley.

Ivan Van Sertima:
Given the work he's done on Africans in ancient America.

Paul Braden
| 1402|2002-03-18 14:16:59|Bradenqp@aol.com|Bruce Williams and Qustul Inscriptions|
Speaking of Prof Winter's work, I also find his assertions regarding the Gebel Sheikh Suleiman inscription at Qustul fascinating:

Would any members of this list know if Bruce Williams has responded to Dr. Winters' remarks concerning the presence and nature of the script which appears on the relief?

All reproductions I had seen of the relief prior to reading Dr. Winter's article excluded the inscription.

Paul Braden
| 1403|2002-03-18 14:23:19|Mickel Hendrix|Re: "Origin of Afro-Asiatic"|
Hoteb,

Brother Manu, it shouldn't surprise any of us who know better that when it comes to the ancient Kemetian language white scholars want to be the "official" Dons on what it is or its classification. In their tenacious Eurocentric zeal, they've completely thrown aside the reality of the presence of Afrikan scholars such as Diop, who, from the first glance, can relate to the language that was spoken in Kemet thousands of years ago. And, afterall, the ancient Kemetians, like their modern Afrikan relatives, were Afrikan. And I really get a good laugh at how the Eurocentrists have taken the various languages of Afriika and rounded them up into groups, such as Chadic, Cushitic, Kemetic, and Semitic, which, to the non-scholar, would seem as though the people who spoke those languages were different races. Lastly, it doesn't take a rocket scientist to figure out that a root stock language from the heartland is subject to undergo changes, as the people who speak it migrate to the different parts of the world. Therefore, the so-called Semetic language is an Afrikan language itself.

P.E.A.C.E.

--- Manu Ampim <Profmanu@acninc.net> wrote:

>
> From: "neseret" <egylist@griffis-consulting.com>
> Katherine Griffis-Greenberg wrote:
>
> >I am aware of Obenga's work and have read some of
> the works you
> >cited: what I read was more a polemic, however, and
> not grounded in .
> >linguistic theory which most scholars in that field
> use, as your
> >summary rather extensively reiterates, IMO. >
>
>

>
>
> Manu Ampim wrote:
>
> You speak of "linguistic THEORY" and by doing so you
> only highlight the point that I am making. There is
> a difference between "theory" or "belief" and a
> fact. Just because most people believe a theory to
> be true does not make it a "fact." This is basic
> knowledge. People are able to travel to the moon
> today based on absolute scientific fact, and not on
> popular belief or simply "theory." It is clear that
> theories and beliefs change with the advent of new
> ideas and new scholarship. Surely, you must be
> aware of this? Your comments about Dr. Obenga's
> scholarship were a completely uncalled for ad
> hominem attack. Your statement that he should "do
> some reading on linguistic terminology" is a petty
> comment that arrogantly dismisses two generations of
> scholarship. He simply disagrees with major aspects
> of the dominant African language theory, which some
> people erroneously believe is god's law.
>
> Dr. Obenga's position is based on a thorough
> knowledge of the linguistic field and its
> shortcomings, rather than the absence of knowledge
> as you mistakenly indicate by your comment. The
> Euro-American scholars that you cite are foreigners
> to the African reality and although they will
> continue to make contributions to the field, they


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> will never have the FINAL word on African culture
> and linguistics. I hope that you are not suggesting
> that Obenga and other African scholars have no
> significant independent thought on their own
> historical and cultural experience. I have nothing
> more to say on this matter.
>
> But, I do have one question for you. You mentioned
> that you read some of the works that I cited in my
> previous post. I would like to know which of these
> works are you referring to?
>
>
> Prof. Manu Ampim
> http://www.raceandhistory.com/manu/update.htm
>
>
>
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>
>
>
>
>
>
>
> > --- In Ta_Seti@y..., "Manu Ampim"
> wrote (posted
> > twice):
> > MY COMMENTARY:
> >
> > Ms. Griffis-Greenberg:
> >
> > > Indeed, it is absurd to make grossly uninformed
> statements and
> > dismiss a half century of scholarship. Paul
> Braden includes a couple
> > links for you to inform yourself before making any
> additional off-
> > base remarks about Dr. Obenga's linguistic work.
> It is obvious that
> > you are completely unaware of a body of African
> linguistic research
> > that has effectively demonstrated the fallacy of
> the traditional
> > African linguistic classifications. For the past
> 30 years, Obenga
> > has published comprehensive and pioneering
> research on ancient and
> > modern African linguistics. In fact, Cheikh Anta
> Diop also published
> > groundbreaking work in this field almost 50 years
> ago.[1] Perhaps it
> > is you who needs "to do some reading on linguistic
> terminology,"
> > because the "traditional groupings" of African
> languages are NOT a
> > reality. This "traditional grouping" that
> includes the Hamito-
> > Semitic (or Afroasiatic) myth is simply a "working
> hypothesis,* which
> > you erroneously believe is a "fact." Since you
> are not aware of two
> > generations of research, I will briefly summarize
> a couple of
> > Obenga's main points regarding what he calls the
> Hamito-
> > Semitic "linguistic hoax."<
>
>
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>
> > I am aware of Obenga's work and have read some of
> the works you
> > cited: what I read was more a polemic, however,
> and not grounded in
> > linguistic theory which most scholars in that
> field use, as your
> > summary rather extensively reiterates, IMO.
> Loprieno, among others
> > (including Greenberg, I might add), acknowledged
> the European terms
> > of "Hamito-Semitic" are, for all intents and
> purposes, semantic
> > differences in terminology for the same
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> superfamily of languages.
> > However, the FACT the ancient Egyptian language is
> part of this
> > larger body of languages, including Semitic, is
> NOT a 'hoax,'as was
> > posted earlier. This has been shown over and over
> again, beginning
> > with the works of the Berlin School through
> present day.*
> >
> > * There are 4 phases of "schools" on Ancient
> Egyptian linguistics:
> >
> > a) the Berlin School, whose major work (via A.
> Erman) was
> >
> > Erman, A. and H. Grapow 1926. _Wörterbuch der
> Aegyptischen Sprache. 5
> > Vols_. Leipzig: J. C. Hinrich;
> >
> > b) Gardiner's "canon" on Egyptian language;
> >
> > c) Polotsky's "standard theory" of Egyptian
> syntax, and
> >
> > d) the modern "functional" theory of AE
> linguistics, utilizing modern
> > linguistic tools, of which Junge, Schenkel and
> Loprieno are its
> > proponents. Its main points is to reject the
> Semiocentric viewpoint
> > of ancient Egyptian, proposing rather ancient
> Egyptian had undergone
> > considerable linguistic changes, before its
> written stage, which had
> > modified its genetic inventory inherited from the
> Afroasiatic, and by
> > considering Afroasiatic (also called "Afrasian") a
> relatively loose
> > language continuum, whose individual branches came
> to share
> > linguistic features through intensive contact, but
> were not
> > necessarily derived from a common ancestor
> [citing the morphology of
> > language works of A. Faber].
> >
> > I have yet to see Obenga's works cited in any
> serious work on AE
> > linguistics, however. Just an observation.
> >
> > My point was to note why and where ancient
> Egyptian language stands
> > in relation to the linguistic argument. Rather
> than argue _against_
> > the Afroasiatic/Afrasic classification, I should
> think Obenga would
> > have embraced it, in its present stage at least
> (not many people
> > argue much any more the language's origins as he
> cites, making
> > Obenga's position something of a straw man
> argument, IMO). Since he
> > doesn't, his arguments seem less based on strict
> linguistics, but
> > rather a polemical stance.
> >
> > Carry on as you will, Prof. Ampim; the position on
> YOUR side of the
> > issue to which I have responded will not change,
> nor will the opinion
> > of linguists in classifying languages. It is not
> a matter for
> > debate, as far as I can see, to argue that
> languages of the
> > Afroasiatic/Afrasic family ARE related, and no
> amount

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=== message truncated ===

Do You Yahoo!?
 Yahoo! Sports - live college hoops coverage
<http://sports.yahoo.com/>
 | 1404|2002-03-18 14:30:50|Bradenqp@aol.com|Re: Bruce Williams and Qustul Inscriptions|
 Correction:
 The article I mentioned previously notes that the Gebel Sheikh Suleiman

relief is found at Buhen. Not at Qustul, as I'd implied.

Paul Braden
| 1405|2002-03-18 14:36:02|djahuti.geo|Re: Afroasiatic|
My personal reference for such traits is "Pwanity" traits. And
whereas the dominating society may invoke the phrase "brown-skinned
caucasoids of the Mediterranean type," for north and eastern Africans,
the phrase "pale-skinned Pwanitys of the Ukrainian type" can just as
easily be invoked for Indo-Europeans.

Djehuti Sundaka

```
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> Hotep,
>
> And let me add that if we were to do a tedious
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> > been
> > > derived from the> name "Kamat" as "Kam" (Cham) cf.
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> > > 105:23, 105:27,> 106:21-22. The changing of the
> > designation from
> > > "Hamito-Semitic" to> "Afroasiatic" or "Afrasian"
> > had been in
> > > recognition of the African> predominance of the
> > language family.
> > >
> > >
> > > Although the African origin theory is now nearly
> > universal, the
> > > Hamitic theory of "Caucasoid" originators lives on
> > for some, but the
> > > 'Hamites' are moved now into Africa.
> > >
> > > Some of the wackier proponents of this theory even
> > try to suggest
> > that
> > > all of Africa was once "Caucasoid" and that
> > "Negroids" spring up
> > only
> > > in later periods from obscure or unknown origins.
> > >
> > > This is achieved by claiming that certain physical
> > features in
> > African
> > > populations are the result of "Caucasoid"
> > admixture.
```


>But,
> the funny part about the latter claim is that such
> features, which have been referred to as "fine" by
> western scholars are not actually Caucasian at all,
> considering the fact that there are jet-black people,
> such as some of the Dalits of India, who have straight
> hair, narrow noses, and thin lips.

And on this part I would just say I don't think most Egyptologists care
what "race" the AE's were frankly.

> It is truly a
> travesty that western scholars haven't gotten over the
> fact that the ancient Kemites were black,

And I agree 100% with this as well:

>...and would
> have had to sit on the back of the bus had they lived
> in Amerikkka during the turbulent sixties.

Greg

I am glad to see there is groups like Taseti that people can out in the open and debate about things like this.

In my opinion though there has to be more balanced methods of studies by egyptologist, to make up for all the past political mish mash that went on during the earliest years in the field. As much as people praise people like Breasted, he still made some flaws in his field of research, and the scene at the time was plagued with racist scholarship.

I wonder what people think about Carleton S Coon that was running around trying to say that most of the population of ancient Egypt has red hair, and this man was taught in schools, and yet people don't see there was a biased and continues to be some what slanted perspective.

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| 1408|2002-03-18 18:43:09|a.manansala@attbi.com|Re: Ra-Hotep's Belt and Hemiunu's Belt|

> It is claimed by Manu Ampim that Ra-Hotep's belt is a sign of his statue being a
> modern forgery. The forgers then must have made up this design since it did not
> exist. The Ra-Hotep statue was discovered in 1871 in his tomb at Mejdum.
> Forty years later Junker discovered a statue of Hemiunu in his tomb at Giza. He
> is wearing the exact same belt as Ra-Hotep even the same hair style. Photographs
> exist of Hemiunu's statue at the time of discovery in situ with the belt
> clearly visible. (Egyptian Art in the Age of the Pyramids, Metropolitan Museum
> of Art p.231) Therefore that which is first suggested as proof of forgery
> becomes proof of authenticity...the "unknown" design shows up on a statue
> discovered many years later.
>

I think you're missing Manu's point.

The belt alone is not the proof of forgery. As with
other forgeries it is the sum total of the statue that
suggests that the designer was not familiar with the
artistic conventions of the time. Prof. Ampim has also
challenged the idea that the Old Kingdom was a time of
experimentation, at least, with regard to royal
sculpture.

The fact that only two out of thousands of OK
of statues follow these explicit rules carefully should
have raised flags long ago.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1409|2002-03-18 19:18:34|Manu Ampim|Re: Suspect Museum Displays & Images that look like Europeans|

From: "Greg Reeder" <reeder@sirius.com>

> I would just say I don't think most Egyptologists care

> what "race" the AE's were frankly

"Manu Ampim" profmanu@acninc.net comment:

This statement by Reeder is completely contrary to all objective evidence. The discipline of Egyptology was born in a racist colonial context in the early 19th century and the discipline continues to systematically promote white and deliberately lightened images even now in the 21st century. From scholarly books and journals, to museum displays and current internet sites there is a consistent theme among Egyptologists of promoting and emphasizing particular images that come as close to a "white" person as possible.

For example, this morning I spoke to a friend of mine who was at the Cairo Museum this past weekend. He informed me that in the west wing of the museum he came across the seated statue of King Mentuhotep II, who is painted with jet black skin and who is the powerful ruler who inaugurated the great 11th dynasty in ancient Kemet. My friend told me that he had to get some help from the museum staff (an Egyptologist) to positively identify the statue as that of Mentuhotep, because there is no placard or sign to indicate who the statue represents. Mentuhotep's statue sits against the wall without a display case or sign and is often disregarded by tour guides and visitors alike.

See: Mentuhotep II statue
<http://www.touregypt.net/featurestories/mentuhotep2.htm>

Meanwhile, in the nearby Room 32 (which I call the "Forgery Room") sits the statues of Rahotep and Nofret in the middle of the museum floor. Unlike Mentuhotep, these statues with their white and pale-skin tones have a nice display case with a placard indicating their titles, background, and their "features."

See: Ra-Hotep and Nofret statues
<http://www.raceandhistory.com/manu/vanish3.htm>

This is an example of the kind of racial nonsense that is repeated in ancient Egyptian collections throughout the world. It is also the case that these museum exhibits are organized with the consultation of professional Egyptologists, who in some case are even in charge of these museum collections themselves. Thus, contrary to Reeder's statement most Egyptologists give quite a bit of racial thought and analysis to organizing these various exhibits, and to what images they highlight in their presentations and publications.

Lastly, below I have included a previous summary that I gave on the racial and political environment in which the field of Egyptology operates.

"Manu Ampim" profmanu@acninc.net wrote (Oct. 2001):

"The racial intent of the systematically altered images by modern conspirators is also clear from the volumes of the written materials by Western scholars and Egyptologists over the past two centuries. Many of them argued vigorously AGAINST a Black presence and influence in ancient Kemet. There is a direct relationship between the numerous anti-Black writings by many noted Western writers in the 19th and 20th centuries and the fraudulent and racial alterations of ancient Egyptian artifacts. These overlapping time periods are no accident. Let's be serious, people don't exist in isolation of their environment. The racist climate of slavery and colonialism no doubt influenced the biased writings of many Western scholars and Egyptologists. I could provide this long list and the absurd statements that they made about Black people and their presence (or lack of) in the Nile Valley. To somehow avoid dealing with the socio-political environment that would motivate the racial activity of the modern forgers is untenable.

One last point in regards to the racial implications of the fraud is that even now in the 21st century there are many people still promoting the ridiculous imaginary white images of ancient Egyptians created by National Geographic in the 1940s, and similar imaginary drawings by Winifred Brunton from the 1920s!"

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

> Dear Michael,

>

> I agree%100 with what you write here:

>

> >But,

> > the funny part about the latter

claim is that such

> > features, which have been referred to as "fine"

by

> > western scholars are not actually Caucasian at all,

> >

considering the fact that there are jet-black people,

> > such as some

of the Dalits of India, who have straight

> > hair, narrow noses, and

thin lips.

>

> And on this part I would just say I don't

think most Egyptologists care

> what "race" the AE's were

frankly.

>
> > It is truly a
> > travesty that western

scholars haven't gotten over the

> > fact that the ancient Kemites were

black,

>
> And I agree %100 with this as well:
>
> >...and would
> > have had to sit on the back of the bus

had they lived

> > in Amerikkka during the turbulent sixties.
>
> Greg

| 1410|2002-03-18 19:23:12|Greg Reeder|Re: Ra-Hotep's Belt and Hemiunu's Belt|
I think you miss my point. How could the forgers invent a design they had no knowledge of. It was not confirmed that a statue could wear such a belt until the statue of Hemiunu was discovered some 40 years later. By the way Old kingdom sculpture experts see the Ra-Hotep group as the bridge between older heavier treatment and the newer more life like treatment of the beginning of the 4th Dynasty. That is what makes it a masterpiece.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: <a.manansala@attbi.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Monday, March 18, 2002 6:43 PM
Subject: Re: [Ta_Seti] Re: Ra-Hotep's Belt and Hemiunu's Belt

>
> > It is claimed by Manu Ampim that Ra-Hotep's belt is a sign of his statue being a
> > modern forgery. The forgers then must have made up this design since it did not
> > exist. The Ra-Hotep statue was discovered in 1871 in his tomb at Mejdum.
> > Forty years later Junker discovered a statue of Hemiunu in his tomb at Giza. He
> > is wearing the exact same belt as Ra-Hotep even the same hair style. Photographs
> > exist of Hemiunu's statue at the time of discovery in situ with the belt
> > clearing visible.(Egyptian Art in the Age of the Pyramids, Metropolitan Museum
> > of Art p.231) Therefore that which is first suggested as proof of forgery
> > becomes proof of authenticity...the "unknown" design shows up on a statue
> > discovered many years later.
>
>
> I think you're missing Manu's point.
>
> The belt alone is not the proof of forgery. As with
> other forgeries it is the sum total of the statue that
> suggests that the designer was not familiar with the
> artistic conventions of the time. Prof. Ampim has also
> challenged the idea that the Old Kingdom was a time of
> experimentation, at least, with regard to royal
> sculpture.
>
> The fact that only two out of thousands of OK
> of statues follow these explicit rules carefully should
> have raised flags long ago.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
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>
>
| 1411|2002-03-18 19:30:47|Manu Ampim|Re: Suspect Museum Displays & Images that look like Europeans|

Thanks for adding the Ashmolean and the Brooklyn museums. I have also made notes about these collections as well. I simply gave a short list of museum fraud and racial nonsense. I could of added many more, but I had space limitations for the article. One of the most misleading collections in the world is the Roemer - und Pelizaeus- Museum, in Hildesheim, Germany.

Manu Ampim

----- Original Message -----

From: Emeagwali, Gloria (History)
To: 'Ta_Seti@yahoogroups.com'
Sent: Monday, March 18, 2002 11:39 AM
Subject: RE: [Ta_Seti] Re: Suspect Museum Displays & Images that look like Europeans

You should add the Ashmolean Museum Oxford which I have visited several times. It is (dis)organized very much like the Austrian. It is deliberately arranged to obscure the pre-colonial Pharaonic era and so the visitor misses the point. The Boston Museum is equally bad. You go around in circles in terms of a fragmented display. The colonial era of Egyptian history obscures the pre-colonial pharaonic period. Their Nubian exhibit is more meaningful and less of a scam. The Brooklyn Museum in New York is no better than any that you mentioned. You step in to the Greeks and then finally stumble into the real Egyptians. You would certainly see the difference in facial structure but by then you might be too exhausted to care. Mission accomplished.

Gloria Emeagwali

-----Original Message-----

From: Manu Ampim [mailto:Profmanu@acninc.net]
Sent: Saturday, March 16, 2002 12:36 AM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Suspect Museum Displays & Images that look like Europeans

There is no doubt that nearly every museum in the U.S., Canada, and Europe that houses a significant number of ancient Nile Valley artifacts are organized (in one way or another) to distort and misrepresent African history and images. I have made a detailed study of this fraudulent activity in my "Vanishing Evidence of Classical African Civilizations" series. I will present the most extensive examination of this bogus activity in my forthcoming book, "Modern Fraud". Here is a brief excerpt of my essay on museum fraud and misrepresentation:

"Museums around the world are filled with artifacts that have been thoroughly altered and de-Africanized by the conspirators. The following is a short list of these museums:

- " The Rosicrucian Egyptian Museum in San Jose, California claims to have "the largest collection of Egyptian artifacts on exhibit in the western United States," but much of its collection is actually made up of replicas and reconstructions, with images predictably resembling modern Europeans features.
- " The Metropolitan Museum in New York, among other problems, has an entire room dedicated to Queen Hapshepsut, and every image of her has undergone obvious nose reconstruction.
- " The National Museum of Antiquities in Holland has a number of statues that have undergone careful facial reconstruction.
- " The Cairo Museum in Egypt contains forgeries and dozens of statues with nose alterations, and lightened colors which now resemble the pale skin tone of Europeans.
- " The Boston Museum of Fine Arts amazingly has "replacement heads" in the middle of the museum floor, while the more important statues of Black rulers and officials are off to the side of the room, or in the basement, safely away from the view of tourists.
- " The Louvre Museum in France has some of the most stunning and powerful African images of important figures anywhere in the world, yet the museum has bold signs placed in strategic locations throughout the Egyptian gallery, directing tourists to one particular statue: the "unnamed seated scribe," who has undergone a thorough racial makeover and now appears European.
- " The British Museum in England has re-worked the faces of statues so well that it in a few cases it is extremely difficult to detect their work.
- " The Art History Museum in Austria is organized totally backward, as the foreign period of the Greeks, Romans and other invaders is placed in the front portion of the Egyptian gallery, so that this is the first impression that tourists get. Meanwhile, the real builders of Kemetic civilization are placed strategically in the back of the gallery.
- " The Manchester Museum in Britain uses skull remains to do facial reconstructions, which almost always resembles Europeans, or else they have no particular ethnic identity.

These and many other museums around the world are collectively eliminating the Black identity of the ancient Egyptian and Nubian civilizations through carefully thought out and misleading displays and gallery arrangements. The obvious goal of these institutions is to destroy the memory of an Black ancient Egypt and Nubia. Unfortunately, they have been quite successful in this long range project, as each month millions of tourists visit these museums and get a totally false impression of the identity of the ancient Egyptians and Nubians."

For photos and more details, see:
<http://www.raceandhistory.com/manu/vanish3.htm>

Advancing the work,

Prof. Manu Ampim

----- Original Message -----

From: "Mickel Hendrix" <ptah_seker_ausar777@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Friday, March 15, 2002 11:45 AM
Subject: Re: [Ta_Seti] Re: Some suspect pictures that look like europeans

- > Hotep,
- >
- > It has been a standard procedure for international
- > museums that house ancient Kemetic antiquities to put
- > on display certain statues and mummies that portray
- > so-called Caucasian features. Afterall, the museums
- > are owned and operated by white folk, who have a
- > vested interest in twisting or distorting his-story. A
- > great black scholar once visited one of the museums
- > and inquired about the black Afrikan section, whence
- > he was directed to a room, expecting to view Kemetic
- > antiquities. Instead, it contained only non-Kemetic
- > Afrikan art. So, he inquired about the Kemetic

> section, and was, then, led to another room, because
> the curator remarked that Kemetite art is not black
> Afrikan. In actuality, this is a psychological
> maneuver, on the part of Eurocentrists, for some sense
> of satisfaction, when it comes to being included among
> the world's oldest known civilizations, which were all
> built by "black" people, who have various hair
> textures, skin-complexions, and morphologies. The
> Eurocentric western scholars have attached various
> names to them, which are simply codewords for black or
> Afrikan. He controls the various forms of media and
> academia dictates what is his-story. But, there's a
> revolution going on!
>
> P.E.A.C.E. Progress Everytime Afrikans Cultivate
> Enlightenment!
>
> --- vijay <vijay@yahoo.com> wrote:
> > --- In Ta_Seti@yahoo.com...., "mansu_musa"
> > <alberto34482@yahoo.com> wrote:
> > > > You might want to check out wennimu that has
> > > very caucasians
> > > features, and is depleted as tall.
> > > My understanding that most egyptians were not
> > > very tall. The
> > > statues
> > > are also on display in major museums!!!!!!
> >
> > Deleted the links themselves in order to shorten
> > post.
> >
> > I saw nothing out of the ordinary about any of the
> > photos, what makes
> > you believe these artifacts are "suspect"?
> >
> >
> >
> >
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| 1412|2002-03-18 19:46:03|Manu Ampim|Re: "Origin of Afro-Asiatic"|
Hotep Bro. Mickel,

I agree with you that there is a "tenacious Eurocentric zeal" to become the
"official" authorities on other people's history and culture. Much of this
Western nonsense has been overturned in the past quarter century, but
obviously there is much more work that has to be done to continue exposing
this arrogant colonial scholarship.

Advancing the work,

Manu Ampim

----- Original Message -----

From: "Mickel Hendrix" <ptah_seker_ausar777@yahoo.com>

> Hotep,
>
> Brother Manu, it shouldn't surprise any of us who know
> better that when it comes to the ancient Kemetian
> language white scholars want to be the "official" Dons
> on what it is or its classification. In their
> tenacious Eurocentric zeal, they've completely thrown
> aside the reality of the presence of Afrikan scholars
> such as Diop, who, from the first glance, can relate
> to the language that was spoken in Kemet thousands of
> years ago. And, afterall, the ancient Kemetians, like
> their modern Afrikan relatives, were Afrikan. And I
> really get a good laugh at how the Eurocentrists have
> taken the various languages of Afriika and rounded
> them up into groups, such as Chadic, Cushitic,
> Kemeti, and Semitic, which, to the non-scholar, would
> seem as though the people who spoke those languages
> were different races. Lastly, it doesn't take a rocket
> scientist to figure out that a root stock language
> from the heartland is subject to undergo changes, as
> the people who speak it migrate to the different parts
> of the world. Therefore, the so-called Semetic
> language is an Afrikan language itself.

>
> P.E.A.C.E.

>
>
>
>
> --- Manu Ampim <Profmanu@acninc.net> wrote:

>
> > From: "neseret" <egylist@griffis-consulting.com>
> > Katherine Griffis-Greenberg wrote:
> >
> > >I am aware of Obenga's work and have read some of
> > the works you
> > >cited: what I read was more a polemic, however, and
> > not grounded in .
> > >linguistic theory which most scholars in that field
> > use, as your
> > >summary rather extensively reiterates, IMO. >

>
>
> -----

>
>
>
>
> Manu Ampim wrote:

>
> > You speak of "linguistic THEORY" and by doing so you
> > only highlight the point that I am making. There is
> > a difference between "theory" or "belief" and a
> > fact. Just because most people believe a theory to
> > be true does not make it a "fact." This is basic
> > knowledge. People are able to travel to the moon
> > today based on absolute scientific fact, and not on
> > popular belief or simply "theory." It is clear that
> > theories and beliefs change with the advent of new
> > ideas and new scholarship. Surely, you must be
> > aware of this? Your comments about Dr. Obenga's
> > scholarship were a completely uncalled for ad
> > hominem attack. Your statement that he should "do
> > some reading on linguistic terminology" is a petty
> > comment that arrogantly dismisses two generations of
> > scholarship. He simply disagrees with major aspects
> > of the dominant African language theory, which some
> > people erroneously believe is god's law.

>
> > Dr. Obenga's position is based on a thorough
> > knowledge of the linguistic field and its
> > shortcomings, rather than the absence of knowledge
> > as you mistakenly indicate by your comment. The
> > Euro-American scholars that you cite are foreigners
> > to the African reality and although they will
> > continue to make contributions to the field, they
> > will never have the FINAL word on African culture
> > and linguistics. I hope that you are not suggesting
> > that Obenga and other African scholars have no
> > significant independent thought on their own
> > historical and cultural experience. I have nothing


```

> > more to say on this matter.
>
> > But, I do have one question for you. You mentioned
> > that you read some of the works that I cited in my
> > previous post. I would like to know which of these
> > works are you referring to?
>
>
> > Prof. Manu Ampim
> > http://www.raceandhistory.com/manu/update.htm
>
>
>
> -----
>
>
>
>
>
> > --- In Ta_Seti@y..., "Manu Ampim"
> > wrote (posted
> > twice):
> > > MY COMMENTARY:
> > >
> > > Ms. Griffis-Greenberg:
> > >
> > > Indeed, it is absurd to make grossly uninformed
> > statements and
> > dismiss a half century of scholarship. Paul
> > Braden includes a couple
> > links for you to inform yourself before making any
> > additional off-
> > base remarks about Dr. Obenga's linguistic work.
> > It is obvious that
> > you are completely unaware of a body of African
> > linguistic research
> > that has effectively demonstrated the fallacy of
> > the traditional
> > African linguistic classifications. For the past
> > 30 years, Obenga
> > has published comprehensive and pioneering
> > research on ancient and
> > modern African linguistics. In fact, Cheikh Anta
> > Diop also published
> > groundbreaking work in this field almost 50 years
> > ago.[1] Perhaps it
> > is you who needs "to do some reading on linguistic
> > terminology,"
> > because the "traditional groupings" of African
> > languages are NOT a
> > reality. This "traditional grouping" that
> > includes the Hamito-
> > Semitic (or Afroasiatic) myth is simply a *working
> > hypothesis,* which
> > you erroneously believe is a "fact." Since you
> > are not aware of two
> > generations of research, I will briefly summarize
> > a couple of
> > Obenga's main points regarding what he calls the
> > Hamito-
> > Semitic "linguistic hoax."<
> >
>
> -----
>
>
> > I am aware of Obenga's work and have read some of
> > the works you
> > > cited: what I read was more a polemic, however,
> > and not grounded in
> > linguistic theory which most scholars in that
> > field use, as your
> > > summary rather extensively reiterates, IMO.
> > Loprieno, among others
> > > (including Greenberg, I might add), acknowledged
> > the European terms
> > > of "Hamito-Semitic" are, for all intents and
> > purposes, semantic
> > > differences in terminology for the same
> > superfamily of languages.
> > > However, the FACT the ancient Egyptian language is
> > part of this
> > > larger body of languages, including Semitic, is
> > NOT a 'hoax,' as was
> > > posted earlier. This has been shown over and over
> > again, beginning

```



```

> > > with the works of the Berlin School through
> > present day.*
> >
> > > * There are 4 phases of "schools" on Ancient
> > Egyptian linguistics:
> >
> > > a) the Berlin School, whose major work (via A.
> > Erman) was
> >
> > > Erman, A. and H. Grapow 1926. _Wörterbuch der
> > Aegyptischen Sprache. 5
> > > Vols_. Leipzig: J. C. Hinrich;
> >
> > > b) Gardiner's "canon" on Egyptian language;
> >
> > > c) Polotsky's "standard theory" of Egyptian
> > syntax, and
> >
> > > d) the modern "functional" theory of AE
> > linguistics, utilizing modern
> > linguistic tools, of which Junge, Schenkel and
> > Loprieno are its
> > > proponents. Its main points is to reject the
> > Semitocentric viewpoint
> > > of ancient Egyptian, proposing rather ancient
> > Egyptian had undergone
> > > considerable linguistic changes, before its
> > written stage, which had
> > > modified its genetic inventory inherited from the
> > Afroasiatic, and by
> > > considering Afroasiatic (also called "Afrasian") a
> > relatively loose
> > > language continuum, whose individual branches came
> > to share
> > > linguistic features through intensive contact, but
> > were not
> > > necessarily derived from a common ancestor
> > [citing the morphology of
> > > language works of A. Faber].
> >
> > > I have yet to see Obenga's works cited in any
> > serious work on AE
> > > linguistics, however. Just an observation.
> >
> > > My point was to note why and where ancient
> > Egyptian language stands
> > > in relation to the linguistic argument. Rather
> > > than argue _against_
> > > the Afroasiatic/Afrasic classification, I should
> > > think Obenga would
> > > have embraced it, in its present stage at least
> > > (not many people
> > > argue much any more the language's origins as he
> > > cites, making
> > > Obenga's position something of a straw man
> > > argument, IMO). Since he
> > > doesn't, his arguments seem less based on strict
> > > linguistics, but
> > > rather a polemical stance.
> >
> > > Carry on as you will, Prof. Ampim; the position on
> > YOUR side of the
> > > issue to which I have responded will not change,
> > > nor will the opinion
> > > of linguists in classifying languages. It is not
> > > a matter for
> > > debate, as far as I can see, to argue that
> > > languages of the
> > > Afroasiatic/Afrasic family ARE related, and no
> > > amount
> > > == message truncated ==
>
>
>
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>

| 1413|2002-03-18 19:58:44|osirica|Re: Afroasiatic|
So what.

The thing you fail to consider is this. These peoples in history didn't create black descendants.

Let us not forget, the difference between saying that a European descended from the Egyptians, and that that a Black African did is irrelevant. Pwanitys does not make anything relevant in this discussion.

I have not seen, not through all of Kathy's rebuttals, or anyone else's... any sensible references to the Ancient Egyptians as a "non" black group. Yet they want us to believe that the writers of the bible, the Egyptians themselves, ancient scholars like Herodotus, the first European archaeologists of Egypt like Champollion, and noted scholars like Diop... they all have it wrong. Through convoluted reanalysis and redefinitions of our perceptions of race into what (as this particular thread has shown) is contradiction and unnecessary confusion... just to "prove" that the Egyptians weren't really Black.

Well, after you all reanalyze, and reinterpret and contradict. All I can say is this, "When you see the average Ancient Egyptian in the street, you will think you see a Black person."

So go on guys, play around. I have lost respect for a lot of the "established" positions. I do not respect Katherine Griggs-Greenburg, because she does not respect any opinion that does not differ from hers...no I take that back. She doesn't respect any opinion that is not coming from a white person that says that the Egyptians are not Black.

It's a simple circular argument. If the Black scholar isn't accepted by the white establishment then he is invalid. The white establishment does not accept any viewpoint about Egypt that shows a meaningful Black presence in Egypt. Thus no Black scholar can be "seriously taken" by anyone in the white establishment.

Therefore: It is impossible for any Black scholar to be valid in the Lefkowitz/Greenberg logic, because of course they are not published in the established or "accepted" circles.

I'm really tired of hearing these debates. You all have the pictures, you have the descriptions BY the Egyptians themselves. What more do you need?

```
--- In Ta_Seti@y..., "djahuti.geo" wrote:
> My personal reference for such traits is "Pwanity" traits. And
> whereas the dominating society may invoke the phrase "brown-skinned
> caucasoids of the Mediterranean type," for north and eastern
Africans,
> the phrase "pale-skinned Pwanitys of the Ukrainian type" can just
as
> easily be invoked for Indo-Europeans.
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., Mickel Hendrix
wrote:
> > Hotep,
> >
> > And let me add that if we were to do a tedious
> > ethnological or morphological study of the various
> > black populations of Amerikkka, a great number of
> > "black" people, using the white western model of
> > racial grouping as has been applied to the ancient
> > Kemetians, would end up in the so-called Hamitic
> > group, with their so-called Caucasoid traits. In other
> > words, we could take the narrow nosed, thin-lipped
> > "black" people and place them in the middle of
> > northeastern Afriika, and the ethnic designation
> > changes drastically. In Amerikkka, the model known as
> > Iman, with her narrow nose and thin lips, is
> > considered "black," or would be called "black" by the
> > standards of the dominant group or the average white
> > person. Stick her in modern Ethiopia, which is near
> > her place of birth, and she will be labeled as
> > Hamitic, which serves to show that a so-called Hamite
> > and black or Negro are one and the same. In light of
```



```

> > such terms, it is black people who have to define
> > themselves, independent of the white western racist
> > supremacist system. Therefore, the term Nubian-Cushite
> > is more appropriate.
> >
> > P.E.A.C.E. Progress Everytime Afrikaners Cultivate
> > Enlightenment!
> >
> > --- "djahuti.geo" wrote:
> > > --- In Ta_Seti@y..., "pinatubo.geo"
> > > wrote:
> > > > --- In Ta_Seti@y..., Djehuti Sundaka
> > > > wrote:
> > > >
> > > > The > previous Hamitic designation in application
> > > > to Kamat had been
> > > > ironically> appropriate despite its application by
> > > > racist scholars
> > > > in
> > > > that "Ham" had> been a biblical reference to Kamat
> > > > and had itself
> > > > been
> > > > derived from the> name "Kamat" as "Kam" (Cham) cf.
> > > > Psalm 78:51,
> > > > 105:23, 105:27,> 106:21-22. The changing of the
> > > > designation from
> > > > "Hamito-Semitic" to> "Afroasiatic" or "Afrasian"
> > > > had been in
> > > > recognition of the African> predominance of the
> > > > language family.
> > > >
> > > >
> > > >
> > > > Although the African origin theory is now nearly
> > > > universal, the
> > > > Hamitic theory of "Caucasoid" originators lives on
> > > > for some, but the
> > > > 'Hamites' are moved now into Africa.
> > > >
> > > > Some of the wackier proponents of this theory even
> > > > try to suggest
> > > > that
> > > > all of Africa was once "Caucasoid" and that
> > > > "Negroids" spring up
> > > > only
> > > > in later periods from obscure or unknown origins.
> > > >
> > > > This is achieved by claiming that certain physical
> > > > features in
> > > > African
> > > > populations are the result of "Caucasoid"
> > > > admixture.
> > > >
> > > >
> > > > The same approach is used in the far-off Pacific
> > > > islands, in Japan
> > > > or
> > > > amongst the Native Americans even when there is no
> > > > evidence of
> > > > 'fully-formed' Caucasoids ever coming to these
> > > > areas.
> > > >
> > > > Basically, they use the local variability of
> > > > different peoples to
> > > > claim admixture. The percentage of this admixture
> > > > is not important,
> > > > since any amount can be used to make the important
> > > > claim of 'white
> > > > culture-bearers.'
> > > >
> > > > The other important aspect is that these
> > > > supposedly fair-skinned
> > > > bearded 'god-like' bringers of light were male
> > > > unaccompanied by any
> > > > of
> > > > their own females.
> > > >
> > > > Enticed by comely female aborigines, they granted
> > > > them their
> > > > "Caucasoid" genes thus supposedly explaining the
> > > > occurrence of
> > > > prominent noses and other features here and there.
> > > > This is an
> > > > acceptable explanation in a male-dominated society
> > > > as to how these
> > > > white gods suddenly vanished before the supposedly
> > > > inferior natives.
> > > >
> > > >
> > > > Regards,

```



```
> > Paul Kekai Manansala  
> > http://home.attbi.com/~a.manansala/afro.htm  
> > 000000  
>  
>> I think a lot of this has to do with the power of  
>> naming things. As  
>> all humanity has a common geographical origin, the  
>> origin of what is  
>> referred to as being "caucasoid" traits would share  
>> in that  
>> geographical origin. Such traits would have been  
>> geographically  
>> "Africoid" and spread from the common place of  
>> origin into the rest of  
>> the world rather than being present due to ethnic  
>> invasions. Yet,  
>> because the dominate culture has the power to name  
>> these traits and  
>> therefore identify them with themselves under their  
>> designation of  
>> "caucasoid", they can make it appear as if they as a  
>> population are  
>> the originators of such traits rather than as the  
>> recipients of them.  
>>  
>> Djehuti Sundaka  
>>  
>>  
>>  
>>  
>>  


---

>> Do You Yahoo!?  
>> Yahoo! Sports - live college hoops coverage  
>> http://sports.yahoo.com/
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| 1414|2002-03-18 20:25:53|osirica|Clarity|
There is no doubt that non black people have lived in Egypt. That is not in question. However, WITHOUT redefining Black to be something contradictory especially in light of the predominance of rejection and ignorance (and in that I literally mean to Ignore) one cannot say that the Egyptians were not Black.

They have fit every single criteria, every single one, of what it meant to be Black. They share geographic similarities outside of the racial classification WITH other Black people thanks to the Nile. Their language continued on with the Meroe Kushites and still further into Ethiopia. Their cultural connection is ridiculously obvious to everyone in East Africa, and in India (That being the Veddahs, the Dravidians...).

To go through so much linguistic nonsense about this is really pointless. The Hyksos adopted Ancient Egyptian language and culture, but they were driven out by the Egyptians of the South. The Kushite Nubians reaffirmed their connection to the Egyptians (and they are called "another foreign dynasty") by restoring through their reign the culture of Egypt. Kemet/Egypt has remained steadfast fundamentally intertwined with Sudan, Ethiopia, and bonded loosely with most of the continent.

The "eastern" Hamites do not exist. They are fiction. There was no tanned Semitic Kemite civilization in Egypt. The Canaanites were the Semetic people, and they were known, EVEN THEN, as abhorrently evil BY the Egyptians as well as the Hebrews.

I may sound passionate and "funny" speaking such, but I mean come on guys. SENNEDJEM? KHAFRE? MENTUHOTEP? AKHENATEN? AND their descendants? Even if you ignore those names, what ABOUT their dynasties??? Since when have bi-racial Black children been called "Not Black?"

| 1415|2002-03-18 23:18:55|Mickel Hendrix|Re: Suspect Museum Displays & Images that look like Europeans|
Hotep Greg,

Yeah. That was an error on my part. It was the Chicago House, which Breasted was the founder.

P.E.A.C.E.

--- Greg Reeder <reeder@sirius.com> wrote:

```
> Mickel Hendrix wrote:  
> . It was  
> . Breasted that came up with the idea to build the  
> . University of Chicago Institute at Cairo, Kemet,  
> . where  
> . Kemetic antiquities could be housed and studied.  
>
```


> I have not heard of this before? Do you mean Chicago
> House in
> Luxor?
>
>
>

<http://www.oi.uchicago.edu/OI/PROJ/EPI/Epigraphic.html>

>
> "The Epigraphic Survey based at Chicago House in
> Luxor, Egypt, is
> directed by W. Raymond Johnson, PhD, Research
> Associate
> (Assistant Professor). The mission of the Survey
> since its founding in
> 1924 has been to produce photographs and precise
> line drawings of
> the inscriptions and relief scenes on major temples
> and tombs at
> Luxor for publication. More recently the Survey has
> expanded its
> program to include conservation. In addition to the
> field director, the
> professional staff of the Survey normally includes
> three to four
> epigraphers, five artists, two photographers, a
> librarian, and several
> conservators. The epigraphers and artists include
> both graduate
> students and post-doctoral scholars who have
> received training in all
> aspects of Egyptology. The Epigraphic Survey
> completed its 76th
> anniversary field season at the end of April, 2000.
> "
>
>
> Greg Reeder
>
>
>
>
>
>

Do You Yahoo!?
Yahoo! Sports - live college hoops coverage
<http://sports.yahoo.com/>
| 1416|2002-03-19 00:49:59|neseret|Re: Afroasiatic|
--- In Ta_Seti@y..., "osirica" wrote:

>
> So go on guys, play around. I have lost respect for a lot of
> the "established" positions. I do not respect Katherine Griffs-
> Greenburg, because she does not respect any opinion that does not
> differ from hers...no I take that back. She doesnt respect any
> opinion that is not coming from a white person that says that the
> Egyptians are not Black.

Never have I said this, and object to the characterization. The position I take (and have always taken, BTW) is that Egypt, ancient and modern, has always been populated by a mixed population within the Nile Valley. The archaeology shows this (Hoffmann, 1979), and more importantly, so do the biological studies.

To wit:

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous [thus, not traced to "later" invasion of peoples from the north, as Afrocentrism scholars have liked to claim - KGG]. An evolutionary perspective helps use understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

<...>

Admixture with non-Africans probably does not explain the bulk of

variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

"The Diversity of Indigenous Africans," S.O.Y. Keita, _Egypt in Africa_, Theodore Celenko, (ed.), (Indianapolis Museum of Art: Indianapolis, 1996), p. 103-104.

[I think it only fair to note Dr. Keita is, of course, 'black,' as used in modern terminology. So much for the old saw that opinions of this nature only come from 'white' scholars.]

> Therefore: It is impossible for any Black scholar to be valid in

the Lefkowitz/Greenberg logic, because of course they are not published in the established or "accepted" circles.<

It would seem to me pertinent to ask these questions:

a) Do black scholars promoting these ideas actually _submit_ their works to journals (most of which are juried)? If not, why?

b) If these works were submitted to scholarly "white" journals are not published, usually a juried journal will tell you why. It would be interesting to know the reasons why, in the journal's own terms, please (and without "interpretation" as to racial this/Eurocentric that).

> I'm really tired of hearing these debates. You all have the
> pictures, you have the descriptions BY the Egyptians themselves.

What more do you need?<

Less personal/subjective interpretation of what is "white" and what is "black", perhaps? These are, after all, recent social terms, and not biological ones, as Keita (above) points out.

Historically, "race" classifications have a very recent history, as the American Anthropological Association issued in its "Statement on Race":

"In the United States both scholars and the general public have been conditioned to viewing human races as natural and separate divisions within the human species based on visible physical differences. With the vast expansion of scientific knowledge in this century, however, it has become clear that human populations are not unambiguous, clearly demarcated, biologically distinct groups. Evidence from the analysis of genetics (e.g., DNA) indicates that most physical variation, about 94%, lies within so-called racial groups. Conventional geographic "racial" groupings differ from one another only in about 6% of their genes. This means that there is greater variation within "racial" groups than between them. In neighboring populations there is much overlapping of genes and their phenotypic (physical) expressions. Throughout history whenever different groups have come into contact, they have interbred. The continued sharing of genetic materials has maintained all of humankind as a single species.

Physical variations in any given trait tend to occur gradually rather than abruptly over geographic areas. And because physical traits are inherited independently of one another, knowing the range of one trait does not predict the presence of others. For example, skin color varies largely from light in the temperate areas in the north to dark in the tropical areas in the south; its intensity is not related to nose shape or hair texture. Dark skin may be associated with frizzy or kinky hair or curly or wavy or straight hair, all of which are found among different indigenous peoples in tropical regions. These facts render any attempt to establish lines of division among biological populations both arbitrary and subjective.

Historical research has shown that the idea of "race" has always carried more meanings than mere physical differences; indeed, physical variations in the human species have no meaning except the social ones that humans put on them. Today scholars in many fields argue that "race" as it is understood in the United States of America

was a social mechanism invented during the 18th century to refer to those populations brought together in colonial America: the English and other European settlers, the conquered Indian peoples, and those peoples of Africa brought in to provide slave labor.

<..snip of historical review..>

"Race" thus evolved as a worldview, a body of prejudgments that distorts our ideas about human differences and group behavior. Racial beliefs constitute myths about the diversity in the human species and about the abilities and behavior of people homogenized into "racial" categories. The myths fused behavior and physical features together in the public mind, impeding our comprehension of both biological variations and cultural behavior, implying that both are genetically determined. Racial myths bear no relationship to the reality of human capabilities or behavior. Scientists today find that reliance on such folk beliefs about human differences in research has led to countless errors."

Source: <<http://www.aaanet.org/stmts/racepp.htm>>
American Anthropological Association
Statement on "Race"
(Current as of March 19, 2002)

In regards to _modern_ Egyptology, it is as Greg Reeder noted earlier: we actually don't care what "race" the Egyptians were, because, quite frankly, most of us tend to adopt the AAA position that "race" classifications tell us nothing about ancient Egyptian culture at all. This position was expressed best by Ann Macy Roth, of Howard University, about 6 years ago, when she wrote:

"Race, then, is essentially a social concept, native to the society in which one lives. It is anachronistic to argue that the ancient Egyptians belonged to one race or another based on our own contemporary social categories, and it is equally unjustifiable to apply the social categories of modern Egypt or of ancient Greece or any other society, although all of these questions are interesting and worthy of study on their own. The results tell us nothing about Egyptian society, culture and history, which is after all, what we are interested in."

Source: <<http://www.hartford-hwp.com/archives/30/134.html>>
Building Bridges to Afrocentrism: A letter to my Egyptological Colleagues
By Ann Macy Roth, 8 February 1996
(Current as of March 19, 2002)

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1417|2002-03-19 01:48:08|Manu Ampim|The Ra-Hotep Forgery|
From: <a.manansala@attbi.com>
Paul Kekai Manansala wrote:

> I think you're missing Manu's point.

- >
- > The belt alone is not the proof of forgery. As with
- > other forgeries it is the sum total of the statue that
- >

suggests that the designer was not familiar with the

- > artistic

conventions of the time. Prof. Ampim has also

- > challenged the idea that

the Old Kingdom was a time of

- > experimentation, at least, with regard to

royal

- > sculpture.
- >
- > The fact that only two out of

thousands of OK

- > of statues follow these explicit rules carefully

should

> have raised flags long ago.

Paul,

My point is clear. It seems that Greg Reeder is well aware of the point that I am making and this is why he refuses to deal with the vast body of evidence that destroys his position. No credible scholar in the 21st century can argue that there were no clearly defined artistic rules in the Old Kingdom. Yet this is Reeder's position which is contradicted by thousands of statues and reliefs. He is even contradicted by the very source that he cites! Dr. Zahi Hawass directly contradicts Reeder's position as he stated in reference to four Old Kingdom statues: "the artist here followed ALL THE RULES OF OLD KINGDOM ARTISTIC STYLE, even using the dark red colouring for the body."

Reeder's position looks rather impoverished compared to the vast body of ancient Egyptian artistic rules. The position of Ra-Hotep's kilt belt is a clear indication that something is strange about this statue, but it is the "complete body of rules" that are violated which makes this statue stand out as a bold forgery.

For photos of the Ra-hotep and Nofret forgeries, see:
<http://www.raceandhistory.com/manu/vanish3.htm>

Reeder refers to my web page but he conveniently did not comment on my assertion that the Ra-Hotep statue violates a major universal rule by not having an object in either of his hands. My up-close photographs of Ra-Hotep clearly show that it is IMPOSSIBLE for an object to have been present in either his left or his right clenched fist. Did Reeder somehow miss these large photos or is he stalling for time still looking for one rare exception in the world, so that he can also deny the existence of the universal object-in-hand rule?

I repeat:

"There is absolutely no authentic ancient Egyptian statue in the world that violates a plethora of clearly defined rules, as does the Ra-Hotep statue. From head to toe, the features of the Ra-Hotep statue are completely contrary to more than a dozen firmly established artistic rules! These set of rules can be verified by any honest person with reasonable eyesight who examines a sufficient number of ancient Egyptian statues."

In the pages of `_Modern Fraud_` I will document the Ra-Hotep and Nofret statues as among "the greatest forgeries in the history of ancient African archeology."

Manu Ampim

| 1418|2002-03-19 08:34:38|a.manansala@attbi.com|Re: Afroasiatic|
While Katherine likes to quote Keita now, I can remember when you could not get her to even admit their was any significant biological relationship between Lower Nubians and Upper Egyptians whose area along the Nile has overlapped since the earliest times.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.mananasala/afro.htm>
| 1419|2002-03-19 08:48:20|pinatubo.geo|Re: Ra-Hotep's Belt and Hemunu's Belt|
--- In Ta_Seti@y..., "Greg Reeder" wrote:

> I think you miss my point. How could the forgers invent a design

they had

> no knowledge of.

All forgeries appear to have new 'designs'. If the designer new and followed all the artistic rules accurately, it would be very difficult to spot fakes. The fact that Hemunu appears 40 years and thousands of OK statues later with a few of the same anomalies should have raised flags about this one also.

But the main point that everyone can see if they do the research is that OK royal sculpture "does" follow strict rules normally.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.mananasala/afro.htm>
| 1420|2002-03-19 08:50:13|Manu Ampim|Re: Afroasiatic|

Katherine Griffiths-Greenberg <egylist@griffis-consulting.com> wrote:

It would seem to me pertinent to ask these questions:

a) Do black scholars promoting these ideas actually submit their works to journals (most of which are juried)? If not, why?

> b) If these works were submitted to scholarly "white" journals are

> not published, usually a juried journal

will tell you why. It would

> be interesting to know the reasons

why, in the journal's own terms,

> please (and without "interpretation"

as to racial this/Eurocentric

> that).

Griffis-Greenberg,

You ask these basic questions, but again the question for you is what works of the African scholars that I cited in my previous message have you read? You indicated that you were "aware of Obenga's work and have read some of the works" that I cited. Which specific works have you read?

REFERENCES CITED:

- 1. Cheikh Anta Diop, _Nations Negres et Culture_, 1955.
- 2. C.A. Diop, _Parente Genetique de L'Egyptien Pharaonique et des Langues Negro-Africaines_, 1977.
- 2. Theophile Obenga, L'Afrique Dans L'Antiquite: Egypte pharaonique-Afrique Noire_ (Paris: Presence Africaine, 1973).
- 4. T. Obenga, _Commune Origine de L'Egyptien Ancien Du Copte et des Langues Negro-Africaines Modernes_ (1993).

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

> --- In [Ta Seti@y...](#), "osirica" <[osirica@y...](#)> wrote:

> >
> > So go on guys, play

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> > the "established"

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she does not respect any opinion that does not

> > differ from

hers...no I take that back. She doesnt respect any

> > opinion that is

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> Never have I said this, and object to the

characterization. The

> position I take (and have always taken,

BTW) is that Egypt, ancient

> and modern, has always been populated by a

mixed population within

> the Nile Valley. The archaeology shows

this (Hoffmann, 1979), and

> more importantly, so do the biological

studies.

>
> To wit:
>
> "The diversity of Africans,

includes ancient Egyptian and Berber

> speakers, is real and largely

indigenous [thus, not traced to "later"

> invasion of peoples from the

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> liked to claim - KGG]. An

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- > anywhere else, according

to most scholars. The length of time means

- > that more random

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- > variation, have

accumulated in Africa. Furthermore, Africa is

- > climatically and

ecologically diverse. This favors diversification by

- > Darwinian

selection. The continent is large, which allows for

- > greater

movements and fissioning of populations. This promotes

- > genetic

variation, since small portions of larger populations rarely

- > accurately

represent the range of genetic variations in a larger

- > group, whether it

is ancestral or exists at the same time.

- >
- > <...>
- >
- > Admixture with non-Africans probably does not explain the bulk

of

- > variation from Algeria to South Africa, although Northern Africa

was

- > more affected in this regard. At the DNA level great

African

- > continent-wide diversity preceded the minor European and Near

Eastern

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- > would be subject to the human and physical environment of Africa

and

- > hence would become reworked, thereby becoming part of the

African

- > biohistory, just as recent tropical African genes have been

processed

- > in Greece, Sicily and Portugal. In any case, it is

important to

- > reiterate that Africa equals diversity. Evolutionary

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- >

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>

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>

> "The Diversity of

Indigenous Africans," S.O.Y. Keita, _Egypt in

> Africa_, Theodore

Celenko, (ed.), (Indianapolis Museum of Art:

> Indianapolis, 1996), p.

103-104.

>

> [I think it only fair to note Dr. Keita is, of course,

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> used in modern terminology. So much for the old saw

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>

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> Less personal/subjective

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These are, after all, recent social terms, and

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>

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- > conditioned to viewing human races as natural and separate divisions
- > within the human species based on visible physical differences. With
- > the vast expansion of scientific knowledge in this century, however,
- > it has become clear that human populations are not unambiguous,
- > clearly demarcated, biologically distinct groups. Evidence from the
- > analysis of genetics (e.g., DNA) indicates that most physical
- >

variation, about 94%, lies within so-called racial groups.

- > Conventional

geographic "racial" groupings differ from one another

- > only in about 6%

of their genes. This means that there is greater

- > variation within

"racial" groups than between them. In neighboring

- > populations there is

much overlapping of genes and their phenotypic

- > (physical) expressions.

Throughout history whenever different groups

- > have come into contact,

they have interbred. The continued sharing of

- > genetic materials has

maintained all of humankind as a single

- > species.
- >
- >

Physical variations in any given trait tend to occur gradually rather

- >

than abruptly over geographic areas. And because physical traits are

- >

inherited independently of one another, knowing the range of one

- > trait

does not predict the presence of others. For example, skin

- > color varies

largely from light in the temperate areas in the north

- > to dark in the

tropical areas in the south; its intensity is not

- > related to nose shape

or hair texture. Dark skin may be associated

- > with frizzy or kinky hair

or curly or wavy or straight hair, all of

- > which are found among

different indigenous peoples in tropical

- > regions. These facts render

any attempt to establish lines of

- > division among biological populations

both arbitrary and subjective.

- >
- > Historical research has shown

that the idea of "race" has always

- > carried more meanings than mere

physical differences; indeed,

- > physical variations in the human species

have no meaning except the

- > social ones that humans put on them. Today

scholars in many fields

- > argue that "race" as it is understood in the

United States of America

- > was a social mechanism invented during the

18th century to refer to

- > those populations brought together in colonial

America: the English

- > and other European settlers, the conquered Indian

peoples, and those

- > peoples of Africa brought in to provide slave labor.
- >
- > <..snip of historical review..>
- >
- > "Race"

thus evolved as a worldview, a body of prejudgments that

- > distorts our

ideas about human differences and group behavior. Racial

- > beliefs

constitute myths about the diversity in the human species and

- > about the

abilities and behavior of people homogenized into "racial"

- > categories.

The myths fused behavior and physical features together

- > in the public

mind, impeding our comprehension of both biological

- > variations and

cultural behavior, implying that both are genetically

- > determined.

Racial myths bear no relationship to the reality of human

- > capabilities

or behavior. Scientists today find that reliance on such

- > folk beliefs

about human differences in research has led to countless

- >

errors."

- >
- > Source: <

href="http://www.aaanet.org/stmts/racepp.htm">http://www.aaanet.org/stmts/racepp.htm>

- > American Anthropological Association
- > Statement on

"Race"

> (Current as of March 19, 2002)
>
> In regards to

modern Egyptology, it is as Greg Reeder noted

> earlier: we actually

don't care what "race" the Egyptians were,

> because, quite frankly, most

of us tend to adopt the AAA position

> that "race" classifications tell

us nothing about ancient Egyptian

> culture at all. This position

was expressed best by Ann Macy Roth,

> of Howard University, about 6

years ago, when she wrote:

>
> "Race, then, is essentially a social

concept, native to the society

> in which one lives. It is anachronistic

to argue that the ancient

> Egyptians belonged to one race or another

based on our own

> contemporary social categories, and it is equally

unjustifiable to

> apply the social categories of modern Egypt or of

ancient Greece or

> any other society, although all of these questions

are interesting

> and worthy of study on their own. The results tell us

nothing about

> Egyptian society, culture and history, which is after

all, what we

> are interested in."
>
> Source:

<<http://www.hartford-hwp.com/archives/30/134.html>>

> Building Bridges to Afrocentrism: A letter to my

Egyptological

> Colleagues
> By Ann Macy Roth, 8 February

1996

> (Current as of March 19, 2002)
>
>
> Katherine

Griffis-Greenberg

>
> University of Alabama at Birmingham
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| 1421|2002-03-19 08:54:47|Greg Reeder|Re: Ra-Hoteps Belt|
The unusaul design of Ra-Hoteps belt ( on the lap) proves it is
authentic because forgers could not have made up a design they
knew nothing about. It was only confirmed with the discovery years
later of Hemiunu's statue which has the same belt. This is the fatal
flaw in Manu's argument.

Greg
| 1422|2002-03-19 09:02:45|Greg Reeder|Re: Ra-Hotep's Belt and Hemiunu's Belt|
Paul wrote: "OK statutes later with a few of the same anomalies
should have raised

> flags about this one also."

That is the only logical solution you can now make...that Hemiunu is a
fake as well...never mind the in situ photographs.

How very sad. Masterpieces of Egyptian Art dismissed because they
do not meet your "racial" expectations ...the very culture you claim to
celebrate. It is all very clear now.
Thanks,
Greg

> --- In Ta_Seti@y..., "Greg Reeder" wrote:
>> I think you miss my point. How could the forgers invent a design
> they had
>> no knowledge of.
>
>
> All forgeries appear to have news 'designs'. If the designer new and
> followed all the artistic rules accurately, it would be very difficult
> to spot fakes. The fact that Hemiunu appears 40 years and

thousands of

> OK statutes later with a few of the same anomalies should have

raised

> flags about this one also.
>
> But the main point that everyone can see if they do the research is
> that OK royal scuplture *does* follow strict rules normally.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>
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Greg Reeder
www.egyptology.com
| 1423|2002-03-19 09:31:25|pinatubo.geo|Re: Ra-Hotep's Belt and Hemunu's Belt|
--- In Ta_Seti@y..., "Greg Reeder" wrote:

> Paul wrote: "OK statues later with a few of the same anomalies
> should have raised
> > flags about this one also."
> That is the only logical solution you can now make...that Hemunu is a
> fake as well...never mind the in situ photographs.
>

You're just casting straws. Manu's argument rests more than on the
belt anyway.

You're concentrating on this aspect because you know the 'masterpiece'
violates many rules of OK royal sculpture. All you have to do is place
a forgery in a niche or bury it and it becomes 'in situ.'

Regards,
Paul Kekai Manansala
<http://home.attib.com/~a.mannansala/afro.htm>
| 1424|2002-03-19 09:32:04|a.manansala@attbi.com|Re: Ra-Hotep's Belt and Hemunu's Belt|

>How very sad. Masterpieces of Egyptian Art dismissed
>because they
>do not meet your "racial" expectations ...the very
>culture you claim to
>celebrate. It is all very clear now.

There are many Egyptian statues that can and have been
used to claim that the ancient Egyptians were Caucasoid
based on features like narrow nose, narrow face, etc.

However, I have always seen the Rahotep and Nofret
statue as unusual well before I had read Manu's
detailed study of the statue.

Why do you keep stressing that Rahotep and Nofret is
a 'masterpiece'. Do you find it superior to other Old
Kingdom art? What is it about this piece that makes you
favor it so?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1425|2002-03-19 13:10:45|osirica|Re: Afroasiatic|

> > Therefore: It is impossible for any Black scholar to be valid in
> the Lefkowitz/Greenberg logic, because of course they are not
> published in the established or "accepted" circles.<
>
> It would seem to me pertinent to ask these questions:
>
> a) Do black scholars promoting these ideas actually _submit_ their
> works to journals (most of which are juried)? If not, why?

Im sure some have, and for that I can only wonder what premises they
are rejected.

>
> b) If these works were submitted to scholarly "white" journals are
> not published, usually a juried journal will tell you why. It

would be interesting to know the reasons why, in the journal's own
terms, please (and without "interpretation" as to racial
this/Eurocentric that).

I would agree, except often the reasons are not credible. I spoke to
National Geographic about their portrayal of Queen Tiye, and why it
looked different than the actual bust of Queen Tiye. Their response
didn't seem sensible. That kind of "response" is possible, and thus
seeming to be "a white lie".


```
>
> > I'm really tired of hearing these debates. You all have the
> > pictures, you have the descriptions BY the Egyptians themselves.
> What more do you need?<
>
> Less personal/subjective interpretation of what is "white" and what
> is "black", perhaps? These are, after all, recent social terms,
```

and not biological ones, as Keita (above) points out.

Well they ARE social terms. Thats MY point. In both cases, the Egyptians fall into the Black category. Modern social classification puts them there. If you do a biological classification, they are put there, thanks to the paradoxes of our modern classification of race. But MOST importantly is what the Kemites considered themselves. They consistently expressed their close relation to OTHER Black peoples in the world. YOU know the examples, and I don't need to post them yet again.

And Katherine, its about time you reply with dignity and without arrogance. You have gained much respect back for that. You remember the posts we did on Deja a while ago, your position was markedly different than it is now.
| 1426|2002-03-19 13:14:16|osirica|Re: Afroasiatic|
YEAH! Exactly!

You should read the last reply I made. I said the same exact thing to her. I debated her a couple years back on Deja (alt.culture.egypt) and it was the same thing. She kept telling me how the cateracts prevented migration North... yeah she really did!

But now its looking like she's run out of room. Its either relativism or give up. She halfway gave up and halfway is being relativistic on race.

Like I tell everyone I know:

IT doesn't matter your credentials...or how badly my grammer and spelling is. The Egyptians were Black and the evidence is overwhelming.

```
--- In Ta.Seti@y..., a.manansala@a... wrote:
> While Katherine likes to quote Keita now, I can
> remember when you could not get her to even admit their
> was any significant biological relationship between
> Lower Nubians and Upper Egyptians whose area along the
> Nile has overlapped since the earliest times.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.mananasala/afro.htm
```

| 1427|2002-03-19 13:34:27|osirica|Re: Afroasiatic|
Well looks like my previous message reply to this didn't go through.

I will do it again. But more brief.

Calling a group of people mixed and diverse is great. But you do not consider the variety WITHIN the scope of "Blackness". Let me explain it to you. Since we look at all of this from our modern perspective, its like this. The average median skin tone between the white and black is still Black. Its a brown thats considered "dark" brown, when it does fit technically between the light and darkest skinned people. That goes for everything else, features, hair texture, etc. Even moreso, the slightest visual appearance of African descent is enough here to make a credible claim. Yet the study of Ancient Egypt goes in reverse. You can be 99% Black, and 1% not Black in ancient Egypt, and the white scholars here will be shouting "NOT NEGROES!!!".

Thats my point here, although its not explained clearly enough. We can't base this on DNA because AS YOU SAID the DNA of Africans AND Black people is so diverse that it doesn't matter. We COULD base it on our present classifications of race, but there is always a silly attempt to "make exceptions" as in the case of classifying North Africans as "white" in America.

Why not instead ask the Ancient Egyptians themselves how they perceived themselves. Well they said in their tombs, they are Black, closely related to the Nubians, and other Blacks. They are portrayed darker than semetics AND the libyans (whites). They explain clearly that culturally speaking they are not Semitic. And like modern Black people, they may be mixed, but their mixture culturally and socially bonds them to the Black side of this debate. Do they consider themselves descendants of people further up the Nile? YES. Anywhere

else? No.

Finally, the DNA and everything else DOES in fact show enough connection to other Black people's to be credible. Now we have chicken and egg. Did they spawn our Black descendants, or are they of the same branch of the tree as other Blacks? Both. Many modern Black societies throughout Africa share the Kemetic genetic heritage. Egyptian culture and lineage sprouts from a common Black orientation. Whether or not there was a mixture of other "non-Black" people is as relevant TODAY to Black people as it would have been back then. Nefertiti may have been a Hittite but I doubt she would have cared as much as Malcolm X cared that he was part scottish.

```
> Never have I said this, and object to the characterization. The
> position I take (and have always taken, BTW) is that Egypt, ancient
> and modern, has always been populated by a mixed population within
> the Nile Valley. The archaeology shows this (Hoffmann, 1979), and
> more importantly, so do the biological studies.
>
> To wit:
>
> "The diversity of Africans, includes ancient Egyptian and Berber
> speakers, is real and largely indigenous [thus, not traced
```

to "later"

```
> invasion of peoples from the north, as Afrocentrism scholars have
> liked to claim - KGG]. An evolutionary perspective helps use
> understand why Modern Homo sapiens have lived in Africa longer
```

than

```
> anywhere else, according to most scholars. The length of time
```

means

```
> that more random genetic mutations, the ultimate source of genetic
> variation, have accumulated in Africa. Furthermore, Africa is
> climatically and ecologically diverse. This favors diversification
```

by

```
> Darwinian selection. The continent is large, which allows for
> greater movements and fissioning of populations. This promotes
> genetic variation, since small portions of larger populations
```

rarely

```
> accurately represent the range of genetic variations in a larger
> group, whether it is ancestral or exists at the same time.
>
> <...>
>
> Admixture with non-Africans probably does not explain the bulk of
> variation from Algeria to South Africa, although Northern Africa was
> more affected in this regard. At the DNA level great African
> continent-wide diversity preceded the minor European and Near
```

Eastern

```
> migrations of later Holocene times...Even 'new' 'non-African' genes
> would be subject to the human and physical environment of Africa and
> hence would become reworked, thereby becoming part of the African
> biohistory, just as recent tropical African genes have been
```

processed

```
> in Greece, Sicily and Portugal. In any case, it is important to
> reiterate that Africa equals diversity. Evolutionary theory
```

predicts

```
> and extrapolations from molecular analyses and skeletal remains all
> indicate an early and ongoing diversity in the indigenous
```

populations

```
> of Africa. The implication of this is the terms
> like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and
> unscientific as applied to Africa."
>
> "The Diversity of Indigenous Africans," S.O.Y. Keita, _Egypt in
> Africa_, Theodore Celenko, (ed.), (Indianapolis Museum of Art:
> Indianapolis, 1996), p. 103-104.
>
> [I think it only fair to note Dr. Keita is, of course, 'black,' as
> used in modern terminology. So much for the old saw that opinions
```


of

- > this nature only come from 'white' scholars.]
- >
- > > Therefore: It is impossible for any Black scholar to be valid in
- > the Lefkowitz/Greenberg logic, because of course they are not
- > published in the established or "accepted" circles.<
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- > It would seem to me pertinent to ask these questions:
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- > a) Do black scholars promoting these ideas actually _submit_ their
- > works to journals (most of which are juried)? If not, why?
- >
- > b) If these works were submitted to scholarly "white" journals are
- > not published, usually a juried journal will tell you why. It

would

- > be interesting to know the reasons why, in the journal's own terms,
- > please (and without "interpretation" as to racial this/Eurocentric
- > that).
- >
- > > I'm really tired of hearing these debates. You all have the
- > > pictures, you have the descriptions BY the Egyptians themselves.
- > What more do you need?<
- >
- > Less personal/subjective interpretation of what is "white" and what
- > is "black", perhaps? These are, after all, recent social terms,

and

- > not biological ones, as Keita (above) points out.
- >
- > Historically, "race" classifications have a very recent history, as
- > the American Anthropological Association issued in its "Statement

on

- > Race":
- >
- > "In the United States both scholars and the general public have

been

- > conditioned to viewing human races as natural and separate

divisions

- > within the human species based on visible physical differences.

With

- > the vast expansion of scientific knowledge in this century,

however,

- > it has become clear that human populations are not unambiguous,
- > clearly demarcated, biologically distinct groups. Evidence from the
- > analysis of genetics (e.g., DNA) indicates that most physical
- > variation, about 94%, lies within so-called racial groups.
- > Conventional geographic "racial" groupings differ from one another
- > only in about 6% of their genes. This means that there is greater
- > variation within "racial" groups than between them. In neighboring
- > populations there is much overlapping of genes and their phenotypic
- > (physical) expressions. Throughout history whenever different

groups

- > have come into contact, they have interbred. The continued sharing

of

- > genetic materials has maintained all of humankind as a single
- > species.
- >
- > Physical variations in any given trait tend to occur gradually

rather

- > than abruptly over geographic areas. And because physical traits

are

- > inherited independently of one another, knowing the range of one
- > trait does not predict the presence of others. For example, skin
- > color varies largely from light in the temperate areas in the north
- > to dark in the tropical areas in the south; its intensity is not
- > related to nose shape or hair texture. Dark skin may be associated
- > with frizzy or kinky hair or curly or wavy or straight hair, all of
- > which are found among different indigenous peoples in tropical

> regions. These facts render any attempt to establish lines of
> division among biological populations both arbitrary and

subjective.

>
> Historical research has shown that the idea of "race" has always
> carried more meanings than mere physical differences; indeed,
> physical variations in the human species have no meaning except the
> social ones that humans put on them. Today scholars in many fields
> argue that "race" as it is understood in the United States of

America

> was a social mechanism invented during the 18th century to refer to
> those populations brought together in colonial America: the English
> and other European settlers, the conquered Indian peoples, and

those

> peoples of Africa brought in to provide slave labor.
>
> <..snip of historical review..>
>
> "Race" thus evolved as a worldview, a body of prejudgments that
> distorts our ideas about human differences and group behavior.

Racial

> beliefs constitute myths about the diversity in the human species

and

> about the abilities and behavior of people homogenized

into "racial"

> categories. The myths fused behavior and physical features together
> in the public mind, impeding our comprehension of both biological
> variations and cultural behavior, implying that both are

genetically

> determined. Racial myths bear no relationship to the reality of

human

> capabilities or behavior. Scientists today find that reliance on

such

> folk beliefs about human differences in research has led to

countless

> errors."
>
> Source: <<http://www.aaanet.org/stmts/racepp.htm>>
> American Anthropological Association
> Statement on "Race"
> (Current as of March 19, 2002)
>
> In regards to _modern_ Egyptology, it is as Greg Reeder noted
> earlier: we actually don't care what "race" the Egyptians were,
> because, quite frankly, most of us tend to adopt the AAA position
> that "race" classifications tell us nothing about ancient Egyptian
> culture at all. This position was expressed best by Ann Macy Roth,
> of Howard University, about 6 years ago, when she wrote:
>
> "Race, then, is essentially a social concept, native to the society
> in which one lives. It is anachronistic to argue that the ancient
> Egyptians belonged to one race or another based on our own
> contemporary social categories, and it is equally unjustifiable to
> apply the social categories of modern Egypt or of ancient Greece or
> any other society, although all of these questions are interesting
> and worthy of study on their own. The results tell us nothing about
> Egyptian society, culture and history, which is after all, what we
> are interested in."
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>
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| 1428|2002-03-19 13:36:11|Ta_Seti@yahoogroups.com|New poll for Ta_Seti |
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What were the Egyptians predominant
heritage

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- o Semetic
- o Kushite
- o Asiatic
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Thanks!
| 1429|2002-03-19 14:02:51|osirica|Re: Afroasiatic|
I can only further clarify my position in relation to yours:

> "The diversity of Africans, includes ancient Egyptian and Berber
> speakers, is real and largely indigenous [thus, not traced

to "later"

> invasion of peoples from the north, as Afrocentrism scholars have
> liked to claim - KGG]...

I agree. However, when I explain that the Kemetic Egyptians are
Black, I empathize that the "mixtures" are such as this:

Many Black peoples are mixed (yet not mixed with white or semetic).
(Y)our ideas of diversity do not include well people within the
classification of "Black". Fulani people are very diverse, yet they
are Black. The definition which I speak of is that which has been
used to lump the diverse peoples of Africa together (except the
Arabs) into Black. The Ancient Egyptians (although very diverse)
mostly would fall into the same category. Again, Black people are by
far the most diverse people on Earth.

> of Africa. The implication of this is the terms
> like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and
> unscientific as applied to Africa."

Agreed

>

> Less personal/subjective interpretation of what is "white" and what
> is "black", perhaps? These are, after all, recent social terms,

and not biological ones, as Keita (above) points out.

Agreed. Then you are at a point where there is no relevant debate on
what the Egyptians were. However, you are still at a point where
modern archaeology misrepresents the Ancient Egyptians, as in the
Akhenaten 2001 Issue of National Geographic. They depicted all of the
Egyptians without the accuracy and "diversity" which we mention
here. Queen Tiye did not look like her ancient portrayal. I spoke
with the artists of the magazine about this, and I can find the
email, and I will, the response was something like "there are a
variety of types, and we took what was the most probable."

It is most probable that the Egyptians resembled modern Black people,
whether they seem mixed or not. It's most probable that 9 out of 10
Egyptians retained enough psychology and phenotype to be
unquestionably of Black African orientation. Their DNA is not
relevant. Not every Black person on Earth shares the "required" DNA
that the scholars seem to think is a prerequisite.

In essence in order for us to seriously discuss the bigger picture,
you will have to admit that the Greeks, Romans, and Celts were not
white. You would have to say that with the same conviction as you

speak about the Egyptians. Because the Celts and the Romans are as white to you as the Ancient Egyptians are Black to me. Both groups have a diverse mixture. Yet there is no question in your mind, fundamentally speaking, that the Romans were white, and that their society was a white society. Even after you pull away the modern racial mentalities you describe further below, you are still left with "If I saw a Roman on the street, chances are I would think I'm looking at a white man." Now, can every white person of today claim lineage to the Romans? Definitely not. Does just about every white person claim their heritage to Rome? Definitely.

Kemetic Egypt was a Black society. Why? Because the modern racializations you speak of below put them there. Culturally speaking, the Ancient Egyptians are similar to others along the Nile, to many groups in India, and to some peoples elsewhere in Africa.

Once you deny and debate this, you are going back away from your position you speak below. This should not happen. I should see no attempt to DNA counter anything. DNA does not address this issue. It never has. There are millions of people you would think were Black in America living in the world, whose DNA does not "match". Who cares.

>
> Historically, "race" classifications have a very recent history, as
> the American Anthropological Association issued in its "Statement

on

> Race":
>
> "In the United States both scholars and the general public have

been

> conditioned to viewing human races as natural and separate

divisions

> within the human species based on visible physical differences.

With

> the vast expansion of scientific knowledge in this century,

however,

> it has become clear that human populations are not unambiguous,
> clearly demarcated, biologically distinct groups. Evidence from the
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> variation, about 94%, lies within so-called racial groups.
> Conventional geographic "racial" groupings differ from one another
> only in about 6% of their genes. This means that there is greater
> variation within "racial" groups than between them. In neighboring
> populations there is much overlapping of genes and their phenotypic
> (physical) expressions. Throughout history whenever different

groups

> have come into contact, they have interbred. The continued sharing

of

> genetic materials has maintained all of humankind as a single
> species.
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> Physical variations in any given trait tend to occur gradually

rather

> than abruptly over geographic areas. And because physical traits

are

> inherited independently of one another, knowing the range of one
> trait does not predict the presence of others. For example, skin
> color varies largely from light in the temperate areas in the north
> to dark in the tropical areas in the south; its intensity is not
> related to nose shape or hair texture. Dark skin may be associated
> with frizzy or kinky hair or curly or wavy or straight hair, all of
> which are found among different indigenous peoples in tropical
> regions. These facts render any attempt to establish lines of
> division among biological populations both arbitrary and

subjective.

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> carried more meanings than mere physical differences; indeed,
> physical variations in the human species have no meaning except the
> social ones that humans put on them. Today scholars in many fields

> argue that "race" as it is understood in the United States of America

> was a social mechanism invented during the 18th century to refer to
> those populations brought together in colonial America: the English
> and other European settlers, the conquered Indian peoples, and those

> peoples of Africa brought in to provide slave labor.
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>
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and

> about the abilities and behavior of people homogenized into "racial"

> categories. The myths fused behavior and physical features together
> in the public mind, impeding our comprehension of both biological
> variations and cultural behavior, implying that both are genetically

> determined. Racial myths bear no relationship to the reality of human

> capabilities or behavior. Scientists today find that reliance on such

> folk beliefs about human differences in research has led to countless

> errors."
>
> Source: <<http://www.aaanet.org/stmts/racepp.htm>>
> American Anthropological Association
> Statement on "Race"
> (Current as of March 19, 2002)
>
> In regards to _modern_ Egyptology, it is as Greg Reeder noted
> earlier: we actually don't care what "race" the Egyptians were,
> because, quite frankly, most of us tend to adopt the AAA position
> that "race" classifications tell us nothing about ancient Egyptian
> culture at all. This position was expressed best by Ann Macy Roth,
> of Howard University, about 6 years ago, when she wrote:
>
> "Race, then, is essentially a social concept, native to the society
> in which one lives. It is anachronistic to argue that the ancient
> Egyptians belonged to one race or another based on our own
> contemporary social categories, and it is equally unjustifiable to
> apply the social categories of modern Egypt or of ancient Greece or
> any other society, although all of these questions are interesting
> and worthy of study on their own. The results tell us nothing about
> Egyptian society, culture and history, which is after all, what we
> are interested in."
>
> Source: <<http://www.hartford-hwp.com/archives/30/134.html>>
> Building Bridges to Afrocentrism: A letter to my Egyptological
> Colleagues
> By Ann Macy Roth, 8 February 1996
> (Current as of March 19, 2002)
>
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>

| 1430|2002-03-19 16:09:40|Alex van Deelen|Re: Afroasiatic|
Message: 5
Date: Tue, 19 Mar 2002 08:49:55 -0000
From: "neseret" <egylist@griffis-consulting.com>
Subject: Re: Afroasiatic

>In regards to _modern_ Egyptology, it is as Greg Reeder noted
>earlier: we actually don't care what "race" the Egyptians were,
>because, quite frankly, most of us tend to adopt the AAA position
>that "race" classifications tell us nothing about ancient Egyptian
>culture at all. This position was expressed best by Ann Macy Roth,
>of Howard University, about 6 years ago, when she wrote:

>"Race, then, is essentially a social concept, native to the society
>in which one lives.

Agreed, however...

>It is anachronistic to argue that the ancient
>Egyptians belonged to one race or another based on our own
>contemporary social categories, and it is equally unjustifiable to
>apply the social categories of modern Egypt or of ancient Greece or
>any other society, although all of these questions are interesting
>and worthy of study on their own.

But that is a rather unselfconscious, logical fallacy that works both ways.
If you can't say that the ancient Egyptians were black, than you also can't
say they weren't black, or were racially indeterminable or white, because
those would be present day interpretations as well.
It would also mean that you can't say that the Greeks or Franks were
white, because they wouldn't have had that classification in those days.

You also couldn't classify Greece as a European civilization, because
the word Europe didn't exist at the time (I think it was a Roman invention?)
or at least that Greek civilization wasn't European before the word and
concept of Europe were invented.

On the other hand, the question as to which neighboring population
the ancient Egyptians were related most closely, will also help shed
light on their own culture, and as a result, the interpretation of their
language, religion and everyday relations.
If they were most closely related to the Nubians, for instance, that
would shed a new light on their history, language, etc.

On the other hand, really, what we can and always discuss, is how
the ancient Egyptians would be classified if they were alive today
and living in the USA. Which is why it is disingenuous to claim
that the Ancient Egyptians weren't black, but that the Greeks
were white (or European).

Alex

>Source: <<http://www.hartford-hwp.com/archives/30/134.html>>
>Building Bridges to Afrocentrism: A letter to my Egyptological
>Colleagues
>By Ann Macy Roth, 8 February 1996
>(Current as of March 19, 2002)

| 1431|2002-03-19 17:14:55|neseret|Re: Afroasiatic|
--- In Ta_Seti@y..., "osirica" wrote:

> Well looks like my previous message reply to this didn't go

through.

>
> I will do it again. But more brief.
>
> Calling a group of people mixed and diverse is great. But you do

not consider the variety WITHIN the scope of "Blackness". Let me
explain it to you. Since we look at all of this from our modern

> persepective, its like this. The average median skin tone between

the white and black is still Black. Its a brown thats
considered "dark" brown, when it does fit technically between the
light and darkest skinned people. That goes for everything else,
features, hair texture, etc. Even moreso, the slightest visual
appearance of African descent is enough here to make a credible
claim. Yet the study of Ancient Egypt goes in reverse. You can be
99% Black, and 1% not Black in ancient Egypt, and the white scholars
here will be shouting "NOT NEGROES!!!".<

Personally, I think you missed the point of the post I sent, so let's
try again.

For one, the terms "black" as a "racial" designator for *any* group
of people is just as invalid as using "white" as such a designator.
Keita pretty well says this, and what it all boils down to is one is

darker or lighter depending upon one's adaption to his/her environment. Keita noted this, as did the AAA Statement on "Race."

- > Thats my point here, although its not explained clearly enough. We
- > can't base this on DNA because AS YOU SAID the DNA of Africans AND
- > Black people is so diverse that it doesn't matter. We COULD base it
- > on our present classifications of race, but there is always a silly
- > attempt to "make exceptions" as in the case of classifying North
- > Africans as "white" in America.

Classification by race system in the US are used mainly for head-counting [census] these days, and is primarily a SELF-identification system. However, when mixed marriage couples in the US begged the US government for a new classification to be assigned to the system for purposes of designating their children as "mixed" race, it was rejected, primarily due to the protests of various "black" and "white" socio-political organization leaders. Therefore, it is not always the "white power structure" which continues the ridiculous classification system for no real purpose, from my observation.

- > Why not instead ask the Ancient Egyptians themselves how they
- > perceived themselves. Well they said in their tombs, they are

Black, closely related to the Nubians, and other Blacks. They are portrayed darker than semetics AND the libyans (whites). They explain clearly that culturally speaking they are not Semitic. <

This is where I have a problem with YOUR interpretation, for that is NOT what the Egyptians themselves say - in imagery OR textual basis. In fact, they DO distinguish themselves from BOTH the Nubians and the Asiatics, as well as Libyans. They were, as they make clear, Egyptians - distinct from ALL these groups.

It seems to be a MODERN interpretation, and in particular, the Afrocentrist viewpoint, who tends to see the Egyptians as "the same" as the Nubians. They, in their texts, and in their art, did not see themselves as the "same."

- > Finally, the DNA and everything else DOES in fact show enough
- > connection to other Black people's to be credible.

Er, based upon Keita's comments, DNA shows no such thing. What it says is that all DNA grouping makes the whole discussion of who is (X) [where X= terms such as "black," "white," etc.) pretty irrelevant. It is the internal diversity of all Homo Sapiens sapiens which are exhibited, and that is NOT broken down along any form of racial lines.

Now, you might want to argue that our common ancestor comes from Africa. That might be true (there is also the very plausible multi-origin of man theory as well; nothing is written in stone as fact here in regards to human origins, I might add). Let's say our common ancestor is from Africa, however. Does that make him/her automatically "black," using your terminology? Does it make him or her *any* particular color which we can honestly say is the case? Have we recovered *any* artifact remains from the period of the common ancestor which states, for a FACT, mind you, what _color_ this entity was?

If so, please cite the work on this biological/archaeological find, for I have yet to read it. I just don't think any of us can argue "Well, if it's in Africa, the common ancestor entity must be 'black.'" That would be merely an _interpretation_ on anyone's part, because as I understand it, we surely have no biological, archaeological, or DNA basis to let us know this.

Does this mean I think the common ancestor was "white?" Heck, no: I sincerely don't. What I AM saying is we don't know: the common ancestor could have been grey, red, bright pink, green, etc., and this is where it will have to stay UNLESS we find fossilized human tissue from the common ancestor which gives us a clue. It still doesn't established a "we were here first!" situation, because, when all is said and done, the color is not what is important about humankind: it's what we, as humankind, have achieved without _caring_ what color any of us were.

And so it goes.

FYI: apparently your poll did not consider one other possibility as to the "predominance" of the Egyptians, so I cast my vote HERE:

- o All of the above.

BTW: I also think you misinterpret what you call a so-called "arrogance." I tend to respond to civility as well as the next fellow, but I do not respond well to ad hominem or name-calling, or characterizations which can only be seen as advancing the "straw man" argument. It's unnecessary and adds nothing to a discussion.

Respect is, after all, a two-way street. Just a thought.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1432|2002-03-19 17:25:32|neseret|Re: Afroasiatic|

--- In Ta_Seti@y..., "Alex van Deelen" wrote:
Quoting Ann Macy Roth, of Howard University, in an article about 6 years ago, when she wrote:
>
> "Race, then, is essentially a social concept, native to the society in which one lives.
>
> Agreed, however...
>
> It is anachronistic to argue that the ancient
> Egyptians belonged to one race or another based on our own
> contemporary social categories, and it is equally unjustifiable to
> apply the social categories of modern Egypt or of ancient Greece or any other society, although all of these questions are interesting
> and worthy of study on their own.
>
> But that is a rather unselfconscious, logical fallacy that works both ways. If you can't say that the ancient Egyptians were black, than you also can't say they weren't black, or were racially indeterminable or white, because those would be present day interpretations as well.<

Er, Alex: you may want to read Roth's comments again, because that is EXACTLY what she is saying.

> It would also mean that you can't say that the Greeks or Franks were
> white, because they wouldn't have had that classification in those days.
>
> You also couldn't classify Greece as a European civilization, because the word Europe didn't exist at the time (I think it was a Roman invention?) or at least that Greek civilization wasn't European before the word and concept of Europe were invented.
remainder as along this same line><

I've read over Roth's comments again, and I don't see her saying any of this. Best to understand that setting up such arguments in another's mouth is not advancing YOUR argument, when it can be said, with some confidence, Roth said none of the above.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1433|2002-03-19 17:40:20|Mickel Hendrix|Re: "Origin of Afro-Asiatic"|
Hotep Brother Manu,

Yes, Sir. And presently, I'm completing a book on ancient "black" civilizations, to help contribute to the to the revolutionary overthrow of the Eurocentric tricknology that has bamboozled our people, all across the world, masked under Capitalism.

P.E.A.C.E.

--- Manu Ampim <Profmanu@acninc.net> wrote:

> Hotep Bro. Mickel,
>
> I agree with you that there is a "tenacious
> Eurocentric zeal" to become the
> "official" authorities on other people's history and
> culture. Much of this
> Western nonsense has been overturned in the past
> quarter century, but
> obviously there is much more work that has to be
> done to continue exposing
> this arrogant colonial scholarship.


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>
> Advancing the work,
>
> Manu Ampim
> http://www.raceandhistory.com/manu/update.htm
>
>
>
> ----- Original Message -----
> From: "Mickel Hendrix"
> <ptah\_seker\_ausar777@yahoo.com>
>
>
> > Hotep,
>
> > Brother Manu, it shouldn't surprise any of us who
> know
> > better that when it comes to the ancient Kemetician
> > language white scholars want to be the "official"
> Dons
> > on what it is or its classification. In their
> > tenacious Eurocentric zeal, they've completely
> thrown
> > aside the reality of the presence of Afrikan
> scholars
> > such as Diop, who, from the first glance, can
> relate
> > to the language that was spoken in Kemet thousands
> of
> > years ago. And, afterall, the ancient Kemetics,
> like
> > their modern Afrikan relatives, were Afrikans.
> And I
> > really get a good laugh at how the Eurocentrists
> have
> > taken the various languages of Afrikan and rounded
> > them up into groups, such as Chadic, Cushitic,
> > Kemetic, and Semitic, which, to the non-scholar,
> would
> > seem as though the people who spoke those
> languages
> > were different races. Lastly, it doesn't take a
> rocket
> > scientist to figure out that a root stock language
> > from the heartland is subject to undergo changes,
> as
> > the people who speak it migrate to the different
> parts
> > of the world. Therefore, the so-called Semetic
> > language is an Afrikan language itself.
>
> > P.E.A.C.E.
>
>
>
>
> --- Manu Ampim <Profmanu@acninc.net> wrote:
>
>
> > From: "neseret" <egylist@griffis-consulting.com>
> > Katherine Griffis-Greenberg wrote:
>
>
> > > I am aware of Obenga's work and have read some
> of
> > the works you
> > > cited: what I read was more a polemic, however,
> and
> > > not grounded in .
> > > linguistic theory which most scholars in that
> field
> > > use, as your
> > > summary rather extensively reiterates, IMO. >
>
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>
> >
> >
> > Manu Ampim wrote:
>
>
> > You speak of "linguistic THEORY" and by doing so
> you
> > only highlight the point that I am making.
> There is
> > a difference between "theory" or "belief" and a
> > fact. Just because most people believe a theory

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> to
> > > be true does not make it a "fact." This is
> basic
> > > knowledge. People are able to travel to the moon
> > > today based on absolute scientific fact, and not
> on
> > > popular belief or simply "theory." It is clear
> that
> > > theories and beliefs change with the advent of
> new
> > > ideas and new scholarship. Surely, you must be
> > > aware of this? Your comments about Dr. Obenga's
> > > scholarship were a completely uncalled for ad
> > > hominem attack. Your statement that he should
> "do
> > > some reading on linguistic terminology" is a
> petty
> > > comment that arrogantly dismisses two
> generations of
> > > scholarship. He simply disagrees with major
> aspects
> > > of the dominant African language theory, which
> some
> > > people erroneously believe is god's law.
> > >
> > > Dr. Obenga's position is based on a thorough
> > > knowledge of the linguistic field and its
> > > shortcomings, rather than the absence of
> knowledge
> > > as you mistakenly indicate by your comment. The
> > > Euro-American scholars that you cite are
> foreigners
> > > to the African reality and although they will
> > > continue to make contributions to the field,
> they
> > > will never have the FINAL word on African
> culture
> > > and linguistics. I hope that you are not
> suggesting
> > > that Obenga and other African scholars have no
> > > significant independent thought on their own
> > > historical and cultural experience. I have
> nothing
> > > more to say on this matter.
> > >
> > > But, I do have one question for you. You
> mentioned
> > > that you read some of the works that I cited in
> my
> > > previous post. I would like to know which of
> these
> > > works are you referring to?
> > >
> > >
> > > Prof. Manu Ampim
> > > http://www.raceandhistory.com/manu/update.htm
> > >
> > >
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> > >
>

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> -----
> > >
> > >
> > >
> > >
> > >
> > >
> > >
> > > --- In Ta_Seti@y..., "Manu Ampim"
>
> > > wrote (posted
> > > > twice):
> > > > MY COMMENTARY:
> > > >
> > > > Ms. Griffis-Greenberg:
> > > >
> > > > Indeed, it is absurd to make grossly
> uninformed
> > > statements and
> > > dismiss a half century of scholarship. Paul
> > > Braden includes a couple
> > > links for you to inform yourself before making
> any
> > > additional off-
> > > base remarks about Dr. Obenga's linguistic

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> work.
> > > It is obvious that
> > > you are completely unaware of a body of
> African
> > > linguistic research
> > > that has effectively demonstrated the fallacy
> of
> > > the traditional
> > > African linguistic classifications. For the
> past
> > > 30 years, Obenga
> > > has published comprehensive and pioneering
> > > research on ancient and
> > > modern African linguistics. In fact, Cheikh
> Anta
> > > Diop also published
> > > groundbreaking work in this field almost 50
> years
> > > ago.[1] Perhaps it
> > > is you who needs "to do some reading on
> linguistic
>
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=== message truncated ===

Do You Yahoo!?
Yahoo! Sports - live college hoops coverage
<http://sports.yahoo.com/>
| 1434|2002-03-19 18:12:34|Mickel Hendrix|Re: Suspect Museum Displays & Images that look like Europeans|
Hotep Manu,

I couldn't put it any better!!!!!!!!!!!!1

P.E.A.C.E.

--- Manu Ampim <Profmanu@acninc.net> wrote:

```
>
> From: "Greg Reeder" <reeder@sirius.com>
>
> > I would just say I don't think most Egyptologists
> care
> > what "race" the AE's were frankly
>
>
> "Manu Ampim" profmanu@acninc.net comment:
>
> This statement by Reeder is completely contrary to
> all objective evidence. The discipline of
> Egyptology was born in a racist colonial context in
> the early 19th century and the discipline continues
> to systematically promote white and deliberately
> lightened images even now in the 21st century. From
> scholarly books and journals, to museum displays and
> current internet sites there is a consistent theme
> among Egyptologists of promoting and emphasizing
> particular images that come as close to a "white"
> person as possible.
>
> For example, this morning I spoke to a friend of
> mine who was at the Cairo Museum this past weekend.
> He informed me that in the west wing of the museum
> he came across the seated statue of King Mentuhotep
> II, who is painted with jet black skin and who is
> the powerful ruler who inaugurated the great 11th
> dynasty in ancient Kemet. My friend told me that he
> had to get some help from the museum staff (an
> Egyptologist) to positively identify the statue as
> that of Mentuhotep, because there is no placard or
> sign to indicate who the statue represents.
> Mentuhotep's statue sits against the wall without a
> display case or sign and is often disregarded by
> tour guides and visitors alike.
>
> See: Mentuhotep II statue
```

<http://www.touregypt.net/featurestories/mentuhotep2.htm>

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>
> Meanwhile, in the nearby Room 32 (which I call the
> "Forgery Room") sits the statues of Rahotep and
> Nofret in the middle of the museum floor. Unlike
> Mentuhotep, these statues with their white and
> pale-skin tones have a nice display case with a
> placard indicating their titles, background, and
```


> their "features."
>
> See: Ra-Hotep and Nofret statues
> <http://www.raceandhistory.com/manu/vanish3.htm>
>
> This is an example of the kind of racial nonsense
> that is repeated in ancient Egyptian collections
> throughout the world. It is also the case that
> these museum exhibits are organized with the
> consultation of professional Egyptologists, who in
> some case are even in charge of these museum
> collections themselves. Thus, contrary to Reeder's
> statement most Egyptologists give quite a bit of
> racial thought and analysis to organizing these
> various exhibits, and to what images they highlight
> in their presentations and publications.
>
>
> Lastly, below I have included a previous summary
> that I gave on the racial and political environment
> in which the field of Egyptology operates.
>
> "Manu Ampim" profmanu@acninc.net wrote (Oct. 2001):
>
> "The racial intent of the systematically altered
> images by
> modern conspirators is also clear from the volumes
> of the
> written materials by Western scholars and
> Egyptologists over the
> past two centuries. Many of them argued vigorously
> AGAINST a
> Black presence and influence in ancient Kemet. There
> is a direct
> relationship between the numerous anti-Black
> writings by many
> noted Western writers in the 19th and 20th centuries
> and the
> fraudulent and racial alterations of ancient
> Egyptian artifacts. These
> overlapping time periods are no accident. Let's be
> serious, people
> don't exist in isolation of their environment. The
> racist climate of
> slavery and colonialism no doubt influenced the
> biased writings of
> many Western scholars and Egyptologists. I could
> provide this
> long list and the absurd statements that they made
> about Black
> people and their presence (or lack of) in the Nile
> Valley. To
> somehow avoid dealing with the socio-political
> environment that
> would motivate the racial activity of the modern
> forgers is untenable.
>
> One last point in regards to the racial implications
> of the fraud is
> that even now in the 21st century there are many
> people still
> promoting the ridiculous imaginary white images of
> ancient
> Egyptians created by National Geographic in the
> 1940s, and
> similar imaginary drawings by Winifred Brunton from
> the 1920s!"
>
> Prof. Manu Ampim
> <http://www.raceandhistory.com/manu/update.htm>
>
>
>

>
>
>
> > Dear Michael,
> >
> > I agree%100 with what you write here:
> >
> >
> > >But,
> > > the funny part about the latter claim is that
> > such
> > > features, which have been referred to as "fine"


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> by
> > > western scholars are not actually Caucasian at
> all,
> > > considering the fact that there are jet-black
> people,
> > > such as some of the Dalits of India, who have
> straight
> > > hair, narrow noses, and thin lips.
> >
> > > And on this part I would just say I don't think
> most Egyptologists care
> > what "race" the AE's were frankly.
> >
> > > It is truly a
> > > travesty that western scholars haven't gotten
> over the
> > > fact that the ancient Kemites were black,
> >
> > And I agree 100% with this as well:
> >
> > > ...and would
> > > have had to sit on the back of the bus had they
> lived
> > > in Amerikkka during the turbulent sixties.
> >
> > Greg
>
>

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Do You Yahoo!?
 Yahoo! Sports - live college hoops coverage
<http://sports.yahoo.com/>
 | 1435|2002-03-19 18:34:09|djahuti.geo|Re: Afroasiatic|
 --- In Ta_Seti@y..., "osirica" wrote:

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> So what.
>
> The thing you fail to consider is this. These peoples in history
> didn't create black descendants.
>
> Let us not forget, the difference between saying that a European
> descended from the Egyptians, and that that a Black African did is
> irrelevant. Pwanitys does not make anything relevant in this
> discussion.

```

This discussion and the relevance of self-definition has been determined by those to have taken part in it, not by outside perspectives. If you truly thought it to have been so irrelevant, why did you take the time to interject your opinion?

If by "these peoples" you're referring to Pwanity peoples as not having created "black" descendants, I would have to ask as to what you consider Somali, Agaw, Beja, and the peoples of Kamat to have been.

If by "these peoples" you're referring to some other peoples, I'm at a loss as to who you're referring to as I'm also at a loss as to what the mentioning of a "European" or a "Black African" as being descended from "Egyptians" has to do with anything as such had never been an issue of the discussion before.

Djehuti Sundaka

```

>
> I have not seen, not through all of Kathy's rebuttals, or anyone
> elses... any sensible references to the Ancient Egyptians as a "non"
> black group. Yet they want us to believe that the writers of the
> bible, the Egyptians themselves, ancient scholars like Herodotus,
> the first european archaeologists of Egypt like Champollion, and
> noted scholars like Diop... they all have it wrong. Through
> convoluted reanalysis and redefinitions of our perceptions of race
> into what (as this particular thread has shown) is contradiction and
> unnessecary confusion... just to "prove" that the Egyptians weren't
> really Black.
>
> Well, after you all reanalyze, and reinterpret and contradict. All I
> can say is this, "When you see the average Ancient Egyptian in the
> street, you will think you see a Black person."
>
> So go on guys, play around. I have lost respect for a lot of
> the "established" positions. I do not respect Katherine Griffs-
> Greenburg, because she does not respect any opinion that does not
> differ from hers...no I take that back. She doesnt respect any
> opinion that is not coming from a white person that says that the

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> Egyptians are not Black.
>
> It's a simple circular argument.
> If the Black scholar isn't accepted by the white establishment then
> he is invalid. The white establishment does not accept any viewpoint
> about Egypt that shows a meaningful Black presence in Egypt. Thus no
> Black scholar can be "seriously taken" by anyone in the white
> establishment.
>
> Therefore: It is impossible for any Black scholar to be valid in
```

the

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> Lefkowitz/Greenberg logic, because of course they are not published
> in the established or "accepted" circles.
>
> I'm really tired of hearing these debates. You all have the
> pictures, you have the descriptions BY the Egyptians themselves.
```

What

```
> more do you need?
>
>
>
> --- In Ta_Seti@y..., "djahuti.geo" wrote:
> > My personal reference for such traits is "Pwanity" traits. And
> > whereas the dominating society may invoke the phrase
```

"brown-skinned

```
> > caucasoids of the Mediterranean type," for north and eastern
> Africans,
> > the phrase "pale-skinned Pwanitys of the Ukrainian type" can just
> as
> > easily be invoked for Indo-Europeans.
>
> > Djehuti Sundaka
>
>
> > --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
> > > Hotep,
> >
> > > And let me add that if we were to do a tedious
> > > ethnological or morphological study of the various
> > > black populations of Amerikkka, a great number of
> > > "black" people, using the white western model of
> > > racial grouping as has been applied to the ancient
> > > Kemetians, would end up in the so-called Hamitic
> > > group, with their so-called Caucasoid traits. In other
> > > words, we could take the narrow nosed, thin-lipped
> > > "black" people and place them in the middle of
> > > northeastern Afruika, and the ethnic designation
> > > changes drastically. In Amerikkka, the model known as
> > > Iman, with her narrow nose and thin lips, is
> > > considered "black," or would be called "black" by the
> > > standards of the dominant group or the average white
> > > person. Stick her in modern Ethiopia, which is near
> > > her place of birth, and she will be labeled as
> > > Hamitic, which serves to show that a so-called Hamite
> > > and black or Negro are one and the same. In light of
> > > such terms, it is black people who have to define
> > > themselves, independent of the white western racist
> > > supremacist system. Therefore, the term Nubian-Cushite
> > > is more appropriate.
> >
> > > P.E.A.C.E. Progress Everytime Afruikans Cultivate
> > > Enlightenment!
> >
> > > --- "djahuti.geo" wrote:
> > > > --- In Ta_Seti@y..., "pinatubo.geo"
> > > > wrote:
> > > > > --- In Ta_Seti@y..., Djehuti Sundaka
> > > > > wrote:
> > > > >
> > > > > The > previous Hamitic designation in application
> > > > > to Kamat had been
> > > > > ironically> appropriate despite its application by
> > > > > racist scholars
> > > > > in
> > > > > that "Ham" had> been a biblical reference to Kamat
> > > > > and had itself
> > > > > been
> > > > > derived from the> name "Kamat" as "Kam" (Cham) cf.
> > > > > Psalm 78:51,
> > > > > 105:23, 105:27,> 106:21-22. The changing of the
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> > > designation from
> > > > "Hamito-Semitic" to> "Afroasiatic" or "Afrasian"
> > > had been in
> > > > recognition of the African> predominance of the
> > > language family.
> > > >
> > > >
> > > > Although the African origin theory is now nearly
> > > universal, the
> > > > Hamitic theory of "Caucasoid" originators lives on
> > > for some, but the
> > > > 'Hamites' are moved now into Africa.
> > > >
> > > > Some of the wackier proponents of this theory even
> > > try to suggest
> > > that
> > > > all of Africa was once "Caucasoid" and that
> > > "Negroids" spring up
> > > only
> > > > in later periods from obscure or unknown origins.
> > > >
> > > > This is achieved by claiming that certain physical
> > > features in
> > > African
> > > > populations are the result of "Caucasoid"
> > > admixture.
> > > >
> > > > The same approach is used in the far-off Pacific
> > > islands, in Japan
> > > or
> > > > amongst the Native Americans even when there is no
> > > evidence of
> > > > 'fully-formed' Caucasoids ever coming to these
> > > areas.
> > > >
> > > > Basically, they use the local variability of
> > > different peoples to
> > > > claim admixture. The percentage of this admixture
> > > is not important,
> > > > since any amount can be used to make the important
> > > claim of 'white
> > > > culture-bearers.'
> > > >
> > > > The other important aspect is that these
> > > supposedly fair-skinned
> > > > bearded 'god-like' bringers of light were male
> > > unaccompanied by any
> > > of
> > > > their own females.
> > > >
> > > > Enticed by comely female aborigines, they granted
> > > them their
> > > > "Caucasoid" genes thus supposedly explaining the
> > > occurrence of
> > > > prominent noses and other features here and there.
> > > This is an
> > > > acceptable explanation in a male-dominated society
> > > as to how these
> > > > white gods suddenly vanished before the supposedly
> > > inferior natives.
> > > >
> > > > Regards,
> > > > Paul Kekai Manansala
> > > > http://home.attbi.com/~a.manansala/afro.htm
> > > > 00000
> > > >
> > > > I think a lot of this has to do with the power of
> > > naming things. As
> > > > all humanity has a common geographical origin, the
> > > origin of what is
> > > > referred to as being "caucasoid" traits would share
> > > in that
> > > > geographical origin. Such traits would have been
> > > geographically
> > > "Africoid" and spread from the common place of
> > > origin into the rest of
> > > the world rather than being present due to ethnic
> > > invasions. Yet,
> > > > because the dominate culture has the power to name
> > > these traits and
> > > > therefore identify them with themselves under their
> > > designation of
> > > "caucasoid", they can make it appear as if they as a
> > > population are
> > > the originators of such traits rather than as the
> > > recipients of them.
> > > >

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| 1436|2002-03-19 19:03:53|terance pete|Re: Afroasiatic|
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-- In Ta_Seti@y..., "osirica" wrote:
> So go on guys, play around. I have lost respect for a lot of
> the "established" positions. I do not respect Katherine Griffs-
> Greenburg, because she does not respect any opinion that does not
> differ from hers...no I take that back. She doesnt respect any
> opinion that is not coming from a white person that says that the
> Egyptians are not Black.
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To wit:

<...>

"The Diversity of Indigenous Africans," S.O.Y. Keita, *Egypt in Africa*, Theodore Celenko, (ed.), (Indianapolis Museum of Art: Indianapolis, 1996), p. 103-104.

> Therefore: It is impossible for any Black scholar to be valid in the Lefkowitz/Greenberg logic, because of course they are not published in the established or "accepted" circles.<

b) If these works were submitted to scholarly "white" journals are not published, usually a juried journal will tell you why. It would be interesting to know the reasons why, in the journal's own terms, please (and without "interpretation" as to racial this/Eurocentric that).

> I'm really tired of hearing these debates. You all have the
> pictures, you have the descriptions BY the Egyptians themselves.
What more do you need?

Less personal/subjective interpretation of what is "white" and what is "black", perhaps? These are, after all, recent social terms, and not biological ones, as Keita (above) points out.

Historically, "race" classifications have a very recent history, as the American Anthropological Association issued in its "Statement on Race":

"In the United States both scholars and the general public have been conditioned to viewing human races as natural and separate divisions within the human species based on visible physical differences. With the vast expansion of scientific knowledge in this century, however, it has become clear that human populations are not unambiguous, clearly demarcated, biologically distinct groups. Evidence from the analysis of genetics (e.g., DNA) indicates that most physical variation, about 94%, lies within so-called racial groups. Conventional geographic "racial" groupings differ from one another only in about 6% of their genes. This means that there is greater variation within "racial" groups than between them. In neighboring populations there is much overlapping of genes and their phenotypic (physical) expressions. Throughout history whenever different groups have come into contact, they have interbred. The continued sharing of genetic materials has maintained all of humankind as a single species.

Physical variations in any given trait tend to occur gradually rather than abruptly over geographic areas. And because physical traits are inherited independently of one another, knowing the range of one trait does not predict the presence of others. For example, skin color varies largely from light in the temperate areas in the north to dark in the tropical areas in the south; its intensity is not related to nose shape or hair texture. Dark skin may be associated with frizzy or kinky hair or curly or wavy or straight hair, all of which are found among different indigenous peoples in tropical regions. These facts render any attempt to establish lines of division among biological populations both arbitrary and subjective.

Historical research has shown that the idea of "race" has always carried more meanings than mere physical differences; indeed, physical variations in the human species have no meaning except the social ones that humans put on them. Today scholars in many fields argue that "race" as it is understood in the United States of America was a social mechanism invented during the 18th century to refer to those populations brought together in colonial America: the English and other European settlers, the conquered Indian peoples, and those peoples of Africa brought in to provide slave labor.

<.snip of historical review..>

"Race" thus evolved as a worldview, a body of prejudgments that distorts our ideas about human differences and group behavior. Racial beliefs constitute myths about the diversity in the human species and about the abilities and behavior of people homogenized into "racial" categories. The myths fused behavior and physical features together in the public mind, impeding our comprehension of both biological variations and cultural behavior, implying that both are genetically determined. Racial myths bear no relationship to the reality of human capabilities or behavior. Scientists today find that reliance on such folk beliefs about human differences in research has led to countless errors."

Source: <<http://www.aaanet.org/stmts/racepp.htm>>
American Anthropological Association
Statement on "Race"
(Current as of March 19, 2002)

In regards to _modern_ Egyptology, it is as Greg Reeder noted earlier: we actually don't care what "race" the Egyptians were, because, quite frankly, most of us tend to adopt the AAA position that "race" classifications tell us nothing about ancient Egyptian culture at all. This position was expressed best by Ann Macy Roth, of Howard University, about 6 years ago, when she wrote:

"Race, then, is essentially a social concept, native to the society in which one lives. It is anachronistic to argue that the ancient Egyptians belonged to one race or another based on our own contemporary social categories, and it is equally unjustifiable to apply the social categories of modern Egypt or of ancient Greece or any other society, although all of these questions are interesting and worthy of study on their own. The results tell us nothing about Egyptian society, culture and history, which is after all, what we are interested in."

Source: <<http://www.hartford-hwp.com/archives/30/134.html>>

Building Bridges to Afrocentrism: A letter to my Egyptological Colleagues
By Ann Macy Roth, 8 February 1996
(Current as of March 19, 2002)

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

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"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous [thus, not traced to "later" invasion of peoples from the north, as Afrocentrism scholars have liked to claim - KGG]. what Afrocentric scholars have claimed this???

I would lik to point out there is a group of berbers trhat live around the siwa Oasis that look much like a typical black africans. The population of people have lived there for eons in isolation. I mean I understand the diversity of Africans,but it sounds like the typical establishment trying to say that Afrocentrics are making up asertions.

In this position in egyptology we also throw out many years of establishment that tried to take egypt from the African continent.

Are you trying to tell me that many years of invasions from greeks,persians,mamelukes,arabs have not affected the modern populations???

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| 1437|2002-03-19 19:37:42|osirica|Re: Afroasiatic|
I have to be honest, I have twice written responses and have had the letters simply not post. I think it may be my fault. But since each one takes about an hour to reply, I'm not going to rewrite it.

Another Brief:

Taking Race out of the debate, you are left with "what does it mean to be Black". The Egyptians and Nubians were distinct socially. They were also fundamentally connected thanks to the Nile. They also at many times were intertwined, as the title of this discussion group reminds us. Amenemhat's poem, the actions by the 26th dynasty (not merely their existance), the relationship with the Kushites during the early periods. The Senworset tomb showing the similarities, The Champollion-Figeac L'Egypte description as well as the pictures from the tombs he encountered. I have heard that the Lepsius drawing from the tomb of Ramesses III showing the identical Egyptian and Nubian is being contested, although I have yet to see anything substantial. The biblical references which described the areas of African oriented people. Although none of these alone would be enough to make a realistic position, it would be hard to debate them when they are combined and added to the similarities towards Black people today when they are 1. so close to other people today who are also black geographically 2. so distinctly different than people who are NOT black today.

And after all we went over this part before. Long ago, I saw the L'Egypte pages by Figeac with the photographs. There is too much similarity between the Egyptians and other Black Africans to try to divide by three the composition of the Egyptians.

> >
> > You also couldn't classify Greece as a European civilization,
> because the word Europe didn't exist at the time (I think it was a
> Roman invention?) or at least that Greek civilization wasn't
> European before the word and concept of Europe were invented.

That you just did above... thats called digression. No one cares about the word Europe. Either you will say "Yes, it is true, the Romans and Greeks were not white." or you will not say that. If you say that then we can move on, if not then you are holding on to your hope that we will give up. I'm not interested in the runarounds. I'm

interested in the core point.

If you say the Egyptians were not Black because race does not exist, then you must say (without adding anything else) that the Romans and Greeks were not white. (Don't add any other contingencies)

And unfortunately for you, after that, we are still left with, how similar would an Egyptian and a modern Black seem today. How easily would a modern Black fit into ancient Egypt. And FINALLY:

"How well would those blasted afrocetrists be able to fit into an ancient Egyptian society and culture"...

Pretty damn well.

I was thinking about this earlier. They wouldn't try to modify it or corral the Kemitics to seem less Black. I bet that a white would. They would try to "uplift" the Egyptians from their "limiting Blackness self perceptions."

But thats just my speculation.

| 1438|2002-03-19 19:51:41|a.manansala@attbi.com|Re: Afroasiatic|
You wrote:

>I have to be honest, I have twice written responses
>and have had the
>letters simply not post. I think it may be my fault.
>But since each
>one takes about an hour to reply, I'm not going to
>rewrite it.

Check the Sent folder of your email program to make sure they weren't timed out or sent to the wrong address.

All email messages should be automically posted to the group. They are not sent to a "Pending" folder for approval.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1439|2002-03-19 19:54:50|osirica|Re: Afroasiatic|
I just realized something. I've been going about this the wrong way.

Katherine, and everyone else. Look at it like this:

There really is no point to debate the Egyptians racially. There is a point to debate this. The Ancient Egyptians did not run around with dainty British accents. They were not a prissy Greeklike society with pretty roundeyed tanned Indian looking girls with just the barest hint of pretty black features. They didn't have nearly straight hair, as so many people have believed. The Nubians weren't a fashionable commodity.

That is what is behind all of this that we are tiptoeing around.

This is the most probable thing:

The Egyptians were distinct culturally. I think the average educated native Egyptian knew he and his heritage came from further up the south. I think the Libyans also knew this. I think the Nubians from time to time melted into Upper Egypt and since Thebes seemed to be the center (not the Delta) of Egyptian society, their presence was significant, and not marginal. I think the average Egyptian had a Nubian relative (although perhaps in the Delta in the second half of the New Kingdom this may have been unlikely). Perhaps that Nubian may be Egyptianized, but at that point it becomes more accurate then to say that the Nubians and Egyptians were closely related. I think at any point in history before the Persian periods, the Egyptians looked at Nubia as a cultural and geographic extension of itself.

Finally I think at any point a Black person could relate to a Kemetic. I don't think there would be any rift. I think there would be a rift and a shocking revelation to a white person. I think they would find the dancing, the mannerism, and the accomplishment, complexity, and discipline too overwhelming.

I just imagine for some reason a group of people going back to time. 5 whites and one Black. The Black guy becoming overwhelmingly happy at what he sees, while the white guys going "wait a minute, lets not jump the gun just yet..."

Yes, I'm being dramatic. But don't you all think the fake forgeries, the history of racist denials, and the Italian actors... don't you

think thats all just an overcooked ham?
| 1440|2002-03-19 20:02:09|Bradenqp@aol.com|Re: Afroasiatic|
In a message dated 3/19/2002 10:38:16 PM Eastern Standard Time, osirica@yahoo.com writes:

I have heard that the Lepsius drawing from
the tomb of Rameses III showing the identical Egyptian and Nubian is
being contested, although I have yet to see anything substantial.

Theophile Obenga has a photo of the actual image from the tomb of Rameses III towards the bottom of his page on Nubia/KMT in Their Natural Context. The image is shown along with Lepsius' reproduction at:
<http://www.ankhonline.com/egypte1.htm>

Here's a link directly to the image:
<http://www.ankhonline.com/tbmss3.gif>

Paul Braden

| 1441|2002-03-19 20:04:23|osirica|Re: Afroasiatic|
There is one thing I will never stop doing. When a person goes around
saying "The Egyptians were white" I will correct them. If a person
goes around saying "the Egyptians were mixed" I will correct them. If
archaeologists keep hiding wide noses, dark skin, and
other "distinguishably black" things from Kemetic presentations, I
will correct them. If hair, and mummies are used to de-black-ify the
Egyptians, you will find me coming after you like the IRS went after
Helmsley. You will not run or hide from me once you start posting the
Aryan-errors on this board.

Like the Rock (another Black person) said:
It doesn't matter what you say or think. There ain't nothing... and I
mean NOTHING...that's gonna stop me from laying the smackdown. If you
can smell what the Black people are cooking.
| 1442|2002-03-19 20:27:18|osirica|Re: Afroasiatic|
Finally All jokes aside.

Katherine, you have to realize is that the established viewpoints in
academia are still skewed too far north. The Rock is the closest
thing to a Black man that the public will let play an Egyptian lead
role. Yet Michael Jackson's "Remember the Time" video (Despite the
mistake when Murphy's Rameses referred to Iman as Nefertiti) seemed
to make the most sense as far as "who was there".

Lets look at some strange events.

The film "Sadat" was banned in Egypt because the actor who played
Anwar Saddat was Black.
Egyptian Mostafa Hefny had to sue the US Government to reclassify
himself as Black.
Egyptians are considered white by our Census.
Nubia was flooded by Nasser's Dam.
People think Aliens built the Pyramids.
People think Atlanteans built the Egyptian civilization.
Black people do not get relavant roles in films or documentaries
about Ancient Egypt.
National Geographic thinks that the Egyptians resembled Europeans.

It keeps going and going, and all throughout this, there is supposed
to be this understanding at the top that "race doesn't apply here."
Well show some more black people in the portrayals and I might take
you seriously.
| 1443|2002-03-19 20:35:58|Bradenqp@aol.com|Wagadu and Wadjet|
Legends from the ancient empire of Ghana note that the region was originally
named Wagadu. They note that the realm was protected by a serpent deity
possibly of the same name ("Wagadu").

Could any member of this list tell me if there's been any research to suggest
a link between the realm or deity Wagadu and the Khamitic cobra deity of
Upper Egypt Wadjet, given the similarity in their names and the expected
cultural links between KMT and ancient Ghana/Wagadu ?

Paul Braden
| 1444|2002-03-19 21:02:39|Greg Reeder|Re: Lepsius image? was Afroasiatic|
Dear Paul,
Would you please elaborate on what the issue is. The drawing by Lepsius <http://www.ankhonline.com/lepsius.gif>
does not appear to be the same as the three images of two Nubians, two Asiatics and two Egyptian youths <http://www.ankhonline.com/tbmss3.gif>

Thanks,
Greg

Greg Reeder

----- Original Message -----
From: Bradenqp@aol.com
To: Ta Seti@yahoogroups.com
Sent: Tuesday, March 19, 2002 8:02 PM
Subject: Re: [Ta_Seti] Re: Afroasiatic

In a message dated 3/19/2002 10:38:16 PM Eastern Standard Time, osirica@yahoo.com writes:

I have heard that the Lepsius drawing from the tomb of Ramesses III showing the identical Egyptian and Nubian is being contested, although I have yet to see anything substantial.

Theophile Obenga has a photo of the actual image from the tomb of Rameses III towards the bottom of his page on Nubia/KMT in Their Natural Context. The image is shown along with Lepsius' reproduction at: <http://www.ankhonline.com/egypte1.htm>

Here's a link directly to the image:
<http://www.ankhonline.com/tbrmss3.gif>

Paul Braden

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| 1445|2002-03-19 21:16:45|Bradenqp@aol.com|To Katherine Griffis-Greenberg |
Ms. Griffis-Greenberg,

Some questions:

- What is your explanation for the linguistic concordance between Pharaonic Egyptian and various African languages as demonstrated by the works of Cheikh Anta Diop, Theophile Obenga and an increasing number of other scholars? Given your purported familiarity with the works of these two specialists I would assume this would be a relatively easy question to answer.
- What is your assesment of the degree of linguistic concordance of the Khamitic language to modern Black African languages as opposed to its concordance with any of the specific modern languages of any peoples of Asia and Europe? Is it generally more similar to Black African languages? Less similar to these? More similar to semitic languages?.....
- Given your particular view of the ethnicity of the Ancient Egyptians, what would be your particular opinion on what would have happened to their language after the demise of their civilization? Where would you expect to find remnants of their language?
- With the exception of Coptic, which is well known of, what modern language (of the ones you are aware of) would you expect to be linguistically closest to Ancient Egyptian and why?
What would be your explanation as to why the particular language you've chosen can be expected to be the best fit?

Thanks for your time.

Paul Braden
| 1446|2002-03-19 21:34:58|Manu Ampim|Re: Ra-Hoteps Belt|

----- Original Message -----
From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, March 19, 2002 8:49 AM
Subject: Re: [Ta_Seti] Re: Ra-Hoteps Belt

- > The unusaul design of Ra-Hoteps belt (on the lap) proves it is
 - > authentic because forgers could not
- have made up a design they
 - > knew nothing about. It was only
- confirmed with the discovery years

> later of Hemiunu's statue which

has the same belt. This is the fatal

> flaw in Manu's

argument.

>
> Greg

These comments further illustrate that Reeder continues to make FALSE STATEMENTS without bothering to check the evidence. He claims that the Hemiunu and Ra-hotep statues wear the "same belt." It is obvious that the Hemiunu kilt belt is DIFFERENT than that of Ra-Hotep's belt. Any **honest person with reasonable eyesight** can see that Hemiunu's belt is clearly different than Ra-hotep's belt in three areas:

1. Heminunu's belt is noticeable **longer** than Ra-Hotep's belt and thus almost touches his clenched right fist.
2. Heminunu's belt clearly forms a **different shape** than does Ra-Hotep's.
3. The kilt belts on the two statues are **located in different areas of the waist line**.

For a good picture of the Hemiunu belt see:
[William Peck, _Splendors of Ancient Egypt_ \(1997\), p. 30.](#)

For a good picture of the Ra-Hotep belt see:
<http://www.raceandhistory.com/manu/vanish3.htm>

These three important and IRREFUTABLE VARIATIONS make it clear that Ra-Hotep and Hemiunu are wearing two distinctly different belts. Reeder's arguments are again completely contradicted by the direct evidence. He earlier claimed that the Old Kindom did not have artistic rules, which is a fanciful position contradicted by 1000s and 1000s of artifacts, and Reeder then cited Dr. Zahi Hawass who directly contradicted Reeder's uninformed position by stating in reference to four Old Kingdom statues: "the artist here followed ALL THE RULES OF OLD KINGDOM ARTISTIC STYLE, even using the dark red colouring for the body." Conveniently, Reeder has never addressed his erroneous position.

Now Reeder's position is again shown to be false by the evidence from the very statue of Hemiunu that he is clinging to in a desperate attempt to save the forged Rahotep statue from being exposed. Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position. How could supposedly "similar" statue have so many crucial differences?

Here is a list of 10 fundamental differences between the two statues:

1. Ra-Hotep has bluish-gray inlaid eyes and Hemiunu does not.
2. Ra-Hotep has a moutache and Hemiunu does not.
3. Ra-Hotep has complete holes to represent his nostrils and Hemiunu does not.
4. Ra-Hotep has a necklace and a pendent and Hemiunu does not.
5. Ra-Hotep has a backrest and Hemiunu does not.
6. Ra-Hotep's statue has Mdw Ntr inscription on the backrest near his head and Hemiunu does not.
7. Ra-Hotep's is in good shape while Hemiunu is noticeable over-weight.
8. Hemiunu has a distinct navel and Ra-Hotep does not.
9. Hemiunu has a object in his clenched fist and Ra-Hotep does not.
10. Both statues have different kilt belt for the reasons outlined above.

It is obvious that Reeder has no credible position. Lets see how he will attempt to perform intellectual acrobatics around these irrefutable differences between the statues that he claims are "similar." THE RA-HOTEP STATUE IS QUITE UNIQUE, AND IT HAS NO PARALLEL IN THE WORLD. The Ra-Hotep statue is a blatant forgery.

I repeat:
"There is absolutely no authentic ancient Egyptian statue in the world that violates a plethora of clearly defined rules, as does the Ra-Hotep statue. From head to toe, the features of the Ra-Hotep statue are completely contrary to more than a dozen firmly established artistic rules! These set of rules can to verified by any honest person with reasonable eyesight who examines a sufficient number of ancient Egyptian statues."

Advancing the work,
Prof. Manu Ampim
<http://www.raceandhistory.com/update.htm>

| 1447|2002-03-19 22:04:44|arumese|To Katherine Griffis-Greenberg |
Katherine

It is not plausible to hold that a mixed population has always been mixed existing in a location where there is a distinct native type. The very fact that they would be mixed suggests that they emerged from distinct racial types. All Semitic and Arab types are mixed. Why is it that no one is able to see this?

The position that non-indigenous/non-Negroid peoples could have out-populated Africans in the most fertile coner of their own continent is based on the fallacy that Africans are not capable of being intellectually stimulated by circumstances to create the first civilizations on earth.

The very fact that Asiatics and Arabs are of mixed blood indicates that Africans were living in these lands outside Africa during prehistoric times. They were not alien to Western Asia and Arabia. Older documents place them in these lands throughout ancient history. If this is the case -and I can demonstrate with evidence that it is- then to regard Negroids as having been a scarce minority in Egypt is intellectually absurd.
| 1448|2002-03-19 22:35:43|Greg Reeder|Re: Ra-Hoteps Belt|
Manu you surprise me. You objected to the belt of Hemiunu because **"Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line."**

Both Hemiunu and Ra-Hotep wear the same belt ***entirely on their laps***. And you accuse me of making false statements? There are 3 types of kilts with belts from O.K. Egypt. From " A recarved Old Kingdom statue. Some observations on the statue of 3h,-Jp (CG44) " by Slawomir Rzepka, Warsaw. In Abusir and Saqqara in the Year 2000, ed Miroslav Barta and Jaromir Krejci pgs 515-528.

And I quote:

"The repertoire of private male dresses testified in Old Kingdom sculpture is rather limited. Actually only three kinds of kilts completely dominate in the sculpture of this period:

- 1) a short-goffered kilt with cloth loop
 - 2) a simple kilt with cloth loop
 - 3) a kilt with triangular panel "
- (pg 516-517)

Both Hemiunu and Ra-Hotep wear kilt and belt (loop) #2 " a simple kilt with cloth loop" and are so identified in the article. Therefore I made no false statement and you know that. In fact the article is one you should read . I think you would find it of great interest.

The differences in the two statues is irrelevant to this discussion. Again your objection was to the fact that **"Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line. "** You did not mention that there are three types in fashion for the period.How is one to keep up with your "evidence" if you keep changing it?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, March 19, 2002 9:47 PM
Subject: [Ta_Seti] Re: Ra-Hoteps Belt

----- Original Message -----
From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, March 19, 2002 8:49 AM
Subject: Re: [Ta_Seti] Re: Ra-Hoteps Belt

- > The unusual design of Ra-Hoteps belt (on the lap) proves it is
- > authentic because forgers could not have made up a design they
- > knew nothing about. It was only confirmed with the discovery years
- > later of Hemiunu's statue which has the same belt. This is the fatal
- > flaw in Manu's argument.
- >
- > Greg

These comments further illustrate that Reeder continues to make FALSE STATEMENTS without bothering to check the evidence. He claims that the Hemiunu and Ra-hotep statues wear the "same belt." It is obvious that the Hemiunu kilt belt is DIFFERENT than that of Ra-Hotep's belt. Any **honest person with reasonable eyesight** can see that Hemiunu's belt is clearly different than Ra-hotep's belt in three areas:

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For a good picture of the Hemiunu belt see:
[William Peck, _Splendors of Ancient Egypt_, p. 30.](#)

For a good picture of the Ra-Hotep belt see:
<http://www.raceandhistory.com/manu/vanish3.htm>

These three important and IRREFUTABLE VARIATIONS make it clear that Ra-Hotep and Hemiunu are wearing two distinctly different belts. Reeder's arguments are again completely contradicted by the direct evidence. He earlier claimed that the Old Kindom did not have artistic rules, which is a fanciful position contradicted by 1000s and 1000s of artifacts, and Reeder then cited Dr. Zahi Hawass who directly contradicted Reeder's uninformed position by stating in reference to four Old Kingdom statues: "the artist here followed ALL THE RULES OF OLD KINGDOM ARTISTIC STYLE, even using the dark red colouring for the body." Conveniently, Reeder has never addressed his erroneous position.

Now Reeder's position is again shown to be false by the evidence from the very statue of Hemiunu that he is clinging to in a desperate attempt to save the forged Rahotep statue from being exposed. Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position. How could supposedly "similar" statue have so many crucial differences?

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I repeat:
"There is absolutely no authentic ancient Egyptian statue in the world that violates a plethora of clearly defined rules, as does the Ra-Hotep statue. From head to toe, the features of the Ra-Hotep statue are completely contrary to more than a dozen firmly established artistic rules!
These set of rules can be verified by any honest person with reasonable eyesight who examines a sufficient number of ancient Egyptian statues."

Advancing the work,

Prof. Manu Ampim
<http://www.raceandhistory.com/update.htm>

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| 1449|2002-03-19 22:42:27|Greg Reeder|Re: Ra-Hoteps Belt small CORRECTION|
"You objected to the belt of Hemiunu because" ...should read...."You objected to the belt of Ra-Hotep because".....

----- Original Message -----

From: [Greg Reeder](#)
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, March 19, 2002 10:38 PM
Subject: Re: [Ta_Seti] Re: Ra-Hoteps Belt

Manu you surprise me. You objected to the belt of Hemiunu because "**Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line.**"

Both Hemiunu and Ra-Hotep wear the same belt ***entirely on their laps***. And you accuse me of making false statements? There are 3 types of kilts with belts from O.K. Egypt. From "A recarved Old Kingdom statue. Some observations on the statue of 3h,-Jp (CG44)" by Slawomir Rzepka, Warsaw. In Abusir and Saqqara in the Year 2000, ed Miroslav Barta and Jaromir Krejci pgs 515-528.

And I quote:

"The repertoire of private male dresses testified in Old Kingdom sculpture is rather limited. Actually only three kinds of kilts completely dominate in the sculpture of this period:

- 1) a short-goffered kilt with cloth loop
 - 2) a simple kilt with cloth loop
 - 3) a kilt with triangular panel "
- (pg 516-517)

Both Hemiunu and Ra-Hotep wear kilt and belt (loop) #2 "a simple kilt with cloth loop" and are so identified in the article. Therefore I made no false statement and you know that. In fact the article is one you should read. I think you would find it of great interest.

The differences in the two statues is irrelevant to this discussion. Again your objection was to the fact that "**Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line.**" You did not mention that there are three types in fashion for the period. How is one to keep up with your "evidence" if you keep changing it?

Greg Reeder
reeder@sirius.com
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| 1450|2002-03-19 22:48:11|a.manansala@attbi.com|Re: Afroasiatic|
You wrote:

>Finally I think at any point a Black person could
>relate to a
>Kemetic. I don't think there would be any rift.

I agree with this completely. The attraction of Africans and the African Diaspora to Ancient Egypt is natural and not contrived.

Those folk were Africans, using any reasonable definition of the term.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1451|2002-03-19 22:52:45|a.manansala@attbi.com|Re: Afroasiatic|

> In a message dated 3/19/2002 10:38:16 PM Eastern Standard Time,
> osirica@yahoo.com writes:
>
>
> > I have heard that the Lepsius drawing from
> > the tomb of Ramesses III showing the identical Egyptian and Nubian is
> > being contested, although I have yet to see anything substantial.
>
> Theophile Obenga has a photo of the actual image from the tomb of Rameses III
> towards the bottom of his page on Nubia/KMT in Their Natural Context. The
> image is shown along with Lepsius' reproduction at:
> <http://www.ankhonline.com/egypte1.htm>
>
>
> Here's a link directly to the image:
> <http://www.ankhonline.com/tbrmss3.gif>

>

If you look at the pair on the far left you will see the determinative for 'people' in the form of a sitting or squatting person.

This was used for Egyptians and sometimes for people south of Egypt. However, in this case the second group of hieroglyphs from the left above this pair indicates they are Egyptians.

The bird determinative between the other two pairs indicate foreigners.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1452|2002-03-19 22:58:13|a.manansala@attbi.com|Re: Lepsius image? was Afroasiatic|

> Dear Paul,
> Would you please elaborate on what the issue is. The drawing by Lepsius
> <http://www.ankhonline.com/lepsiuss.gif>
> does not appear to be the same as the three images of two Nubians, two Asiatics
> and two Egyptian youths <http://www.ankhonline.com/tbrmss3.gif>
>

They are not the same. It may be that the images Lepsius had drawn have been removed, destroyed or have just eroded away. That was more than 150 years ago when these were made.

I don't think there is any evidence Lepsius sanctioned composite drawings as suggested by some. His images have been generally considered faithful reproductions of the actual artifacts.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1453|2002-03-19 23:13:04|Clyde Winters|Re: Lepsius image? was Afroasiatic|
Hi everyone,

In the Tomb relief of Seti 1, there are four depictions from left to right Rmt: Egyptian, Nhsyw: Kushite, Tjhnw: Libyan , and "Aamw: Syro-Palestinians. If you look carefully you will notice that the Egyptian and Kushite personages both have the same skin color, and general physical features.You can see this relief at the following site:
<http://www.geocities.com/Athens/Academy/8919/theory2.htm>

Enjoy.

Dr. Clyde A. Winters

At 09:06 PM 3/19/02 -0800, Greg Reeder wrote:

> Dear Paul, is. The drawing by Lepsius
><http://www.ankhonline.com/lepsiuss.gif>
><http://www.ankhonline.com/tbrmss3.gif> Thanks, Greg Greg Reeder
>reeder@sirius.com
><http://www.egyptology.com/> ----- Original Message ----- From:
>Bradengp@aol.com To: Ta.Seti@yahoogroups.com Sent: Tuesday, March
>19, 2002 8:02 PM Subject: Re: [Ta.Seti] Re: Afroasiatic
>In a message dated 3/19/2002 10:38:16 PM Eastern Standard Time,
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| 1454|2002-03-19 23:25:29|Manu Ampim|The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
I Wrote:
```

"Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position."

Well, here is the link that exposes Reeder's false claims that the Hemiunu and Ra-Hotep statues are "similar."

For the Hemiunu statue see:
<http://mfah.org/splendor/docs/highlts/1.html>

For the Ra-Hotep statue see:
<http://www.raceandhistory.com/manu/vanish3.htm>

See the below excerpts from my previous message for the 3 differences between the Ra-Hotep and Hemiunu kilt belts, and the 10 overall fundamental differences between these two statues. This objective photographic evidence closes the case against Reeder's fantasy position.

Manu Ampim profmanu@acninc.net wrote:

"Any **honest person with reasonable eyesight** can see that Hemiunu's belt is clearly different than Ra-hotep's belt in three areas:

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| 1455|2002-03-19 23:26:54|arumese|To Katherine Griffis-Greenberg|
Further more, as I meant to point out in my previous message,
Arabs and other Western Asiatics are not recognized as being
mixed partly because it is easier for Western Europeans to lay
claim to their historical splendor if they simply classify them as
Caucasians. Another reason that seems to come into play is
that these groups tend to share distinctiveness -- regardless to
whether one has obvious Negroid traits and another, more
European traits.
| 1456|2002-03-19 23:42:30|pinatubo.geo|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
--- In Ta_Seti@y..., "Manu Ampim" wrote:
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```
> I Wrote:
>
>
>
> For the Hemiunu statue see:
> http://mfah.org/splendor/docs/highlts/1.html
>
```


On the lighter side, this statue looks eerily like a younger Hermann Junker himself, the person who 'discovered' the artifact! There's even a similarity in the names
Hemiuunu > Hermann.

<http://www.egiptologia.pl/gal5/junker.jpg>

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1457|2002-03-19 23:44:50|neseret|Re: Afroasiatic|
--- In Ta_Seti@y..., "osirica" wrote:

> I just realized something. I've been going about this the wrong way.

> The Egyptians were distinct culturally. I think the average educated native Egyptian knew he and his heritage came from further up the south.<

I can agree that the Egyptian saw himself culturally as distinct from the groups you mention earlier. However, as for his _heritage_, the Egyptian saw only that he was "Egyptian," and does not mention points of origin.

What is "South," for example, in this context? To the early dynastic Egyptian, southern Egypt WAS Hierkanopolis (AKA Naqada). Here is where the state of Egypt was formed, and from here came the first kings. Naqada, for those who don't have a map handy, is above the area called Thebes, below Koptos and Abydos (both of which were both ritual cult and political centers), all in Upper Egypt. Both are above the First Cataract, in the larger view of the country.

At various times, the area which is called Egypt expanded and contracted, with Lower Nubia included within the country area of Egypt at time, during other times considered part of its periphery (as the Senwosret Stela [MK] and Kamose Stela [NK] textually define both Upper and Lower Nubia as a "frontier" outside Egyptian lands, for example).

Earlier records on Lower Nubia record primarily its interest in the area for stone quarrying (Khafre's diorite statues were originally mined from Nubia, for example), its source as a place for gold, and for trade in exotic goods from sub-saharan Africa. As was once pointed out, Egypt had trade with all areas around it during the early dynastic phase, and this did not change in later years, either. They traded with the Levant and Libya, usually for goods it could not produce itself, and with Nubia for goods it could also produce, but in lesser quantities than it could provide for itself in Egypt, such as gold and stone for building.

I think at

> any point in history before the Persian periods, the Egyptians

looked at Nubia as a cultural and geographic extension of itself.<

At some points of history, yes, I would agree. HOW it viewed Nubia changes during the history of ancient Egypt, and sometimes quite dramatically. I can't rewrite history and say that Nubia was always viewed favorably by the Egyptians, however. There are recorded wars with Nubia, beginning with Sneferu in the Old Kingdom (which essentially wiped out the population of Lower Nubia (A Group/pre-Kerma culture), and lasting through the Ramessid period. Most of the time, this was a situation handled militarily since the kingdoms of Nubia (in Lower and Upper Nubia) were perceived as threats to the Egyptian kingdom.

However, culturally little is actually known about the distinct Nubian culture in ancient times. We know monuments are built differently, we know the deities and that tomb construction/use were quite different from the Egyptian culture. What we don't know is the language of ancient Nubia (related to Egyptian or not? we don't know because we have no examples of writing from the pharaonic periods; we have Meroitic from Nubia's Meroe period, which has, in most works I have seen, thus far defied translation (C. Winter's works notwithstanding)); we don't have information on its living culture beyond it being primarily agriculture and pastoral-based, but day to day living culture in ancient Nubia is inadequately defined. Charles Bonnet has likely done the most work on ancient Nubia, without finding many direct links to Egyptian culture until the Middle Kingdom period, for example, and then not affecting Nubian culture until _much_ later.

Nubia is along the Nile, as most anyone can see, and while the Egyptians were keen on defining and boundarying their land (since the Old Kingdom), this is not to say there were no cultural interaction between the two lands during the periods of C-Group/Ancient Kerma culture - Kerma Classic and even adoption of cultural features of each into their own during that period.

However, contact with Egypt is not always present in Nubia. Charles Bonnet noted, in referring to Kerma itself:

"Close contacts with Egypt are not shown for all periods studied. On the contrary, the almost total absence of imports in several phases perhaps can be interpreted at the sign of political tension between the two states. The influences of the south [of Kerma] must equally be taken into consideration and the areas of hut, contemporary withmore spacious dwellings of mud brick, could possibly belong to other populations settled in the town. It is still difficult to dissociate the specifically Nubian traits from external influences...<...>
The end of the third millenium and period which preceded the Egyptian colonisation during the Eighteenth Dynasty brought great prosperity to Nubia. The kingdom of Kerma is without doubt the prominent civilisation of the Valley of the Nile and appears to have given Nubia a tradition that has been preserved right into the present day. During the Egyptian occupation, the cultural traits scarcely changed and one must wait until the kingship of the Sudanese pharaohs before, little by little, Nubia adopted customs that were more Egyptian." (Bonnet, 1996: 114)

Quoted from
Bonnet, C. 1996. Upper Nubia from 3000 to 1000 BC. In W.V. Davies (ed.), _Egypt and Africa: Nubia from Prehistory to Islam_ (London: EES/British Museum).

Other references, some given by Bonnet:

Adams, W.Y. 1984. _Nubia: Corridor to Africa_ Second Ed. London.

Bonnet, C. 1986. _Kerma, territoire et métropole_. Bibliothèque Generale IX. Cairo: IFAO.

_____. 1987. Kerma, royaume africain de Haute Nubie. In T. Hagg (ed.), _Nubian Culture: Past and Present_ (Papers presented at the Sixth International Conference for Nubian Studies, 11-16 August, 1986). Stockholm: Kungl. Vitterhets Historie och Antikvitets Akademien Konferenser 17: 87-111.

Lacovara, P. 1986. The funerary chapels at Kerma. Cahier de recherches de l'Institut de papyrologie et d'égyptologie de Lille 8: 49-58.

O'Connor, D. 1994. _Ancient Nubia : Egypt's Rival in Africa_. (Philadelphia: University of Pennsylvania Press).

Trigger, B. G. 1965. _History and Settlement in Lower Nubia_. New Haven.

_____. 1976. _Nubia Under the Pharaohs_. New Haven.

Trigger, B. G., et. al. 1983. _Ancient Egypt: A Social History_.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1458|2002-03-19 23:59:43|arumese|Manu Ampim|
I've seen your statue of Ra-Hotep up close and personal. It was displayed at the Detroit institute of Arts a few years ago (around 1998). It was the only statue in the exhibit (apart from the ones representing the Greek and Roman era) that did not look like the typical Negroid. As I looked up at it I noticed that it's face was almost completely reconstructed with relatively fresh material. It was the only one in the exhibit that clearly did not have its original face intact. I was very dissapointed at the obvious effort someone had made to make him white. Nevertheless, even if he did look exactly like he appears now, it is not a decisive issue because I have African American acquaintances who have similar features. Also, there are blacks in North Africa who tend to have aqualine features as a common trait.

Anyone who would use that depiction of Ra-Hotep as proof that the Egyptians were white has a great big hole in his argument. All you need is to see it in person.
| 1459|2002-03-20 06:53:42|Greg Reeder|Re: The Photos of Ra-Hotep & Hemiuu - CASE CLOSED!|
Again Manu you surprise me. The question was about the belts.Do you think everyone else cannot read? And thanks for the link for Hemiuu. As the two photos show they both wear the same belt on their laps. Now I do think you understand the implications of my earlier post. Paul did and recognized that the only way out was for you to say that Hemiuu is a fake as well. If Hemiuu is not a fake then neither is Ra-Hotep because the "forgers" could not have invented a design that would show up many years later on another

statue.
The only similarities I noted between the two statues were their belts and hairstyle. So why do you wish to say otherwise?
Again thanks for posting the link so that all can see the belts (loops) on their laps. You said: "**Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line.**" Both statues have their belts on their laps as can be seen in the photos.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Manu Ampim
To: Ta_Seti@yahoogroups.com
Sent: Tuesday, March 19, 2002 11:37 PM
Subject: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

I Wrote:

"Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position."

Well, here is the link that exposes Reeder's false claims that the Hemiunu and Ra-Hotep statues are "similar."

For the Hemiunu statue see:
<http://mfah.org/splendor/docs/highlights/1.html>

For the Ra-Hotep statue see:
<http://www.raceandhistory.com/manu/vanish3.htm>

See the below excerpts from my previous message for the 3 differences between the Ra-Hotep and Hemiunu kilt belts, and the 10 overall fundamental differences between these two statues. This objective photographic evidence closes the case against Reeder's fantasy position.

Manu Ampim profmanu@acninc.net wrote:

"Any **honest person with reasonable eyesight** can see that Hemiunu's belt is clearly different than Ra-hotep's belt in three areas:

1. Heminunu's belt is noticeably **longer** than Ra-Hotep's belt and thus almost touches his clenched right fist.
2. Heminunu's belt clearly forms **a different shape** than does Ra-Hotep's.
3. The kilt belts on the two statues are **located in different areas** of the waist line.

These three important and IRREFUTABLE VARIATIONS make it clear that Ra-Hotep and Hemiunu are wearing two distinctly different belts. Reeder's arguments are again completely contradicted by the direct evidence...

Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position. How could supposedly "similar" statue have so many crucial differences?

Here is a list of 10 fundamental differences between the two statues:

1. Ra-Hotep has bluish-gray inlaid eyes and Hemiunu does not.
2. Ra-Hotep has a moutache and Hemiunu does not.
3. Ra-Hotep has complete holes to represent his nostrils and Hemiunu does not.
4. Ra-Hotep has a necklace and a pendent and Hemiunu does not.
5. Ra-Hotep has a backrest and Hemiunu does not.
6. Ra-Hotep's statue has Mdw Ntr inscription on the backrest near his head and Hemiunu does not.
7. Ra-Hotep's is in good shape while Hemiunu is noticeable over-weight.
8. Hemiunu has a distinct navel and Ra-Hotep does not.
9. Hemiunu has a object in his clenched fist and Ra-Hotep does not.
10. Both statues have different kilt belt for the reasons outlined above.

It is obvious that Reeder has no credible position. Lets see how he will attempt to perform intellectual acrobatics around these irrefutable differences between the statues that he claims are "similar." THE RA-HOTEP STATUE IS QUITE UNIQUE, AND IT HAS NO PARALLEL IN THE WORLD.
The Ra-Hotep statue is a blatant forgery."

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| 1460|2002-03-20 06:59:53|Greg Reeder|Re: Manu Ampim|
That must have been another statue because the face on Ra-Hotep has not been reconstructed. And no one here on this list has said that the stautue is proof for the Egyptians being white. But some here do seem to object that it is not Black enough and that disturbs them.
But as you said: "I have African American acquaintances who have similar features. Also, there are blacks in North Africa who tend to have aqualine features as a common trait."

So no problem.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: arumese <arumese@yahoo.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Tuesday, March 19, 2002 11:59 PM
Subject: [Ta_Seti] Manu Ampim

> I've seen your statue of Ra-Hotep up close and personal. It was
> displayed at the Detroit institute of Arts a few years ago (around
> 1998). It was the only statue in the exhibit (apart from the ones
> representing the Greek and Roman era) that did not look like the
> typical Negroid. As I looked up at it I noticed that it's face was
> almost completely reconstructed with relatively fresh material. It
> was the only one in the exhibit that clearly did not have its original
> face intact. I was very dissapointed at the obvious effort
> someone had made to make him white. Nevertheless, even if he
> did look exactly like he appears now, it is not a decisive issue
> because I have African American acquaintances who have similar
> features. Also, there are blacks in North Africa who tend to have
> aqualine features as a common trait.

>
> Anyone who would use that depiction of Ra-Hotep as proof that
> the Egyptians were white has a great big hole in his arguement.
> All you need is to see it in person.

>
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| 1461|2002-03-20 08:29:31|a.manansala@attbi.com|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Greg wrote:

Paul did and

> recognized that the only way out was for you to say that Hemiunu is a fake as
> well.

Actually not really.

The probability that a single anomaly in a fake
could be similar, but not exactly the same,
as an anomaly in an authentic artifact is not
all that unlikely.

The most important feature of Manu's study is that
it shows the designer was not familiar with the
artistic rules of the time since many of these are
violated.

Too that I might add that when I first saw Rahotep
and Nofret at the Egyptian Museum it stuck out like
a sore thumb. The paint was much brighter and different
in quality than anything else I saw in the whole Museum
and it was one of the older statues.

I, for one, would like to see a chemical analysis of
the paint in comparison to that of other statues from
that period.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1462|2002-03-20 08:32:29|a.manansala@attbi.com|Re: Manu Ampim|

>That must have been another statue because the face
>on Ra-Hotep has not
>been reconstructed.

You say this rather confidently. However, I remember in
an earlier discussion with Manu, you were unfamiliar
with the fact that an artifact had indeed lost most of
its original paint since discovery.

How do you know that Rahotep has not been 'touched up.'

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1463|2002-03-20 09:58:08|Greg Reeder|Re: Manu Ampim|
Dear Paul,
If you have some information that Ra-Hotep has been "touched up"
please share it. All the information I have is that it has not. I am now
wondering if the poster was referring to the statue of Hemiunu which
was in the traveling show "Egypt in the Age of the Pyramids." Did that
show go to Detroit?

Hemiunu's face was reconstructed as the head was detached from
the body and the eyes and nose were 're-created' with a different
color material. Even the experts will admit that the nose reconstruction
is less than satisfactory on Hemiunu.. I think in fact that a case can
be made for poor nose reconstructions (Manu shows one
exceptionally bad nose job on his web site) on many statues where the
nose has been damaged.

What you say about a previous discussion with Manu is correct.
We all can learn from these discussions. Is not that the point of this
group?
--
Greg

>>That must have been another statue because the face
>>on Ra-Hotep has not
>>been reconstructed.
>
> You say this rather confidently. However, I remember in
> an earlier discussion with Manu, you were unfamiliar
> with the fact that an artifact had indeed lost most of
> its original paint since discovery.
>
> How do you know that Rahotep has not been 'touched up.'
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
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Greg Reeder
www.egyptology.com
| 1464|2002-03-20 11:11:11|Greg Reeder|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Dear Paul,
You wrote:

> The probability that a single anomaly in a fake
> could be similar, but not exactly the same,
> as an anomaly in an authentic artifact is not
> all that unlikely.
>

IMHO that is not the point. The point is how did the forgers invent a
design that was not confirmed in the known canon until the discovery
of Hemiunu.? That to me indicates that Ra-Hotep is authentic...unless
Hemiunu is a fraud also and at least two other statues that have the
same type of kilt and belt loop as both Hemiunu and Ra-Hotep.
It appears that Manu is not now saying that Hemiunu is a fake. Also
remember that Manu was objecting to the belt of Ra-Hotep being
entirely on his lap. That is the same as the belt on Hemiunu.

Please explain how the forgers invented a design that was not
confirmed in the known canon until the discovery of Hemiunu some
40 years after.?

Greg
| 1465|2002-03-20 11:30:14|Djehuti Sundaka|Black God, Red God|
Who (if anyone) do these gods remind you of?

"There are two gods, a black one and a red one. The black god is good and the red one malicious. One day the black god said to the red one: "Let us give the people some water, for they are dying of hunger." The red god agreed, and made the rain come heavily. After a time the red god told the black god to stop the rain, as enough had fallen. But the black god refused, saying the people had not had enough. So the rain continued to the next morning, when the black god made it stop. A few days later the black god noticed that the grass was again very dry, and proposed they should give the people more water. But the red god refused to make the rain come. At this, the gods quarreled, and the red god threatened to kill all the people. Since then the black god protects the people and lives near to them, with the red god above him. When the thunder crashes in the heavens, it is the red god trying to come to earth to kill the people."

| 1466|2002-03-20 11:44:10|djahuti.geo|Re: Decipherment of Olmec, Meroitic, Harappan Scripts|

In case you're interested and don't already know, posts from Clyde Winters on Merotic script can be found on the Meroe list.

<http://groups.yahoo.com/group/Meroe>

Djehuti Sundaka

--- In Ta_Seti@y..., Bradenqp@a... wrote:

> Would any members of this list know what the response of other African

> centered scholars has been to Prof. Clyde Winter's fascinating work on the

> decipherment of various ancient scripts by comparing them to African scripts

> such as the Mande and the Vai?

>

> Examples of Dr. Winter's hypotheses are at:

>

> <http://homepages.luc.edu/~cwinter/kushi.htm>

> (re: the Meroitic)

>

> <http://orion.it.luc.edu/~cwinter/wrharap.htm>

> (re: the Harappan)

>

> <http://orion.it.luc.edu/~cwinter/olmec5.htm>

> (re: the Olmec)

>

> There are three Afrocentric scholars, in particular, who I would think would

> be greatly interested in the possibilities of this work:

>

> Theophile Obenga:

> Given the decades of work he's put into decipherment of the Meroitic.

>

> Runoko Rashidi:

> Given his interest in ancient civilizations in the Indus Valley.

>

> Ivan Van Sertima:

> Given the work he's done on Africans in ancient America.

>

>

> Paul Braden

| 1467|2002-03-20 11:48:17|Greg Reeder|Re: Black God, Red God|

Hi Djehuti,

I vote for red god = Seth

black god= Osiris

Seth was indeed associated with thunder and rain and the color red. In fact the word for shout has Seth as a determinative.

Greg

> Who (if anyone) do these gods remind you of?

>

> Djehuti Sundaka

>

> "There are two gods, a black one and a red one. The black god is
good
> and the red one malicious.
> One day the black god said to the red one: "Let us give the people
some
> water, for they are dying of
> hunger." The red god agreed, and made the rain come heavily. After
a
> time the red god told the
> black god to stop the rain, as enough had fallen. But the black god
> refused, saying the people had
> not had enough. So the rain continued to the next morning, when
the
> black god made it stop. A
> few days later the black god noticed that the grass was again very
dry,
> and proposed they should give the people more water. But the red
god
> refused to make the rain come. At this, the gods
> quarreled, and the red god threatened to kill all the people. Since
> then the black god protects the
> people and lives near to them, with the red god above him. When
the
> thunder crashes in the
> heavens, it is the red god trying to come to earth to kill the people."
>
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Greg Reeder
www.egyptology.com
| 1468|2002-03-20 12:05:05|Bradenqp@aol.com|Re: Decipherment of Olmec, Meroitic, Harappan Scripts|
In a message dated 3/20/2002 2:47:04 PM Eastern Standard Time, ahuguley@ix.netcom.com writes:

In case you're interested and don't already know, posts from Clyde
Winters on Merotic script can be found on the Meroe list.

<http://groups.yahoo.com/group/Meroe>

Djehuti Sundaka

Thank you, Djehuti.
Yes I've been following the Meroe list and am glad members of that list are finding Prof. Winters' contributions exciting.
I was a bit surprised to read of the difficulty involved in finding a publisher for work this promising.
Isn't Theophile Obenga working with UNESCO on the decipherment of the Meroitic? I would have thought UNESCO's publishing arm would take a look at something like this.

Paul Braden

| 1469|2002-03-20 12:08:00|a.manansala@attbi.com|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|

>IMHO that is not the point. The point is how did the
>forgers invent a
>design that was not confirmed in the known canon
>until the discovery
>of Hemiunu.?

If Heminunu is authentic then the 'designs' could be coincidence. The forger simply misplaced the belt. Again the odds of this happening are not that great.

That to me indicates that Ra-Hotep is authentic...unless

>It appears that Manu is not now saying that Hemiunu is
>a fake.

Well it certainly could be that Hemiunu is a fake or has been altered.

It appears to be the only other Old Kingdom royal statue other than Rahotep that does not have a wig. And, surprise, both have straight-looking hair.

And Hemiunu's coiffure is too strangely similar to that of Hermann Junker (flag!).

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
[1470|2002-03-20 12:10:45|neseret|Re: To Katherine Griffis-Greenberg|
[Sent earlier, but fell into the cyberspace void]

--- In Ta_Seti@y..., "arumese" wrote:

> It is not plausible to hold that a mixed population has always
> been mixed existing in a location where there is a distinct native
> type. The very fact that they would be mixed suggests that they
> emerged from distinct racial types. All Semitic and Arab types
> are mixed. Why is it that no one is able to see this?<

Possibly because you begin from two unproven assumptions:

a) you assume "race" exists as a discernible (to a scientific certainty) fact. It doesn't: it's a human _perception_ of differences among human beings, based upon their adaptive traits. By adaptive traits, we are talking about the ways human beings _everywhere_ adapt biologically to their environment. You might want to re-read Keita's comments on this point, but (as he notes) the variety of ways human beings adapt within any geographical area is very diverse, and by DNA mutation as a _reaction to this environmental adaptation_, this diversity comes from "...[t]he length of time [which] means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

b) you also assume the term "mixed populations" means there are distinct "pure" strains of a "race" which get "mixed." "Mixed populations," in archaeological and anthropological terms means movements of people from varying points of a large space (such as Africa as a whole) and residing in a focal area (as in living in the Nile Valley). When they converge into that area, with intent to continuously reside there, they become a "mixed population" in that focal point, emerging as a new _synthesized_ population which are geographically defined.

Thus, varied groups of peoples moved into the Nile Valley to reside there, and eventually (after residing there such to define themselves as part of the area), defined themselves as "Egyptians" /rmt n kmt (049 inhabited land determinative)/, lit. the "people of Kmt."

For those of us who work in this field that is the sum total of our use of the term "mixed population," without a single reference to any sort of "racial makeup," you will please note.

That various peoples DID, in fact, converge into the Nile Valley (due to aridization of the lands around Egypt) has been shown archaeologically, and information on this can be found in

Hoffman, M. 1979. _Egypt Before the Pharaohs_. New York: Knopf.

Midant-Reynes, B. 2000. _Prehistory of Egypt_ Oxford: Blackwells.

> The position that non-indigenous/non-Negroid peoples could
> have out-populated Africans in the most fertile coner of their own
> continent is based on the fallacy that Africans are not capable of
> being intellectually stimulated by circumstances to create the
> first civilizations on earth.

As I know of no one in this discussion who has said this, nor holds
this position, best not to create an argument where there is none.

BTW: what DNA established was not that Arabic and "Semitic" peoples
were of "mixed blood," but rather they are the same, and the
distinctness you want to classify them (Arab v. Semitic) does not
exist.

See (watch wrap):

<<http://archive.nandotimes.com/noframes/story/0,2107,500202176-500279666-501490990-0,00.html>>
Study finds genetic links between Arabs and Jews, May 9, 2000

Or via the publication, Proceedings of the National Academy of
Sciences . Search under the title:

Medical Sciences:

"Jewish and Middle Eastern non-Jewish populations share a common pool
of Y-chromosome biallelic haplotypes."
M. F. Hammer*, A. J. Redd*, E. T. Wood*, M. R. Bonner*, H.
Jarjanazi*, T. Karafet*, S. Santachiara-Benerecetti¶, A. Oppenheim,
M. A. Jobling**, T. Jenkins, H. Ostrer, and B. Bonne-Tamir§

Published online before print May 9, 2000, 10.1073/pnas.100115997;
Proc. Natl. Acad. Sci. USA, Vol. 97, Issue 12, 6769-6774, June 6, 2000
(Abstract and Full Text available)

and

<http://www.pnas.org/cgi/external_ref?access_num=10801975&link_type=MED>
(Summary of Abstract only)

All current as of March 20, 2002.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1471|2002-03-20 12:11:26|a.manansala@attbi.com|Re: Lepsius image? was Afroasiatic|
Welcome to the group, Dr. Winters!

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1472|2002-03-20 12:15:43|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|

>That various peoples DID, in fact, converge into the
>Nile Valley (due
>to aridization of the lands around Egypt) has been
>shown
>archaeologically, and information on this can be found
>in

People also converged into parts of Western Asia, for
the same reason. Yet one rarely reads about these
populations as "mixed." Even the Ancient Greeks had
different racial strains.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1473|2002-03-20 12:26:34|pinatubo.geo|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
I forgot to include one comment in my last post in this thread.

--- In Ta_Seti@y..., "Greg Reeder" wrote:
> Dear Paul,

That to me indicates that Ra-Hotep is authentic...unless
> Hemiunu is a fraud also and at least two other statues that have the
> same type of kilt and belt loop as both Hemiunu and Ra-Hotep.

Are these royal statues and when were they found?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1474|2002-03-20 12:36:38|Greg Reeder|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Dear Paul,

Good question. I will look into that and get back to you.
Greg

> Are these royal statues and when were they found?
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

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Greg Reeder
www.egyptology.com
| 1475|2002-03-20 13:07:00|neseret|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> >That various peoples DID, in fact, converge into the
> >Nile Valley (due
> >to aridization of the lands around Egypt) has been
> >shown
> >archaeologically, and information on this can be found
> >in
>
> People also converged into parts of Western Asia, for
> the same reason. Yet one rarely reads about these
> populations as "mixed." Even the Ancient Greeks had
> different racial strains.

You also fail to understand what archaeologists and anthropologists mean by "mixed populations," which I defined in my post, Paul. It has nothing to do with "race," as I noted.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1476|2002-03-20 13:13:37|pinatubo.geo|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., "neseret" wrote:

> --- In Ta_Seti@y..., a.manansala@a... wrote:
> > >That various peoples DID, in fact, converge into the
> > >Nile Valley (due
> > >to aridization of the lands around Egypt) has been
> > >shown
> > >archaeologically, and information on this can be found
> > >in
> >
> > People also converged into parts of Western Asia, for
> > the same reason. Yet one rarely reads about these
> > populations as "mixed." Even the Ancient Greeks had
> > different racial strains.
>
> You also fail to understand what archaeologists and anthropologists
> mean by "mixed populations," which I defined in my post, Paul. It
> has nothing to do with "race," as I noted.
>

Race is a social term for people of certain phenotypes. People of ancient West Asia and ancient Greece were a people of mixed race using this definition.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1477|2002-03-20 13:43:30|Manu Ampim|The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
The main point here is that the Ra-Hotep and Nofret statues in the Cairo Museum are 19th century forgeries, and thus "are among the greatest forgeries in the history of ancient African archaeology." I will fully document this case in my forthcoming book, _Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret_.

Well, Reeder is clear that in your game of distortion and misrepresentation of my position you have chosen to ignore the vast body of detailed artistic rules that makes your position look rather silly and superficial. It is obvious that your position is hopeless flawed, which is why you have NEVER ADMITTED YOUR MAJOR ERROR in claiming that the clearly defined rules in the Old Kingdom did not exist. It's okay Reeder you can be honest and admit that you are wrong. You are well aware that if you acknowledge that you were wrong about this obvious fact of the established rules then you would be further trapped in your tangle of contradictions. There are 10,000s and 10,000s of ancient Egyptian statues and reliefs in the world, where the **universal kilt belt rule** is clearly demonstrated, as I have indicated earlier. **I challenge you to deny this rule. The rare exception to this rule is the Ra-Hotep forgery, which violates not only the kilt-belt**

rule, but MORE THAN A DOZEN RULES, as I have already indicated. Don't you read? You say, that the "question was about the belts." Only in your game of distortion and misrepresentation of my position is it just "about the belts." In your blind rush to protect the pale-skinned Ra-Hotep forgery you dismiss numerous categories of artistic rules in order to continue in your uninformed comments.

Okay Reeder, I will give you LESSON ONE on the kilt belt and other rules **one last time**.

There are specific rules for every aspect of ancient Egyptian sculpture in the Old Kingdom. For royal family members and high officials, the African artists followed these vast body of artistic rules to the letter. Every statue follows this set of rules, which are very specific. From head to toe there are specific rules that are demonstrated in image after image. These rules were applied to the wig, chair, eyes, nostrils, ears, mouth, necklace and pendent, object in hands, kilt belt, paint coloring of the body, etc. There is no such thing as artistic license and "experimentation" regarding royal art in the Old Kingdom. There is only a precise application of the rules by the artists. Any honest person who examines the visual evidence can verify the rule. [Reeder refuses to admit the obvious fact of these rules because he knows that it would destroy his bogus case. How sad.]

Regarding the specific kilt-belt rule, as I stated that there is **"the universal ancient Egyptian practice of showing one belt-end protruding from the waist line."** Of the 10,000s images in the world, the exception to the kilt-belt rule is the completely unique Ra-Hotep statue, which violates a long list of rules. Ra-Hotep is shown with the belt ***entirely on his lap***, which is completely against the ancient Egyptian belt rules. Reeder you ignore all the other evidence presented and then claim the rare Hemiunu statue has the "same belt" as Ra-Hotep that is also depicted entirely on his lap, so therefore Ra-Hotep cannot be a forgery! Or if one statue is a forgery then the other has to be a forgery. This is a superficial analysis and hasty conclusion to say the least. [In the professional literature Reeder's position would be placed under the general heading of "Fallacious Reasoning."]

Only with a casual glance do the belts of the Ra-Hotep and Hemiunu statues look the "same." However, upon closer view there is no doubt that there are **3 fundamental differences** (length, shape, and location) between their belts, as I indicated earlier. These fundamental differences are significant because the artists of the Old Kingdom followed strict rules on kilt belts (the 1000s and 1000s of images are the proof) and would have never created lap belts that are so dis-similar and at the same time have no parallels. **The Ra-Hotep kilt belt has NO PARALLEL in the world.** Because of the strict artistic rule system, it is impossible to find authentic OK high-ranking statues with this wide variation in regards to the belt **length, shape, and location** as with the unique Ra-Hotep and Hemiunu statues. It is only a blind or dishonest person who cannot see the differences in the two belts, but the belts are the "same" to you Reeder because you closed to looking at the details.

Reeder, how could you imagine that any honest and informed person would take you serious since your position is based on systematically dismissing the evidence of 10,000s of artifacts that all conform to the same artistic principles? [Reeder's position is based on "suppressed (overlooked) evidence" within the category of "Fallacious Reasoning."]

For the Hemiunu statue and belt see:
<http://mfah.org/splendor/docs/highlts/1.html>

For the Ra-Hotep statue and belt see:
<http://www.raceandhistory.com/manu/vanish3.htm>

[**Note:** Reeder, you falsely stated that I did not indicate that there are different types of kilts. In your words, "You did not mention that there are three types [of kilts] in fashion for the period." **First, the "type" of kilt is completely irrelevant to my argument; it is the belt itself that matters. Second, this is another one of your FALSE STATEMENTS, and from where I come from we call this a "bold face lie."** This is what I wrote two days ago (3/18) regarding the kilt-belt rule and the different types of kilts:

"The fact that the kilt belt-end protrudes through the waist line does NOT change. This protruding-kilt-belt rule remains constant despite the change in the type or style of the kilt being worn."]

There is no doubt that the unique Hemiunu statue is also shown with the kilt belt entirely on his lap. This "one in a million" discovery would not strike you as odd Reeder because you admittedly don't know the RULES, and this is further indicated by your uninformed remarks. It's amazing that you don't know that there are rules that govern the work of the ancient African artists. Your lack of knowledge of these rules indicate that you don't have credibility on this subject. I suggest that you ask your colleagues for some additional help and support

JUNKER

This Hemiunu statue was "found" by none other than Hermann Junker, who had extremely racist views. This is a very detailed case and it is not possible to go through the elaborate details in this forum and teach you on this subject. I would suggest that you study the background of Junker and the details of the complete body of archaeological evidence regarding the Hemiunu statue and tomb images, so that you can change your pattern of taking wrong positions on issues because you have not looked at the evidence. Reeder, be honest. Have you studied the Hemiunu tomb? Have you read Junker's original reports? Have you seen the original photographs? The comprehensive photographic and written evidence that I will present in _Modern Fraud_ will clearly document the Ra-Hotep forgery, and put the Hemiunu statue in proper context. Stay tuned.

Reeder you wrote: "Now I do think you understand the implications of my earlier post. Paul did and recognized that the only way out was for you to say that Hemiunu is a fake as well." Only in your imagination, does one feature on one rare statue negate the vast body of evidence against the Ra-Hotep statue being authentic. It is also obvious that you have not read my previous post on this or you are simply being misleading again in attempting to dance around my statements and avoid the implications. Let me remind you of what I wrote:

"This strange statue with its reconstructed features was found in 1912 by Hermann Junker, whose racism was so extreme that he boldly argued in a long essay in 1916 that "Negroes" (i.e. Black people) did not appear in world history until the 18th dynasty (c. 1500 BCE)! I will give a full examination of Hermann Junker and the Hemiunu statue in a section of my book on "Rare Statues & their Relation to the Ra-Hotep Forgery."

Did you read this Reeder? What do you think this statement is saying? Think about it Reeder, think outside the box. The racial views of Junker are outrageous, and the fact that he "found" the Hemiunu is a matter that you should look into, rather than attempting to ignore, suppress, and distort the objective visual evidence of 10,000s of images. Reeder, your "case" rests on flimsy belt evidence that you have not fully examined and you know it.

I have nothing further that I am willing to teach you on ancient African art, but you are welcome to buy a copy of _Modern Fraud_ and review it for your magazine, which specializes in promoting phony and misleading pale-skinned "African" drawings and images.

Advancing the work,

Prof. Manu Ampim

----- Original Message -----
From: Greg Reeder
To: Ta_Seti@yahoogroups.com
Sent: Wednesday, March 20, 2002 6:57 AM
Subject: Re: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

Again Manu you surprise me. The question was about the belts.Do you think everyone else cannot read? And thanks for the link for Hemiunu. As the two photos show they both wear the same belt on their laps. Now I do think you understand the implications of my earlier post. Paul did and recognized that the only way out was for you to say that Hemiunu is a fake as well. If Hemiunu is not a fake then neither is Ra-Hotep because the "forgers" could not have invented a design that would show up many years later on another statue. The only similarities I noted between the two statues were their belts and hairstyle. So why do you wish to say otherwise? Again thanks for posting the link so that all can see the belts (loops) on their laps. You said: **"Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line."** Both statues have their belts on their laps as can be seen in the photos.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Manu Ampim
To: Ta_Seti@yahoogroups.com

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Sent: Tuesday, March 19, 2002 11:37 PM
Subject: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

I Wrote:

"Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position."

Well, here is the link that exposes Reeder's false claims that the Hemiunu and Ra-Hotep statues are "similar."

For the Hemiunu statue see:
<http://mfah.org/splendor/docs/highlights/1.html>

For the Ra-Hotep statue see:
<http://www.raceandhistory.com/manu/vanish3.htm>

See the below excerpts from my previous message for the 3 differences between the Ra-Hotep and Hemiunu kilt belts, and the 10 overall fundamental differences between these two statues. This objective photographic evidence closes the case against Reeder's fantasy position.

Manu Ampim profmanu@acninc.net wrote:

"Any **honest person with reasonable eyesight** can see that Hemiunu's belt is clearly different than Ra-hotep's belt in three areas:

1. Heminunu's belt is noticeably **longer** than Ra-Hotep's belt and thus almost touches his clenched right fist.
2. Heminunu's belt clearly forms a **different shape** than does Ra-Hotep's.
3. The kilt belts on the two statues are **located in different areas** of the waist line.

These three important and IRREFUTABLE VARIATIONS make it clear that Ra-Hotep and Hemiunu are wearing two distinctly different belts. Reeder's arguments are again completely contradicted by the direct evidence...

Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position. How could supposedly "similar" statue have so many crucial differences?

Here is a list of 10 fundamental differences between the two statues:

1. Ra-Hotep has bluish-gray inlaid eyes and Hemiunu does not.
2. Ra-Hotep has a moutache and Hemiunu does not.
3. Ra-Hotep has complete holes to represent his nostrils and Hemiunu does not.
4. Ra-Hotep has a necklace and a pendent and Hemiunu does not.
5. Ra-Hotep has a backrest and Hemiunu does not.
6. Ra-Hotep's statue has Mdw Ntr inscription on the backrest near his head and Hemiunu does not.
7. Ra-Hotep's is in good shape while Hemiunu is noticeable over-weight.
8. Hemiunu has a distinct navel and Ra-Hotep does not.
9. Hemiunu has a object in his clenched fist and Ra-Hotep does not.
10. Both statues have different kilt belt for the reasons outlined above.

It is obvious that Reeder has no credible position. Lets see how he will attempt to perform intellectual acrobatics around these irrefutable differences between the statues that he claims are "similar." THE RA-HOTEP STATUE IS QUITE UNIQUE, AND IT HAS NO PARALLEL IN THE WORLD. The Ra-Hotep statue is a blatant forgery."

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| 1478|2002-03-20 14:15:19|osirica|Re: To Katherine Griffis-Greenberg|
What all of you (Esp Greenberg) is doing is confining Black into
a "race". And by doing so you all fail to see the relationship
outside the "fictional racial classification".
You keep saying the race of the Egyptians is not relavant, etc.

I keep saying the Egyptians would culturally, socially, and
ethnically be considered a Black people today, yesterday...

The Kemites are interchangeable and indistinguishable from Black
people.

I will address Greenberg's other posts soon enough, but as far as I
can see, the arguement was closed. I got my point across and she
really didn't and couldn't debate it. The whole "race is a myth"
response is not relavant to my position. Being Black is not merely a
race, and until you figure that out, you can't go past a certain
point. It's like trying to describe color to someone who only sees

things in shades of grey.

```
--- In Ta_Seti@y..., "pinatubo.geo" wrote:
> --- In Ta_Seti@y..., "neseret" wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > >That various peoples DID, in fact, converge into the
> > >Nile Valley (due
> > >to aridization of the lands around Egypt) has been
> > >shown
> > >archaeologically, and information on this can be found
> > >in
> > >
> > > People also converged into parts of Western Asia, for
> > > the same reason. Yet one rarely reads about these
> > > populations as "mixed." Even the Ancient Greeks had
> > > different racial strains.
> >
> > You also fail to understand what archaeologists and
> > anthropologists
> > mean by "mixed populations," which I defined in my post, Paul.
> It
> > has nothing to do with "race," as I noted.
> >
> >
> > Race is a social term for people of certain phenotypes. People of
> > ancient West Asia and ancient Greece were a people of mixed race
> > using
> > this definition.
> >
> > Regards,
> > Paul Kekai Manansala
> > http://home.attbi.com/~a.manansala/afro.htm
```

| 1479|2002-03-20 14:30:28|osirica|Re: To Katherine Griffis-Greenberg|
So did the west africans, the people of the British Isles, the
Germanic people, the Iberians, the Italics...

It looks like just about everyone is mixed... unless we are making
the extreme white and the extreme black the foundations for purity.

```
--- In Ta_Seti@y..., a.manansala@a... wrote:
> >That various peoples DID, in fact, converge into the
> >Nile Valley (due
> >to aridization of the lands around Egypt) has been
> >Shown
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> > different racial strains.
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> > Regards,
> > Paul Kekai Manansala
> > http://home.attbi.com/~a.manansala/afro.htm
```

| 1480|2002-03-20 14:39:24|a.manansala@attbi.com|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Manu writes

```
>
> Regarding the specific kilt-belt rule, as I stated that there is "the universal
> ancient Egyptian practice of showing one belt-end protruding from the waist
> line." Of the 10,000s images in the world, the exception to the kilt-belt rule > is the completely unique Ra-Hotep statue, which violates a long list of rules.
> Ra-Hotep is shown with the belt entirely on his lap,
> Only with a casual glance do the belts of the Ra-Hotep and Hemiunu statues look
> the "same."
```

However, upon closer view there is no doubt that there are 3

```
> fundamental differences (length, shape, and location) between their belts, as I
> indicated earlier. These fundamental differences are significant because the > artists of the Old Kingdom followed strict rules on kilt belts (the 1000s and
> 1000s of images are the proof) and would have never created lap belts that are
> so dis-similar and at the same time have no parallels. The Ra-Hotep kilt belt
> has NO PARALLEL in the world.
```

I think it is important to stress these points. Greg is giving
the impression that the belts on both statues are the
same. It is clear that Hemiunu's belt is not entirely on
his lap.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1481|2002-03-20 14:41:51|Manu Ampim|Re: Manu Ampim|

Reeder you have again shown that you don't read the posts, or you simply ignore the information that is against your position. Let's be serious! The Ra-Hotep statue has numerous different colors on his legs, upper body, and also on his face. Haven't you even looked at the Ra-Hotep statue? How could you have a question about the "touched up" colors of Ra-Hotep if you had even looked at the evidence in question? Your questions about the paint further documents that you are unfamiliar with the statues that you are writing about.

I have many clear photos of this fact that I will publish in my book. In the meantime...

For clear photographs of Ra-Hotep's various colors:
See: Edna Russman, _Egyptian Sculpture: Cairo and Luxor (1989)_, pp. 17, 19.

I have already outlined this strange color variation of Ra-Hotep in a previous post on 3/18. The Ra-Hotep statue has received a poor paint job, and clear close-up photos document this. In fact, Reeder, if you look at this statue in person you can see it just as clearly as in Russman's book. There is no doubt about it that the Ra-Hotep statue as been "touched up" to put it lightly. The 3-4 different colors on Ra-Hotep's body is obvious from Russman's photos. You must start examining the evidence rather than continuing to take uninformed positions.

Here is my earler post with more details on the bad paint job by the Ra-Hotep forgers.

"The paint finish of the prince Ra-Hotep statue is of extremely poor quality compared to all other royal family statues and reliefs of the 4th dynasty era. For example, look at the other images of Ra-Hotep and his brother Nefermaat (who shares a joint tomb with Ra-Hotep in Meidum, Egypt) and notice the consistent high quality. In fact speaking of Meidum, people around the globe marvel at the painting of the Meidum geese masterpiece, which is a painting that is as close to perfection as any piece ever created in the world. Your position is inconsistent. On the one hand, how could the same Meidum artists create a nearly perfect world renown masterpiece of the six geese and other high quality Meidum reliefs of Ra-Hotep and his family, and in the same joint tomb create the Ra-Hotep statue, which has 3-4 distinct and uneven paint colors on his upper body and legs? The sloppy work with the multiple paint shades on the body of the Ra-Hotep statue ranges from pale, to light tan, to medium tan, and finally to light brown. In fact, I will present the complete set of these photographs in _Modern Fraud_. This forgery was undoubtedly made with low quality paint in an attempt to invent pale-skinned royal family members during the Pyramid Age."

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/vanish3.htm>

> Dear Paul,

> If you have some

information that Ra-Hotep has been "touched up"

> please share it. All the

information I have is that it has not. I am now

> wondering if the poster

was referring to the statue of Hemiunu which

> was in the traveling

show "Egypt in the Age of the Pyramids." Did that

> show go to

Detroit?

>

> Hemiunu's face was reconstructed as the head was

detached from

> the body and the eyes and nose were 're-created"

with a different

> color material. Even the experts will admit that the

nose reconstruction

> is less than satisfactory on Hemiunu.. I

think in fact that a case can

> be made for poor nose

reconstructions (Manu shows one

> exceptionally bad nose job on his web

site) on many statues where the

> nose has been damaged.

>

>

What you say about a previous discussion with Manu is correct.

> We

all can learn from these discussions. Is not that the point of this

> group?

> _

> Greg

>

> >>That must

have been another statue because the face

> >>on Ra-Hotep has

not

> >>been reconstructed.
> >
> > You say this

rather confidently. However, I remember in

> > an earlier discussion

with Manu, you were unfamiliar

> > with the fact that an artifact had

indeed lost most of

> > its original paint since discovery.
> >
> > How do you know that Rahotep has not been 'touched

up.'

> >
> > Regards,
> > Paul Kekai

Manansala

> >

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| 1482|2002-03-20 15:46:16|Greg Reeder|Re: Manu Ampim|
Yes Manu I have seen Ra-Hotep "in the flesh" about 10 times.
Yes Manu the paint is not even on the statue. The statue is over 4,000
years old. Which other painted statues from the 4th dynasty have you
seen? "The paint finish of the prince Ra-Hotep statue is of extremely
poor quality compared to all other royal family statues and reliefs of
the 4th dynasty era." Please tell me which painted statues of the 4th
dynasty you are comparing it to.

Greg

>
> Reeder you have again shown that you don't read the posts, or you
> simply ignore the information that is against your position. Let's be
> serious! The Ra-Hotep statue has numerous different colors on his

legs,

> upper body, and also on his face. Haven't you even looked at the
> Ra-Hotep statue? How could you have a question about the

"touched up"

> colors of Ra-Hotep if you had even looked at the evidence in

question?

> Your questions about the paint further documents that you are
> unfamiliar with the statues that you are writing about.
>
> I have many clear photos of this fact that I will publish in my book.
> In the meantime...
>
> For clear photographs of Ra-Hotep's various colors:
> See: Edna Russman, _Egyptian Sculpture: Cairo and Luxor (1989)_,

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> previous post on 3/18. The Ra-Hotep statue has received a poor

paint

> job, and clear close-up photos document this. In fact, Reeder, if you
> look at this statue in person you can see it just as clearly as in
> Russman's book. There is no doubt about it that the Ra-Hotep

statue as

> been "touched up" to put it lightly. The 3-4 different colors on
> Ra-Hotep's body is obvious from Russman's photos. You must start
> examining the evidence rather than continuing to take uninformed
> positions.
>
> Here is my earlier post with more details on the bad paint job by the
> Ra-Hotep forgers.
>
> "The paint finish of the prince Ra-Hotep statue is of extremely poor
> quality compared to all other royal family statues and reliefs of the
> 4th dynasty era. For example, look at the other images of Ra-Hotep

and

> his brother Nefermaat (who shares a joint tomb with Ra-Hotep in


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Meidum,
    > Egypt) and notice the consistent high quality. In fact speaking of
    > Meidum, people around the globe marvel at the painting of the

Meidum
    > geese masterpiece, which is a painting that is as close to perfection
    > as any piece ever created in the world. Your position is inconsistent.
    > On the one hand, how could the same Meidum artists create a

nearly
    > perfect world renown masterpiece of the six geese and other high
    > quality Meidum reliefs of Ra-Hotep and his family, and in the same
    > joint tomb create the Ra-Hotep statue, which has 3-4 distinct and
    > uneven paint colors on his upper body and legs? The sloppy work

with
    > the multiple paint shades on the body of the Ra-Hotep statue ranges
    > from pale, to light tan, to medium tan, and finally to light brown. In
    > fact, I will present the complete set of these photographs in _Modern
    > Fraud_. This forgery was undoubtedly made with low quality paint in

an
    > attempt to invent pale-skinned royal family members during the

Pyramid
    > Age."
    >
    > Prof. Manu Ampim
    > http://www.raceandhistory.com/manu/vanish3.htm
    >
    >
    >
    >
    > Dear Paul,
    >> If you have some information that Ra-Hotep has been "touched up"
    >> please share it. All the information I have is that it has not. I am
    >> now wondering if the poster was referring to the statue of Hemiunu
    >> which was in the traveling show "Egypt in the Age of the Pyramids."
    >> Did that show go to Detroit?
    >>
    >> Hemiunu's face was reconstructed as the head was detached from
    >> the body and the eyes and nose were 're-created" with a different
    >> color material. Even the experts will admit that the nose
    >> reconstruction is less than satisfactory on Hemiunu.. I think in
    >> fact that a case can be made for poor nose reconstructions ( Manu
    >> shows one
    >> exceptionally bad nose job on his web site) on many statues where

the
    >> nose has been damaged.
    >>
    >> What you say about a previous discussion with Manu is correct.
    >> We all can learn from these discussions. Is not that the point of
    >> this group?
    >> --
    >> Greg
    >>
    >> >>That must have been another statue because the face
    >> >>on Ra-Hotep has not
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    >> >
    >> > You say this rather confidently. However, I remember in
    >> > an earlier discussion with Manu, you were unfamiliar
    >> > with the fact that an artifact had indeed lost most of
    >> > its original paint since discovery.
    >> >
    >> > How do you know that Rahotep has not been 'touched up.'
    >> >
    >> > Regards,
    >> > Paul Kekai Manansala
    >> > http://home.attbi.com/~a.manansala/afro.htm
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Greg Reeder
www.egyptology.com
| 1483|2002-03-20 17:45:21|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Manu after reading your post, I can see the consistency on your part,
and the ridiculousness on the other side. The guy asked "How many 4th
dynasty statues have you seen."

How many 4th Dynasty statues have moustaches?

How many Kemetic period statues PERIOD have moustaches???

```
--- In Ta_Seti@y..., "Manu Ampim" wrote:
> The main point here is that the Ra-Hotep and Nofret statues in the
Cairo Museum are 19th century forgeries, and thus "are among the
greatest forgeries in the history of ancient African archaeology." I
will fully document this case in my forthcoming book, _Modern Fraud:
The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret_.
>
> Well, Reeder is it clear that in your game of distortion and
misrepresentation of my position you have chosen to ignore the vast
body of detailed artistic rules that makes your position look rather
silly and superficial. It is obvious that your position is hopeless
flawed, which is why you have NEVER ADMITTED YOUR MAJOR ERROR in
claiming that the clearly defined rules in the Old Kingdom did not
exist. It's okay Reeder you can be honest and admit that you are
wrong. You are well aware that if you acknowledge that you were wrong
about this obvious fact of the established rules then you would be
further trapped in your tangle of contradictions. There are 10,000s
and 10,000s of ancient Egyptian statues and reliefs in the world,
where the universal kilt belt rule is clearly demonstrated, as I have
indicated earlier. I challenge you to deny this rule. The rare
exception to this rule is the Ra-Hotep forgery, which violates not
only the kilt-belt rule, but MORE THAN A DOZEN RULES, as I have
already indicated. Don't you read? You say, that the "question was
about the belts." Only in your game of distortion and
misrepresentation of my position is it just "about the belts." In
your blind rush to protect the pale-skinned Ra-Hotep forgery you
dismiss numerous categories of artistic rules in order to continue in
your uninformed comments.
>
> Okay Reeder, I will give you LESSON ONE on the kilt belt and other
rules one last time.
>
> There are specific rules for every aspect of ancient Egyptian
sculpture in the Old Kingdom. For royal family members and high
officials, the African artists followed these vast body of artistic
rules to the letter. Every statue follows this set of rules, which
are very specific. From head to toe there are specific rules that are
demonstrated in image after image. These rules were applied to the
wig, chair, eyes, nostrils, ears, mouth, necklace and pendent, object
in hands, kilt belt, paint coloring of the body, etc. There is no
such thing as artistic license and "experimentation" regarding royal
art in the Old Kingdom. There is only a precise application of the
rules by the artists. Any honest person who examines the visual
evidence can verify the rule. [Reeder refuses to admit the obvious
fact of these rules because he knows that it would destroy his bogus
case. How sad.]
>
```


> Regarding the specific kilt-belt rule, as I stated that there is "the universal ancient Egyptian practice of showing one belt-end protruding from the waist line." Of the 10,000s images in the world, the exception to the kilt-belt rule is the completely unique Ra-Hotep statue, which violates a long list of rules. Ra-Hotep is shown with the belt entirely on his lap, which is completely against the ancient Egyptian belt rules. Reeder you ignore all the other evidence presented and then claim the rare Hemiunu statue has the "same belt" as Ra-Hotep that is also depicted entirely on his lap, so therefore Ra-Hotep cannot be a forgery! Or if one statue is a forgery then the other has to be a forgery. This is a superficial analysis and hasty conclusion to say the least. [In the professional literature Reeder's position would be placed under the general heading of "Fallacious Reasoning."]

>

> Only with a casual glance do the belts of the Ra-Hotep and Hemiunu statues look the "same." However, upon closer view there is no doubt that there are 3 fundamental differences (length, shape, and location) between their belts, as I indicated earlier. These fundamental differences are significant because the artists of the Old Kingdom followed strict rules on kilt belts (the 1000s and 1000s of images are the proof) and would have never created lap belts that are so dis-similar and at the same time have no parallels. The Ra-Hotep kilt belt has NO PARALLEL in the world. Because of the strict artistic rule system, it is impossible to find authentic OK high-ranking statues with this wide variation in regards to the belt length, shape, and location as with the unique Ra-Hotep and Hemiunu statues. It is only a blind or dishonest person who cannot see the differences in the two belts, but the belts are the "same" to you Reeder because you closed to looking at the details.

>

> Reeder, how could you imagine that any honest and informed person would take you serious since your position is based on systematically dismissing the evidence of 10,000s of artifacts that all conform to the same artistic principles? [Reeder's position is based on "suppressed (overlooked) evidence" within the category of "Fallacious Reasoning."]

>

> For the Hemiunu statue and belt see:
> <http://mfah.org/splendor/docs/highlts/1.html>

>

> For the Ra-Hotep statue and belt see:
> <http://www.raceandhistory.com/manu/vanish3.htm>

>

> [Note: Reeder, you falsely stated that I did not indicate that there are different types of kilts. In your words, "You did not mention that there are three types [of kilts] in fashion for the period." First, the "type" of kilt is completely irrelevant to my argument; it is the belt itself that matters. Second, this is another one of your FALSE STATEMENTS, and from where I come from we call this a "bold face lie." This is what I wrote two days ago (3/18) regarding the kilt-belt rule and the different types of kilts:

>

> "The fact that the kilt belt-end protrudes through the waist line does NOT change. This protruding-kilt-belt rule remains constant despite the change in the type or style of the kilt being worn."]

>

>

> There is no doubt that the unique Hemiunu statue is also shown with the kilt belt entirely on his lap. This "one in a million" discovery would not strike you as odd Reeder because you admittedly don't know the RULES, and this is further indicated by your uninformed remarks. It's amazing that you don't know that there are rules that govern the work of the ancient African artists. Your lack of knowledge of these rules indicate that you don't have credibility on this subject. I suggest that you ask your colleagues for some additional help and support

>

> JUNKER

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> This Hemiunu statue was "found" by none other than Hermann Junker, who had extremely racist views. This is a very detailed case and it is not possible to go through the elaborate details in this forum and teach you on this subject. I would suggest that you study the background of Junker and the details of the complete body of archaeological evidence regarding the Hemiunu statue and tomb images, so that you can change your pattern of taking wrong positions on issues because you have not looked at the evidence. Reeder, be honest. Have you studied the Hemiunu tomb? Have you read Junker's original reports? Have you seen the original photographs? The comprehensive photographic and written evidence that I will present in _Modern Fraud_ will clearly document the Ra-Hotep forgery, and put the Hemiunu statue in proper context. Stay tuned.

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> Reeder you wrote: "Now I do think you understand the implications of my earlier post. Paul did and recognized that the only way out was for you to say that Hemiunu is a fake as well." Only in your imagination, does one feature on one rare statue negate the vast body

of evidence against the Ra-Hotep statue being authentic. It is also obvious that you have not read my previous post on this or you are simply being misleading again in attempting to dance around my statements and avoid the implications. Let me remind you of what I wrote:

>

> "This strange statue with its reconstructed features was found in 1912 by Hermann Junker, whose racism was so extreme that he boldly argued in a long essay in 1916 that "Negroes" (i.e. Black people) did not appear in world history until the 18th dynasty (c. 1500 BCE)! I will give a full examination of Hermann Junker and the Hemiunu statue in a section of my book on "Rare Statues & their Relation to the Ra-Hotep Forgery."

>

> Did you read this Reeder? What do you think this statement is saying? Think about it Reeder, think outside the box. The racial views of Junker are outrageous, and the fact that he "found" the Hemiunu is a matter that you should look into, rather than attempting to ignore, suppress, and distort the objective visual evidence of 10,000s of images. Reeder, your "case" rests on flimsy belt evidence that you have not fully examined and you know it.

>

> I have nothing further that I am willing to teach you on ancient African art, but you are welcome to buy a copy of Modern Fraud and review it for your magazine, which specializes in promoting phony and misleading pale-skinned "African" drawings and images.

>

>

> Advancing the work,

>

> Prof. Manu Ampim

>

>

>

>

> ----- Original Message -----

> From: Greg Reeder

> To: Ta_Seti@y...

> Sent: Wednesday, March 20, 2002 6:57 AM

> Subject: Re: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

>

>

> Again Manu you surprise me. The question was about the belts.Do you think everyone else cannot read? And thanks for the link for Hemiunu. As the two photos show they both wear the same belt on their laps.

> Now I do think you understand the implications of my earlier post. Paul did and recognized that the only way out was for you to say that Hemiunu is a fake as well. If Hemiunu is not a fake then neither is Ra-Hotep because the "forgers" could not have invented a design that would show up many years later on another statue.

> The only similarities I noted between the two statues were their belts and hairstyle. So why do you wish to say otherwise?

> Again thanks for posting the link so that all can see the belts (loops) on their laps. You said: "Ra-Hotep's entire kilt belt is shown on his lap, rather than the universal ancient Egyptian practice of showing one belt-end protruding from the waist line. " Both statues have their belts on their laps as can be seen in the photos.

>

>

> Greg Reeder

> reeder@s...

> <http://www.egyptology.com/>

>

>

>

>

> ----- Original Message -----

> From: Manu Ampim

> To: Ta_Seti@y...

> Sent: Tuesday, March 19, 2002 11:37 PM

> Subject: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

>

>

> I Wrote:

>

> "Why has Reeder not provided a link or post a picture of the Hemiunu statue that he falsely claims is similar to the Ra-Hotep forgery? Of course this would only expose his hopelessly flawed position."

>

>

> Well, here is the link that exposes Reeder's false claims that the Hemiunu and Ra-Hotep statues are "similar."

>
> For the Hemiunu statue see:
> <http://mfah.org/splendor/docs/highlts/1.html>
>
> For the Ra-Hotep statue see:
> <http://www.raceandhistory.com/manu/vanish3.htm>
>
> See the below excerpts from my previous message for the 3
differences between the Ra-Hotep and Hemiunu kilt belts, and the 10
overall fundamental differences between these two statues. This
objective photographic evidence closes the case against Reeder's
fantasy position.
>
>
>
>
> Manu Ampim profmanu@a... wrote:
>
> "Any honest person with reasonable eyesight can see that
Hemiunu's belt is clearly different than Ra-hotep's belt in three
areas:
> 1.. Heminunu's belt is noticeably longer than Ra-Hotep's belt
and thus almost touches his clenched right fist.
> 2.. Heminunu's belt clearly forms a different shape than does
Ra-Hotep's.
> 3.. The kilt belts on the two statues are located in
different areas of the waist line.
>
> These three important and IRREFUTABLE VARIATIONS make it clear
that Ra-Hotep and Hemiunu are wearing two distinctly different belts.
Reeder's arguments are again completely contradicted by the direct
evidence...
>
> Why has Reeder not provided a link or post a picture of the
Hemiunu statue that he falsely claims is similar to the Ra-Hotep
forgery? Of course this would only expose his hopelessly flawed
position. How could supposedly "similar" statue have so many crucial
differences?
>
> Here is a list of 10 fundamental differences between the two
statues:
>
> 1.. Ra-Hotep has bluish-gray inlaid eyes and Hemiunu does
not.
> 2.. Ra-Hotep has a moutache and Hemiunu does not.
> 3.. Ra-Hotep has complete holes to represent his nostrils and
Hemiunu does not.
> 4.. Ra-Hotep has a necklace and a pendent and Hemiunu does
not.
> 5.. Ra-Hotep has a backrest and Hemiunu does not.
> 6.. Ra-Hotep's statue has Mdw Ntr inscription on the backrest
near his head and Hemiunu does not.
> 7.. Ra-Hotep's is in good shape while Hemiunu is noticeable
over-weight.
> 8.. Hemiunu has a distinct navel and Ra-Hotep does not.
> 9.. Hemiunu has a object in his clenched fist and Ra-Hotep
does not.
> 10.. Both statues have different kilt belt for the reasons
outlined above.
> It is obvious that Reeder has no credible position. Lets see
how he will attempt to perform intellectual acrobatics around these
irrefutable differences between the statues that he claims
are "similar." THE RA-HOTEP STATUE IS QUITE UNIQUE, AND IT HAS NO
PARALLEL IN THE WORLD. The Ra-Hotep statue is a blatant forgery."
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| 1484|2002-03-20 17:45:31|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
No Im sorry let me correct myself. You sound much like I did when I had to correct Greenburg. "One last time!"

I swear they are like the Hydra! You cut one head down, and another pops up in its place!!!

--- In Ta_Seti@y..., "Manu Ampim" wrote:
> The main point here is that the Ra-Hotep and Nofret statues in the Cairo Museum are 19th century forgeries, and thus "are among the greatest forgeries in the history of ancient African archaeology." I will fully document this case in my forthcoming book, _Modern Fraud: The Forged Ancient Egyptian Statues of Ra-Hotep and Nofret_.
>
> Well, Reeder is it clear that in your game of distortion and misrepresentation of my position you have chosen to ignore the vast body of detailed artistic rules that makes your position look rather silly and superficial. It is obvious that your position is hopeless flawed, which is why you have NEVER ADMITTED YOUR MAJOR ERROR in claiming that the clearly defined rules in the Old Kingdom did not exist. It's okay Reeder you can be honest and admit that you are wrong. You are well aware that if you acknowledge that you were wrong about this obvious fact of the established rules then you would be further trapped in your tangle of contradictions. There are 10,000s and 10,000s of ancient Egyptian statues and reliefs in the world, where the universal kilt belt rule is clearly demonstrated, as I have indicated earlier. I challenge you to deny this rule. The rare exception to this rule is the Ra-Hotep forgery, which violates not only the kilt-belt rule, but MORE THAN A DOZEN RULES, as I have already indicated. Don't you read? You say, that the "question was about the belts." Only in your game of distortion and misrepresentation of my position is it just "about the belts." In your blind rush to protect the pale-skinned Ra-Hotep forgery you dismiss numerous categories of artistic rules in order to continue in your uninformed comments.
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> Only with a casual glance do the belts of the Ra-Hotep and Hemiunu statues look the "same." However, upon closer view there is no doubt that there are 3 fundamental differences (length, shape, and location) between their belts, as I indicated earlier. These fundamental differences are significant because the artists of the Old Kingdom followed strict rules on kilt belts (the 1000s and 1000s of images are the proof) and would have never created lap belts that are so dis-similar and at the same time have no parallels. The Ra-Hotep kilt belt has NO PARALLEL in the world. Because of the strict artistic rule system, it is impossible to find authentic OK high-ranking statues with this wide variation in regards to the belt length, shape, and location as with the unique Ra-Hotep and Hemiunu statues. It is only a blind or dishonest person who cannot see the differences in the two belts, but the belts are the "same" to you

Reeder because you closed to looking at the details.

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> [Note: Reeder, you falsely stated that I did not indicate that there are different types of kilts. In your words, "You did not mention that there are three types [of kilts] in fashion for the period." First, the "type" of kilt is completely irrelevant to my argument; it is the belt itself that matters. Second, this is another one of your FALSE STATEMENTS, and from where I come from we call this a "bold face lie." This is what I wrote two days ago (3/18) regarding the kilt-belt rule and the different types of kilts:

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>

> Advancing the work,

>
> Prof. Manu Ampim
>
>
>
>
>
> ----- Original Message -----
> From: Greg Reeder
> To: Ta_Seti@y...
> Sent: Wednesday, March 20, 2002 6:57 AM
> Subject: Re: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE
CLOSED!
>
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> Again Manu you surprise me. The question was about the belts.Do
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>
> Greg Reeder
> reeder@s...
> <http://www.egyptology.com/>
>
>
>
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> From: Manu Ampim
> To: Ta_Seti@y...
> Sent: Tuesday, March 19, 2002 11:37 PM
> Subject: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE
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>
> These three important and IRREFUTABLE VARIATIONS make it clear

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>

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> 10.. Both statues have different kilt belt for the reasons outlined above.

> It is obvious that Reeder has no credible position. Lets see how he will attempt to perform intellectual acrobatics around these irrefutable differences between the statues that he claims are "similar." THE RA-HOTEP STATUE IS QUITE UNIQUE, AND IT HAS NO PARALLEL IN THE WORLD. The Ra-Hotep statue is a blatant forgery."

>

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| 1485|2002-03-20 18:12:25|Greg Reeder|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Osirica,
you wrote:"The guy asked "How many 4th
dynasty statues have you seen."

That guy is me and my name is Greg and I asked " How many 4th Dynasty
painted statues have you seen."

"How many Kemetic period statues PERIOD have moustaches???"

More than a few.

In your next post you wrote: "I swear they are like the Hydra! You cut one
head down, and another
pops up in its place!!!" That's real nice. You have all the charm and good
graces of Manu Ampim.

I thought this was a place where civilized discussion could take place. The
insults are really uncalled for. Would it be best if all those holding
contrary opinions would just leave so you will not be troubled by
intelligent discourse?

reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: osirica <osirica@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Wednesday, March 20, 2002 5:42 PM

Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

| 1486|2002-03-20 18:25:59|osirica|Statues, Afro-Asiatic, and what?|
Ok so I admit, compared to the big hitters on here, I am a weakling
on the linguistic and the analysis of the statues. My strength lies
on the cultural anthropology. My strength also is in the ecology and
cultural and social history. However, I have realized something.

These strengths apply to today's people as well. I HAVE noticed
something consistent with the "white" side of the argument. That is
the inconsistencies.

In fact every aspect of Egyptian anything that is a curiosity
usually starts out from an inconsistency on the white side and
ballooned up into a "serious consideration". Each one has been
destroyed but remnants continue. Aliens, Atlantis, Aryan Dynastic
Race, indigenously mixed race, reversing what Black means, and
paradoxically taking race out of the debate.

I personally thought that Rahotep was a strange curiosity... because
it never fell in line with what I was used to seeing. Since I have
learned recently how greek statues have been forged it would not
surprise me if the consistent methods of forgery could be found during
the period to explain the Rahotep statue.

But let me cut to the chase.

Answer this question (Greenburg and all the other anti-
afrocentricists)_

I am not talking about Race

Do you think Egypt was primarily a society where people who resembled
what you and I consider white lived, what you and I consider black
lived, or what you and I consider pseudo-white (ethnic looking non
black, non mongoloid people.)

Im not talking about Race

I expect you to pretend to be confused and Politically Correct, and
thats ok. Again I ask in a way that will address the excuse you will
have not to answer directly.

Im not talking about Race

Do you think Kemetic Egypt was a place where a few obviously Black
people lived, and mostly a bunch of pseudo-white fairskinned people
lived?

Im not talking about Race

I think that Kemetic Egypt was a place where more than half of the
population looked obviously Black.

Im not talking about Race

Please, PLEASE do not go back into the "fallacy of race". I am not
talking about Race, im talking about... >wink< you know what I'm
talking about.

| 1487|2002-03-20 18:27:21|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|

Look, he told you a dozen times about the inconsistencies in the
belt, and you keep on pretending you don't understand. I think at
this point you need a little barb to get you out of that.

> I thought this was a place where civilized discussion could take
place. The

> insults are really uncalled for. Would it be best if all those
holding

> contrary opinions would just leave so you will not be troubled by
> intelligent discourse?

>

>

> Greg Reeder


```
> reeder@s...
> http://www.egyptology.com/
>
>
> ----- Original Message -----
> From: osirica
> To:
> Sent: Wednesday, March 20, 2002 5:42 PM
> Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE
```

CLOSED!

| 1488|2002-03-20 18:29:14|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Also, I have seen only two. Please, with your intelligent discourse,
please enlighten me to the others. (I hope to goodness sake they are
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> > From: osirica
> > To:
> > Sent: Wednesday, March 20, 2002 5:42 PM
> > Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE
> > CLOSED!
```

| 1489|2002-03-20 18:36:13|Greg Reeder|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Do a search under moustache at Ta Seti. But a start is Djoser...he had one.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

```
----- Original Message -----
From: osirica <osirica@yahoo.com>
To: <Ta\_Seti@yahoogroups.com>
Sent: Wednesday, March 20, 2002 6:29 PM
Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!
```

```
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> > > http://www.egyptology.com/
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> > >
> > > ----- Original Message -----
> > > From: osirica
> > > To:
> > > Sent: Wednesday, March 20, 2002 5:42 PM
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> > > Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE
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| 1490|2002-03-20 19:45:10|osirica|Lake Chad connections?|
I have heard numerous instances where West African groups history goes to the great lake to the East. Is this Lake Chad and even if so, how far back does that go? I do not believe that "Negroes" popped up out of nowhere in the Cameroons 500 years after the last Kemetic Dynasty.

Is it possible that there was a much more complex international thing going on in the southern hemisphere, from Africa to Madagascar, to Indonesia, India and the Philippines? I am more and more starting to think that the Southern Hemisphere across the Indian Ocean was Black friendly (I.E. not slaves, servants, and the like). Chinese were trading with Africans up until the Portuguese started taking over.

Anyway, im just curious.
| 1491|2002-03-20 19:51:25|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Yeah thats the second one.

But how about you look at these!

http://www.guardians.net/hawass/statues_giza.htm

Heh heh heh.

Bunch of black guys with moustaches!

```
--- In Ta_Seti@y..., "Greg Reeder" wrote:
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>
>
> Greg Reeder
> reeder@s...
> http://www.egyptology.com/
> ----- Original Message -----
> From: osirica
> To:
> Sent: Wednesday, March 20, 2002 6:29 PM
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| 1492|2002-03-20 20:03:59|Manu Ampim|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|

Greg why don't you trying finding a statue of a royal family member or high official with a GRAY moustache and BLACK hair. This is another UNIQUE and innovative combination introduced by the 19th century Ra-Hotep forgers. There are 10,000s of statues from dynastic Kemet. Be sure to let us know if you can find ONE, and I will be glad to have "intelligent discourse" with you about it.

By the way, there is no problem with "intelligent discourse" if it is based on integrity, rather than not acknowledging established facts, ignoring vast bodies of information, and pretending not to understand when it is convenient.

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/vanish3.htm>

----- Original Message -----
From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Wednesday, March 20, 2002 6:39 PM
Subject: Re: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

> Do a search under moustache at Ta Seti. But a start is Djoser...he had one.

```
>
>
> Greg Reeder
>
```

href="mailto:reeder@sirius.com">reeder@sirius.com
> <http://www.egyptology.com/>
>

----- Original Message -----
> From: osirica <

osirica@yahoo.com>
> To: <Ta_Seti@yahoogroups.com>
> Sent: Wednesday, March 20, 2002 6:29 PM
> Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

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> > > From: osirica <osirica@y...>
> > > To: <Ta\_Seti@y...>
> > > Sent: Wednesday, March 20, 2002 5:42 PM
> > > Subject: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE
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>
>
> | 1493|2002-03-20 20:44:53|Manu Ampim|The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Paul,

The strength of any argument, position, or great accomplishment is the careful attention to details. It is amazing how people make posts and comments, and claim to be "students" of ancient Kemet and yet miss all the details of this powerful African civilization. They can see the great pyramids and how the African stonemasons were so detailed that they were operating not simply with the eye of builders and engineers, but with the eye of optometrists!

I will repost the link of the Meidum (Medum) geese from the tomb of Nefermaat and Atet, which is a true masterpiece. There is nothing superior to this almost perfect drawing of the six geese. Notice the rich colors and the great attention to details. Amazingly, in the same joint tomb comes the statue of "Ra-Hotep," who was apparently broke and could only buy cheap secondhand paint, which dried unevenly all over his body. Maybe he should have borrowed some money from his brother, Nefermaat, so that he could have some decent quality paint for his statue. (smile)

For the quality of the Meidum (Meydum) geese see:
http://socrates.berkeley.edu/~mah/wall_paintings_from_the_tomb_of_itet.htm

For clear photographs of Ra-Hotep's various colors:
See: Edna Russman, _Egyptian Sculpture: Cairo and Luxor (1989)_, pp. 17, 19.

Manu Ampim

----- Original Message -----
From: <a.manansala@attbi.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Wednesday, March 20, 2002 2:28 PM
Subject: Re: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

>

> Manu writes
> >
> > Regarding the

specific kilt-belt rule, as I stated that there is "the universal

> >

ancient Egyptian practice of showing one belt-end protruding from the waist

> > line." Of the 10,000s images in the world, the

exception to the kilt-belt rule > is the completely unique Ra-Hotep statue, which violates a long list of rules.

> > Ra-Hotep is shown with the

belt entirely on his lap,

> > Only with a casual glance do the belts

of the Ra-Hotep and Hemiunu statues look

> > the "same."
>
> > However, upon closer view there is no doubt that there are 3
> > fundamental differences (length, shape, and location) between

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differences are significant because the > artists of the Old Kingdom followed strict rules on kilt belts (the 1000s and

> > 1000s of images are the

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> same. It is clear that Hemiunu's belt

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> his lap.
>
> Regards,
> Paul

Kekai Manansala
>
href="http://home.attbi.com/~a.manansala/afro.htm">http://home.attbi.com/~a.manansala/afro.htm
>

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>

| 1494|2002-03-20 21:55:05|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Yeah it just doesn't add up. Maybe the GEESE are forgeries! And
maybe Black people are actually white after all!

Honestly Manu, I apologize if I have been flippant, but I have debated Katherine for the past FOUR years. The first time she barely won and ended up having me have to learn ancient Egyptian hieroglyphs. I had showed her numerous pics, but she wanted to hold on to the word Kemetu. The second time I got her with the books by Fiegac and with the Sennedjem, 18th Dynasty and other Black examples... she tried to escape with West Africa comparisons. Now she comes back trying to play relativism and asking us to move to the next millenium intellectually speaking. Yet even when they are silent, they are saying that they can't move forward.

Why can't you guys let the Egyptians be Black? You have such a narrow view of what Black is, and then do some ridiculous "reversal of fortune" by using key words like "diversity" in Africa to slip the notion that Africa was diverse to the point where Black people even there would be a minority... (Africa is so diverse, that Black people are only one part of the great kaliedoscope...or some crap like that).

I fail to see how even then that is a relavant point.

When you fail to understand that Black people are by their intrinsic nature diverse as the human race, you fail to understand the point here. The Kemites were outside the realm of Semetic, for they were not a part of the semetic people. They were outside of the European, for they were not a part of the European oriented people. They were inside the African, they were oriented there, and were a part of the African people. They were not estranged or culturally rifted from the NUBians, nor of the Blacks. Traveling south to Pnewet (Punt) was a socio-economic venture, not a conquest. Puntites were brought plundered and colonized. There was no attempt to forge some Egyptian dominance there. Why did they go? Just to trade? No, I don't think so.

```
--- In Ta_Seti@y..., "Manu Ampim" wrote:
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same joint tomb comes the statue of "Ra-Hotep," who was apparently
broke and could only buy cheap secondhand paint, which dried unevenly
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> ----- Original Message -----
> From:
> To:
> Sent: Wednesday, March 20, 2002 2:28 PM
> Subject: Re: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE
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> > http://home.attbi.com/~a.manansala/afro.htm
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| 1495|2002-03-20 21:57:45|osirica|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Two typo corrections.

They were not estranged or culturally rifted from the Nubians, nor
any other Blacks... Puntites were NOT, plundered, or colonized.

They were not estranged or culturally rifted from the

```
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> > Manu Ampim
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> >
> > ----- Original Message -----
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> > To:
> > Sent: Wednesday, March 20, 2002 2:28 PM
> > Subject: Re: [Ta_Seti] The Photos of Ra-Hotep & Hemiunu - CASE
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| 1496|2002-03-20 22:26:45|arumese|To Katherine Griffis-Greenberg|
You said this to me:

"a) you assume "race" exists as a discernible (to a scientific certainty) fact. It doesn't: it's a human _perception_ of differences among human beings, based upon their adaptive traits. By adaptive traits, we are talking about the ways human beings _everywhere_ adapt biologically to their environment. You might want to re-read Keita's comments on this point, but (as he notes) the variety of ways human beings adapt within any geographical area is very diverse, and by DNA mutation as a _reaction_ to this environmental adaptation_, this diversity comes from "..."

First, in response to your comment on DNA mutation, I'd like to say that I've never observed a situation where a white person exhibited the potential to mutate toward the black or other dark races (at least not without race mixing being a part of the equation). But I have seen Black people whose skin turned white and their hair turn blonde. And this, without any hope of turning back to their original complexion.

I'm very impressed with your credentials Kathrine, but not with your argument.

Please don't mistake my choice of words for lack of sensitivity. I am well aware of the fact that there is only one real race. I am also aware that despite this fact, the presence of concentrated human diversity has been and will remain a fundamental and determining factor in how people will view and respond to one another for a long time to come. Recognizing superficial differences is how this society and its people have chosen to make classifications in regard to culture and ethnicity. So regardless of whether or not I see race as a discernible fact, the fact remains that we as a whole have imagined it into existence based on real, discernible circumstances -- which cannot be ignored.

Unfortunately your well-intentioned attempt at diverting our attention away from the issue at hand and into the bright light of philosophical truth will not suffice in mending age-old unresolved racial issues. But I certainly do appreciate it! I just know its gonna take a lot more time and pain than you or I are perhaps willing to bare.

So while I too am eager to create a world that acknowledges that mankind is one race --and is complimented by its diversity, I am careful to admit that race awareness has been given undue significance based on the importance that the Western mindset has placed upon its superficial realities. If you and I really believed that the false concept of race were not important, we would not be having this discussion.

It is quite easy (for one who is, or isn't racist) to make an inherently racist argument seem true by applying irrelevant or subjective truths to a real, but non-determinate context. Despite its scientific overtones, the only relevant truth the studies you site reveal is that there is a determined move to draw attention away from Negroid connections among ancient civilizations.

While it is true (as an example), that many Chinese people have small narrow features, it is equally true that many of them typically have thick features and flat noses. Is it feasible to say that one type is Chinese/Mongaloid and the other is not? Of course not! Yet when it comes to Africans and their variants, many intricately-thought-out scenarios have come into play. The only scenario that is contested (by modern academia) with overwhelming subjective vigilance is the one that more closely resembles the original historical evidence.

The fact that most West Africans might have flat noses is irrelevant in determining the mold of the African race -- due in part to the fact that there are many distinctly Negroid variants that have narrow features; some of which are more aquiline than those of some white types. To ignore this within the context of history is to conclude by applying a false dichotomy. Only after one has erected a false understanding of the so-called "Afrocentric" view can he proceed to build a straw man, call it Black-centered Scholarship and then successfully knock it down.

A dear friend and brother to me, who happens to be of Jewish background, was making a point some time ago that necessitated the mention of skin color. During his oral presentation, he explained how a person's flesh tones may change depending on their emotional state. After he made his point, he became sensitive to the fact that he may have offended the African Americans and the East Indians by not acknowledging their uniqueness among the groups present. When he caught himself, he earnestly attempted to redeem himself by stating that it was obviously not the case with African Americans and other dark skinned peoples. "Darker skinned peoples" he said "do not blush." I was dumbfounded to hear him, of all people, say something like that. Not only do African Americans experience visible flushing in their skin, but the young brownish-yellow complected African American girl with whom he interacts on a weekly basis has perpetual rosy cheeks. So rosy in fact that I had previously thought her mother was putting makeup on her.

I brought this story up because it shows how utterly invisible

Black people are in our society and the modren world in general. Apparently, Black people notice details about themselves that Whites fail to notice even when those details are staring them in the face. Blacks are seen but not adequately recognized (especially within the historical context). Nevertheless Blacks readily recognize their own variations as did the Ancient Egyptians in the way they portrayed themselves. Western culture, it seems, choses to over look these things because it is functioning on the basis of a mindset that is intrinsically biased.

In the early days of the twentieth century, I'm sure it seemed very scientific to say that black men were not physically or mentally capable of competing with white men in sports. Especially since the circumstances that were created to subject Blacks demanded that they not be treated as equals. The very effect these circumstances had on African Americans asserted that they should not do as well over-all within the society. Yet, once the issue of black equality was forced into the sports arena, the vast majority of white society was forced to eat crowe. And even then, they still couldn't fully accept it. Because people don't like to be told when they are wrong, let alone stand by and do nothing while they're being proven wrong. Even today, the very fact that blacks dominate certain major sports is an irritation to a significant number in mainstream society. The movie "Rocky" has clearly brought the reality of that irritation to the surface. The earlier movies of "Tarzan" helped establish a precedence for how society should be set in its opinion of the Black race in general. Always under-skilled, and inferior achievers. Every freedom blacks have gained in this society, someone had to fuss and fight for it. It never came out of the goodness of society's heart. And I certainly don't believe that modern academia is eager to give up the glory it has held hostage to for so long!

Just as it has been difficult for White society to allow the Black man's role to be elevated in lesser historical contexts, it seems to be even more difficult for it to reproduce an image of Ancient Egyptian people and culture that is identical to the original data.

In light of the evidence that has been made available to us, it is my firm opinion that a presentation of a non-Black Egypt is an inherently racist view. Regardless of how sincere and non-racist it may be offered in a discussion.
| 1497|2002-03-20 22:42:45|Greg Reeder|Re: *The Photos of Ra-Hotep & Hemiunu - Case Still open!|
Dear Paul,
I said I get back to you and now I am.

From " *A recarved Old Kingdom statue. Some observations on the statue of 3hj-Jp (CG44)* " by Slawomir Rzepka, Warsaw. In *Abusir and Saqqara in the Year 2000*, ed Miroslav Barta and Jaromir Krejci pgs 515-528.

"The repertoire of private male dresses testified in Old Kingdom sculpture is rather limited. Actually only three kinds of kilts completely dominate in the sculpture of this period:

- 1) a short-goffered kilt with cloth loop
 - 2) a simple kilt with cloth loop
 - 3) a kilt with triangular panel "
- (pg 516-517)

[Both Hemiunu and Ra-Hotep wear kilt and belt (loop) #2 " a simple kilt with cloth loop" and are so identified in the article.gr]

The author continues:" The most usual form of the kilt is represented on fig 4: we should notice the cloth loop standing upright above upper edge of the kilt. This form is very common during the whole Old kingdom period. ... we are dealing with a rare variant of this kilt, in which the cloth loop is **not in an upright position** above the upper edge of the kilt, **but lies on the lap**. In statuary I know of only three examples of this variant of the kilt:

- 1. **Statue of R'-htp**, from his mastaba in Meidum. Cairo Museum CG3. Dating reign of Khufu.
- 2. **Statue of Hm-jnw**, from his mastaba in Giza, G 4000....dating reign of Khufu(fig 6)
- 3. **Statue of Njswt-nfr**, from his mastaba in Giza, G4970 [2+3 both in Hildesheim] **All three statues representing exactly the same kind of kilt** as the statue CG44 are quite securely dated to the Fourth Dynasty, either early (R'-htp and Hm-jnw) or middle (Njswt-nfr). " [pgs 520-521] [emphasis mine. gr]

That is 3 statues with the same kilt (the belts are part of the ensemble) and an additional statue which is the subject of this chapter in the book I quoted from. I do not know what position Njswt-nfr and 3hj-Jp held but all the statues here mentioned [Ra-Hotep, Hemiunu, Nysut-nefer and Ahy-lp (?) are considered private sculpture and not royal by Egyptologists. I couldn't find when Njswt was discovered but his mastaba has a higher number than Hemiunu's so that would make it later. The 4th statue has only traces of kilt #2 and I do not know when it was discovered. Perhaps someone reading this can supply that information.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----
From: Greg Reeder <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Wednesday, March 20, 2002 12:31 PM
Subject: Re: [Ta_Seti] Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!

> Dear Paul,
>
> Good

question. I will look into that and get back to you.


```
> Greg
>
>> > Are these royal statues and when were they found?
>>
>> Regards,
>> Paul Kekai Manansala
>>

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> Greg Reeder
>

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| 1498|2002-03-21 00:36:46|djahuti.geo|Re: Black God, Red God|
The story about the black god and the red god are from the Massai
tradition. Although I had thought of Harw concerning the black god
(and the falcon associated with the kingship of Ta-Sety), others have
thought of Wsir. I'm thinking that perhaps both Harw and Sutak had
been products of prehistoric Nilo-Saharan speaking peoples and had
eventually been adopted by the people of Kamat.

Djehuti Sundaka

--- In Ta_Seti@y..., "Greg Reeder" wrote:
> Hi Djehuti,
> I vote for red god = Seth
> black god= Osiris
>
> Seth was indeed associated with thunder and rain and the color red.
> In fact the word for shout has Seth as a determinative.
>
> Greg
>
>> > Who (if anyone) do these gods remind you of?
>>
>> > Djehuti Sundaka
>>
>> _____
>>
>>
```



```

> > "There are two gods, a black one and a red one. The black god is
> good
> > and the red one malicious.
> > One day the black god said to the red one: "Let us give the people
> some
> > water, for they are dying of
> > hunger." The red god agreed, and made the rain come heavily.
After
> a
> > time the red god told the
> > black god to stop the rain, as enough had fallen. But the black
god
> > refused, saying the people had
> > not had enough. So the rain continued to the next morning, when
> the
> > black god made it stop. A
> > few days later the black god noticed that the grass was again very
> dry,
> > and proposed they should give the people more water. But the red
> god
> > refused to make the rain come. At this, the gods
> > quarreled, and the red god threatened to kill all the people.
Since
> > then the black god protects the
> > people and lives near to them, with the red god above him. When
> the
> > thunder crashes in the
> > heavens, it is the red god trying to come to earth to kill the
people."
> >
> >
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>
> Greg Reeder
> www.egyptology.com

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| 1499|2002-03-21 00:44:18|djahuti.geo|Re: Decipherment of Olmec, Meroitic, Harappan Scripts|
It all depends upon how seriously they consider his claims which I
don't think are being highly regarded.

Djehuti Sundaka

```

--- In Ta_Seti@y..., Bradenqp@a... wrote:
> In a message dated 3/20/2002 2:47:04 PM Eastern Standard Time,
> ahuguley@i... writes:
>
>
> > In case you're interested and don't already know, posts from Clyde
> > Winters on Merotic script can be found on the Meroe list.
> >
> > http://groups.yahoo.com/group/Meroe
> >
> > Djehuti Sundaka
> >
>
> Thank you, Djehuti.
> Yes I've been following the Meroe list and am glad members of that
list are
> finding Prof. Winters' contributions exciting.
> I was a bit surprised to read of the difficulty involved in finding
a
> publisher for work this promising.
> Isn't Theophile Obenga working with UNESCO on the decipherment of
the
> Meroitic? I would have thought UNESCO's publishing arm would take a
look at
> something like this.
>
> Paul Braden

```



```
| 1500|2002-03-21 01:22:30|neseret|Re: Manu Ampim|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

>
> Reeder you have again shown that you don't read the posts, or you

simply ignore the information that is against your position. Let's
be serious! The Ra-Hotep statue has numerous different colors on his
legs, upper body, and also on his face. Haven't you even looked at
the Ra-Hotep statue? How could you have a question about
the "touched up" colors of Ra-Hotep if you had even looked at the
evidence in question? Your questions about the paint further
documents that you are unfamiliar with the statues that you are
writing about.

>
> I have many clear photos of this fact that I will publish in my
book. In the meantime...

>
> For clear photographs of Ra-Hotep's various colors:
> See: Edna Russman, _Egyptian Sculpture: Cairo and Luxor (1989)_,
pp. 17, 19.
```

>
> I have already outlined this strange color variation of Ra-Hotep in
a previous post on 3/18. The Ra-Hotep statue has received a poor
paint job, and clear close-up photos document this. In fact, Reeder,
if you look at this statue in person you can see it just as clearly
as in Russman's book. There is no doubt about it that the Ra-Hotep
statue as been "touched up" to put it lightly. The 3-4 different
colors on Ra-Hotep's body is obvious from Russman's photos. You must
start examining the evidence rather than continuing to take
uninformed positions.<

As for an informed position:

Harpur, Y. 2001. _The Tombs of Nefermaat and Rahotep at Maidum:
Discovery, Destruction and Reconstruction_. Series: Oxford Expedition
to Egypt: Egyptian Tombs of the Old Kingdom. Vol. 1. E. Bettles.
Reading: Oxford Expedition to Egypt.

"As if in deliberate contrast to the stylized treatment of the hair
and ears, considerable thought was given to the representations of
the face, especially in the frontal aspect. Here we find a subtle
blend of 'typical' and 'personal' traits-elements which occur on
other Old Kingdom statues, and elements which seem to belong
specifically to the real Rahotep and define his unique physical
appearance.(1) The broad forehead is painted two different shades of
brown, one an undercoat of red-brown and the other an overlay of
brown which covers only parts of the forehead. Just above the bridge
of the nose are two red-brown channels, separating a trio of raised
brown strips which flare and dissipate gradually outwards (left,
upwards and right) over the lower half of the forehead...
<...>
A coat of red-brown paint covered the whole of Rahotep's upper torso.
Had the statue been left like this it would have been totally bland
and unnatural, so the painter embarked on a risky operation. First,
he concocted a mixture of lighter brown paint, then applied the new
colour with rough, fairly random strokes over the dried red-brown,
leaving much of the former colour visible underneath. This bold
action took away the artificial and (to the modern viewer) 'rubbery'
appearance of flat red-brown, and gave the impression of texture to
the skin. Brown was applied to the face as well as the body, before
the definition of features. It was used most particularly to
emphasize the raised and flared lines above the eyes of Rahotep,
before the eyebrows were painted on either side.(2)"

Harpur's notes:

(1) = "N. 27: Realism and 'portraiture' in statuary are discussed by
several scholars, most of whom cite Rahotep as showing realistic
traits."
[Her citations]:
Forman and Forman. 1962. _Egyptian Art_:19-22.
Smith. 1946. _A History of Egyptian Sculpture and Painting in the Old
Kingdom_:21-23.
Bothmer. 1982. _Expedition 24_. No. 2: 27-29.
Bothmer, et. al. 1960. _Egyptian Sculpture of the Late Period_: 117-
118 (giving Prof. B. Schweitzer's definition of portraiture), and see
also Bothmer's comments at 136-138.
Miller, in Simpson and Davis. 1981. _Essays in Honor of Dows Dunham_:
129-131 (reserve heads).
Bolshakov. 1990. GM 117/118: 89-142 ('ideology' of statuary).
Junge. 1995. _DAI Symposium_: 103-109, Taf. 36-41.
Assmann, in Der Manuelian. 1996. _William Kelly Simpson_, Vol. I: 55-

81.
Bolshakov. 1997. _Man and his Double_: mainly 234-260.

(2) = "N. 42: Although many descriptions refer to the contrasting skin-colours of Rahotep and Nofret, and a few writers have remarked on the lighter colour of Rahotep's skin compared with the rich red-brown on many other painted statues and statuettes, no descriptions refer to the _two colours applied to Rahotep's body, or to the fairly rough application of the uppermost colour - the 'light' brown ochre_. Both are visible even in published black and white photographs, and they are noticeable features on the statue itself."

[Emphasis _ _ mine]

Harpur also notes on N. 28 that lighting upon the face is important, thuse giving the facial features differing aspects depending upon the angle of the light source. As such, flat direct lighting can cause the face to look "benign" (Fakhry, 1961. _The Pyramids_: 65, Fig. 34), whereas in hard, raking light, when deep shadows are cast, Rahotep can look 'angry' (Drioton and Vigneau, 1949. _Encyclopédie photographique de l'art. Le Musée du Caire_: No. 13; Reisteter and Lambelet, 1975. _Das Ägyptischen Museum Kairo_: 49 [2]. More subtle light reveals Rahotep's 'worry lines' above his eyes more subtly, such he appears to be "concentrating" (e.g. photograph by Jürgen in Saleh and Sourouzian. 1987 _The Egyptian Museum Cairo_: No. 27).

I commend the above book to your reading.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1501|2002-03-21 01:28:57|neseret|Re: The Photos of Ra-Hotep & Hemiunu - Case Very Much Open!|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

> Greg why don't you trying finding a statue of a royal family member

or high official with a GRAY moustache and BLACK hair. This is another UNIQUE and innovative combination introduced by the 19th century Ra-Hotep forgers. There are 10,000s of statues from dynastic Kemet. Be sure to let us know if you can find ONE, and I will be glad to have "intelligent discourse" with you about it.

>
> By the way, there is no problem with "intelligent discourse" if it

is based on integrity, rather than not acknowledging established facts, ignoring vast bodies of information, and pretending not to understand when it is convenient.<

Very good advice. Now as to "...acknowledging established facts, ignoring vast bodies of information, and pretending not to understand when it is convenient", note the following art analysis:

"Equidistant from the base of the nose and upper lip is Rahotep's natty moustache, carved in flattish relief and stylized like his hair. As a small concession to reality, the painter used his brush to make fine black lines down the greyish-black surface, to imitate the texture of combed human hair. When fashioning the moustache, the sculptor included the philtrum on it's surface in very soft modelling. Evidently he wanted to show that the moustache was thin at this point, and did not fully mask the raised skin behind. The lower edge of the moustache follows the curve and length of Rahotep's upper lip, its blunt corners extending just beyond the ends of the lips below. In real life it was obviously well-kept and groomed. In fact, it could have been Rahotep's special vanity, a personal trademark, because similar moustaches were painted on his figures in the reliefs in his chapel." (Harpur, 2001: 140).

In notes, Harpur adds to her statement:

"35. See Chapter VII, Sections 7.5.1 and 7.5.4.3. Most of the evidence for this is no longer visible on the extant reliefs because the moustaches were added in paint which has since faded away. At least two of the moustaches are included in Petrie's drawings of the reliefs, which were made when some of the paintwork was preserved. To judge by statuary, moustaches were favoured by various kings and many officials, but beyond Rahotep's reliefs its is not known if the detail, when shown on private statuary, was repeated in tomb reliefs of the same men. Loss of paint and the destruction of many heads, due to deterioration and/or stripping of stone from the upper parts of chapel walls, are major drawbacks in researching this point." (Harpur, 2001: 297; N. 35)

Harpur, Y. 2001. _The Tombs of Nefermaat and Rahotep at Maidum:

Discovery, Destruction and Reconstruction_. Series: Oxford Expedition to Egypt: Egyptian Tombs of the Old Kingdom. Vol. 1. E. Bettles. Reading: Oxford Expedition to Egypt.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1502|2002-03-21 01:44:14|neseret|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

> I will repost the link of the Meidum (Medum) geese from the tomb of
Nefermaat and Atet, which is a true masterpiece. There is nothing superior to this almost perfect drawing of the six geese. Notice the rich colors and the great attention to details. Amazingly, in the same joint tomb comes the statue of "Ra-Hotep," who was apparently broke and could only buy cheap secondhand paint, which dried unevenly all over his body. Maybe he should have borrowed some money from his brother, Nefermaat, so that he could have some decent quality paint for his statue. (smile)

>
> For the quality of the Meidum (Meydum) geese see:
>

[http://socrates.berkeley.edu/~mah/wall_paintings_from_the_tomb_of_itet](http://socrates.berkeley.edu/~mah/wall_paintings_from_the_tomb_of_itet.htm)
.htm

>
> For clear photographs of Ra-Hotep's various colors:
> See: Edna Russman, _Egyptian Sculpture: Cairo and Luxor (1989)_,

pp. 17, 19.

If one does not understand the difference in the skills and complexity required between flat wall relief painting and three-dimensional sculpture, I'd say there truly IS little left to say. Sculpture in three dimensions is quite different, as to its means of execution, from two-dimensional painting (as most any book on art, Egyptian or not, will inform you).

However, there were specific rituals and canons to be met in producing Egyptian sculpture (the Opening of the Mouth ceremony has as its basis the rituals used by sculptors in "enlivening" their works as duplicates of their patrons (see Smith, M. _The Liturgy of Opening of the Mouth for Breathing_)), and this particular sculpture served a function purpose - it is a kA statue for Rahotep and its location in a _completely sealed_ chapel assures its use was a ritual one.

See:

On the kA and kA statues:

Bolshakov, A. O. 1997. _Man and His Double in Egyptian Ideology of the Old Kingdom_. Series: Agypten und Altes Testament, Band 37. M. Görg. Wiesbaden: Harrassowitz.

and on the structure of the Rahotep chapel, and its state of total sealed status when found:

Harpur, Y. 2001. _The Tombs of Nefermaat and Rahotep at Maidum: Discovery, Destruction and Reconstruction_. Series: Oxford Expedition to Egypt: Egyptian Tombs of the Old Kingdom. Vol. 1. E. Bettles. Reading: Oxford Expedition to Egypt.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1503|2002-03-21 03:15:32|Manu Ampim|Re: Manu Ampim|
This informed excerpt by Harper is simply re-stating what I have already said about Ra-Hotep's current appearance of 3-4 "different colors on his legs, upper body, and also on his face." She also makes my point that it was a rather "rough application." This is exactly my point! The forgers obviously did not have the skills of the well-trained African artists.

Prof. Manu Ampim

p.s. It is interesting that you disappeared when you were posed with the simple question of what books by Obenga and Diop had you read, since you commented on their work.


```

> --- In Ta_Seti@y..., "Manu Ampim" wrote:
>
> > For clear photographs of Ra-Hotep's various colors:
> > See: Edna Russman, _Egyptian Sculpture: Cairo and Luxor (1989)_,
> pp. 17, 19.
>
> > I have already outlined this strange color variation of Ra-Hotep in
> a previous post on 3/18. The Ra-Hotep statue has received a poor
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> if you look at this statue in person you can see it just as clearly
> as in Russman's book. There is no doubt about it that the Ra-Hotep
> statue as been "touched up" to put it lightly. The 3-4 different
> colors on Ra-Hotep's body is obvious from Russman's photos.

>
> As for an informed position:
>
> Harpur, Y. 2001. _The Tombs of Nefermaat and Rahotep at Maidum:
> Discovery, Destruction and Reconstruction_. Series: Oxford Expedition
> to Egypt: Egyptian Tombs of the Old Kingdom. Vol. 1. E. Bettles.
> Reading: Oxford Expedition to Egypt.
>
> "As if in deliberate contrast to the stylized treatment of the hair
> and ears, considerable thought was given to the representations of
> the face, especially in the frontal aspect. Here we find a subtle
> blend of 'typical' and 'personal' traits-elements which occur on
> other Old Kingdom statues, and elements which seem to belong
> specifically to the real Rahotep and define his unique physical
> appearance.(1) The broad forehead is painted two different shades of
> brown, one an undercoat of red-brown and the other an overlay of
> brown which covers only parts of the forehead. Just above the bridge
> of the nose are two red-brown channels, separating a trio of raised
> brown strips which flare and dissipate gradually outwards (left,
> upwards and right) over the lower half of the forehead...
> <...>
> A coat of red-brown paint covered the whole of Rahotep's upper torso.
> Had the statue been left like this it would have been totally bland
> and unnatural, so the painter embarked on a risky operation. First,
> he concocted a mixture of lighter brown paint, then applied the new
> colour with rough, fairly random strokes over the dried red-brown,
> leaving much of the former colour visible underneath. This bold
> action took away the artificial and (to the modern viewer) 'rubbery'
> appearance of flat red-brown, and gave the impression of texture to
> the skin. Brown was applied to the face as well as the body, before
> the definition of features. It was used most particularly to
> emphasize the raised and flared lines above the eyes of Rahotep,
> before the eyebrows were painted on either side.(2)"
>
> Harpur's notes:
>
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> [Her citations]:
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> Smith. 1946. _A History of Egyptian Sculpture and Painting in the Old
> Kingdom_:21-23.
> Bothmer. 1982. _Expedition 24_. No. 2: 27-29.
> Bothmer, et. al. 1960. _Egyptian Sculpture of the Late Period_: 117-
> 118 (giving Prof. B. Schweitzer's definition of portraiture), and see
> also Bothmer's comments at 136-138.
> Miller, in Simpson and Davis. 1981. _Essays in Honor of Dows Dunham_:
> 129-131 (reserve heads).
> Bolshakov. 1990. GM 117/118: 89-142 ('ideology' of statuary).
> Junge. 1995. _DAI Symposium_: 103-109, Taf. 36-41.
> Assmann, in Der Manuelian. 1996. _William Kelly Simpson_, Vol. I: 55-
> 81.
> Bolshakov. 1997. _Man and his Double_: mainly 234-260.
>
> (2) = "N. 42: Although many descriptions refer to the contrasting
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> brown on many other painted statues and statuettes, no descriptions
> refer to the _two colours applied to Rahotep's body, or to the fairly
> rough application of the uppermost colour - the 'light' brown
> ochre_. Both are visible even in published black and white
> photographs, and they are noticeable features on the statue itself."
>
> [Emphasis _ _ mine]
>
> Harpur also notes on N. 28 that lighting upon the face is important,
> those giving the facial features differing aspects depending upon the

```


> angle of the light source. As such, flat direct lighting can cause
> the face to look "benign" (Fakhry, 1961. _The Pyramids_: 65, Fig.
> 34), whereas in hard, raking light, when deep shadows are cast,
> Rahotep can look 'angry' (Drioton and Vigneau, 1949. _Encyclopédie
> photographique de l'art. Le Musée du Caire_: No. 13; Reisteter and
> Lambelet, 1975. _Das Ägyptischen Museum Kairo_: 49 [2]. More subtle
> light reveals Rahotep's 'worry lines' above his eyes more subtly,
> such he appears to be "concentrating" (e.g. photograph by Jürgen in
> Saleh and Sourouzian. 1987 _The Egyptian Museum Cairo_: No. 27).
>
> I commend the above book to your reading.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>
>
>
>
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>

| 1504|2002-03-21 05:00:50|Alex van Deelen|Re: Afroasiatic|

>Message: 15
> Date: Wed, 20 Mar 2002 01:25:22 -0000
> From: "neseret" <egylist@griffis-consulting.com>
>Subject: Re: Afroasiatic
>
>--- In Ta_Seti@y..., "Alex van Deelen" wrote:
>Quoting Ann Macy Roth, of Howard University, in an article about 6
>years ago, when she wrote:
>>
>>>"Race, then, is essentially a social concept, native to the
>>>society in which one lives.
>>
>> Agreed, however...
>>
>>>It is anachronistic to argue that the ancient
>>>Egyptians belonged to one race or another based on our own
>>>contemporary social categories, and it is equally unjustifiable to
>>>apply the social categories of modern Egypt or of ancient Greece
>>>or any other society, although all of these questions are interesting
>>>and worthy of study on their own.
>>
>>But that is a rather unselfconscious, logical fallacy that works
>>both ways. If you can't say that the ancient egyptians were black,
>>than you also can't say they weren't black, or were racially
>>indeterminable or white, because those would be present day
>>interpretations as well.
>
>Er, Alex: you may want to read Roth's comments again, because that is
>EXACTLY what she is saying.

Er, Kathrine, you may want to read what Ann Macy Roth wrote
and what I've posted.

This is hardly a contradiction, because I continue to write...

>> It would also mean that you can't say that the Greeks or Franks were
>> white, because they wouldn't have had that classification in those days.
>>
>> You also couldn't classify Greece as a European civilization,
>>because the word Europe didn't exist at the time (I think it was a
>>Roman invention?) or at least that Greek civilization wasn't
>>European before the word and concept of Europe were invented.
>
>
>
>I've read over Roth's comments again, and I don't see her saying any
>of this.

Correct. That's because it follows from her assertion that you can't
look at or classify the ancient world using modern day definitions.
Like race.

>Best to understand that setting up such arguments in
>another's mouth is not advancing YOUR argument, when it can be said,
>with some confidence, Roth said none of the above.

Best to first assimilate what I've posted. :-)

If it's impossible to say that the ancient egyptians were black, because "black" is a modern, culturally determined phenomenon that wouldn't be recognized by the ancients at the time, then one should be consequent, and not use other modern terms either, like white, European, racially indeterminable, etc., when talking about any part of the ancient world. Then, all of a sudden, Greece is no longer a "European" civilization, Greeks weren't "white", nor were the Franks, Teutons, etc.

It's called shifting the goal posts.

Cheers,

Alex
| 1505|2002-03-21 05:37:30|Clyde Winters|Re: To Katherine Griffis-Greenberg|
Hi Paul

The origin of the ancient Greeks is more complicated than many people accept. Although most people believe that the Indo-European people were the founders of Greek civilization, they are wrong. The Greeks made it clear the the ancient Grecian people originated in Egypt and Libya. I discuss the African origin of the Greeks at the following web site:
<http://clyde.winters.tripod.com/chapter6.html>
Enjoy

C.A. Winters

At 09:13 PM 3/20/02 -0000, pinatubo.geo wrote:

```
> ""<> wrote:
>> --- In Ta_Seti@y..., a.manansala@a... wrote:
>>>>That various peoples DID, in fact, converge into the
>>>>Nile Valley (due
>>>>to aridization of the lands around Egypt) has been
>>>>shown
>>>>archaeologically, and information on this can be found
>>>>in
>>>
>>> People also converged into parts of Western Asia, for
>>> the same reason. Yet one rarely reads about these
>>>" Even the Ancient Greeks had
>>> different racial strains.
>>
>> You also fail to understand what archaeologists and anthropologists
>>" It
>>" as I noted.
>>
>
> Race is a social term for people of certain phenotypes. People of
> ancient West Asia and ancient Greece were a people of mixed race using
> this definition.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>
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| 1506|2002-03-21 05:43:06|Clyde Winters|Re: Decipherment of Olmec, Meroitic, Harappan Scripts|
Hi Djehuti

The site you mention below are dated. You can find some of my latest web sites at the following addresses:
<http://clyde.winters.tripod.com/junezine/>
<http://www.geocities.com/Tokyo/Bay/7051/>
<http://www.geocities.com/Athens/Academy/8919/>
Enjoy

C.A. Winters

At 07:43 PM 3/20/02 -0000, djahuti.geo wrote:

> In case you're interested and don't already know, posts from Clyde
> Winters on Merotic script can be found on the Meroe list.
>
> <http://groups.yahoo.com/group/Meroe>
>
> Djehuti Sundaka
>
>
> --- In Ta_Seti@y..., Bradenqp@a... wrote:
>> Would any members of this list know what the response of other
> African
>> centered scholars has been to Prof. Clyde Winter's fascinating work
> on the
>> decipherment of various ancient scripts by comparing them to African
> scripts
>> such as the Mande and the Vai?
>>
>> Examples of Dr. Winter's hypotheses are at:
>>
>> <http://homepages.luc.edu/~cwinter/kush1.htm>
>> (re: the Meroitic)
>>
>> <http://orion.it.luc.edu/~cwinter/wrharap.htm>
>> (re: the Harappan)
>>
>> <http://orion.it.luc.edu/~cwinter/olmec5.htm>
>> (re: the Olmec)
>>
>> There are three Afrocentric scholars, in particular, who I would
> think would
>> be greatly interested in the possibilities of this work:
>>
>> Theophile Obenga:
>> Given the decades of work he's put into decipherment of the
> Meroitic.
>>
>> Runoko Rashidi:
>> Given his interest in ancient civilizations in the Indus Valley.
>>
>> Ivan Van Sertima:
>> Given the work he's done on Africans in ancient America.
>>
>>
>> Paul Braden
>
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| 1507|2002-03-21 06:08:20|a.manansala@attbi.com|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Katherine writes:

>If one does not understand the difference in the
skills and
complexity required between flat wall relief painting
and three-
dimensional sculpture, I'd say there truly IS little
left to say.
Sculpture in three dimensions is quite different, as to
its means of
execution, from two-dimensional painting (as most any
book on art,
Egyptian or not, will inform you).

>>

Katherine don't be silly. The difference in skill in
painting flat walls and three-dimensional sculpture is
minor. Certainly it would not account for great
disparities in quality particularly the clumpy painting
on Rahotep.

Regards,
Paul Kekai Manansala
<http://homoe.attbi.com/~a.manansala/afro.htm>
| 1508|2002-03-21 06:11:16|a.manansala@attbi.com|Re: Manu Ampim|

>>p.s. It is interesting that you disappeared when you

were posed with the simple question of what books by Obenga and Diop had you read, since you commented on their work.

>>>

Well Manu, she's probably been busy reading...;)

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1509|2002-03-21 06:54:50|pinatubo.geo|Re: Lake Chad connections?|
--- In Ta_Seti@y..., "osirica" wrote:

- > I have heard numerous instances where West African groups history
- > goes to the great lake to the East. Is this Lake Chad and even if so,
- > how far back does that go? I do not believe that "Negroes" popped up
- > out of nowhere in the Cameroons 500 years after the last Kemetic
- > Dynasty.
- >

The African Aqualithic, which likely had its origin in the Great Lakes region, eventually stretched across the Sahel into West Africa. This was well before the dispersal that took place with the fall of Dynastic Egypt.

- > Is it possible that there was a much more complex international thing
- > going on in the southern hemisphere, from Africa to Madagascar, to
- > Indonesia, India and the Philippines? I am more and more starting to
- > think that the Southern Hemisphere across the Indian Ocean was Black
- > friendly (I.E. not slaves, servants, and the like). Chinese were
- > trading with Africans up until the Portuguese started taking over.
- >

This is probaly true in SE Asia until Islamic times.

Many early European writers commented that slavery was not present in China. Generally speaking that was true, although they did on occasion 'conscript' people who had been conquered on the battlefield. Such was the case with the Hsiung-nu (Turko-Mongols) conquered by Wu-Ti during the Han Dynasty.

However, it is not known exactly as to what extent these people lost their liberty.

Later, the Kunlun people, who may have been Aetas (formerly, Negritos), were used in a similar way to work on Chinese seafaring vessels. Again, it is not known exactly what type of arrangement was used but there is no indication they were used like chattel.

Simply stated, Chinese culture did not specifically prohibit slavery, it just was never integral to the Confucian society.

In SE Asia and the Pacific, voluntary debt servitude often existed. Caste systems were also common (as in Africa).

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1510|2002-03-21 08:41:08|neseret|Re: Manu Ampim|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

- > This informed excerpt by Harper is simply re-stating what I have

already said about Ra-Hotep's current appearance of 3-4 "different colors on his legs, upper body, and also on his face." She also makes my point that it was a rather "rough application." This is exactly my point! The forgers obviously did not have the skills of the well-trained African artists.<

Er, you missed Harpur's point. She says, and quite clearly I might add, it was in fact a _deliberate_ choice to use two colors on the statue, with an eye for creating skin shading and texture. She said:

"Had the statue been left like this it would have been totally bland and unnatural, so the painter embarked on a risky operation. First, he concocted a mixture of lighter brown paint, then applied the new colour with rough, fairly random strokes over the dried red-brown, leaving much of the former colour visible underneath. _This bold action took away the artificial and (to the modern viewer) 'rubbery' appearance of flat red-brown, and gave the impression of texture to the skin_." (Harpur, 2001: op cit.; emphasis _ _ mine)

Rather than untrained, Harpur notes this was, in fact, an extremely

high skill being exhibited, in the hands of a deliberate artist trying to convey lifelike qualities to this object.

> p.s. It is interesting that you disappeared when you were posed with the simple question of what books by Obenga and Diop had you read, since you commented on their work.<

Of more interest to me is I somehow, to your mind, have to "justify" what I have read. I have pointed out that I have read some of Obenga's works, but as I am not near my main company library at the moment, I don't have access to the titles. I am not impressed by Obenga's work in this area, and that position remains. Enough said.

I also don't see you ever answering questions from others for citations, or what you have read (outside of listing primarily Afrocentric-oriented works, and in a few instances, picture cites in other books). I figured you were allowed as much information as you give others to THOSE questions. Suffice to say I have read the majority of the books on the list you gave, and have given my impressions of at least a few of them.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1511|2002-03-21 08:55:28|Djehuti Sundaka|Fossil Skull Could Change Theory of Human Origins|
In this article, "Researchers hypothesize that the rapid cooling of the climate may have forced wandering bands of Homo erectus back into Africa and southern Europe." Why any Asian inhabitants, human or otherwise, would travel west to Europe of all places in order to escape climatic conditions arising from their north is beyond me since they could simply have traveled south into south and southeast Asia.

Djehuti Sundaka

<http://www.latimes.com/la-032102skull.story>
Fossil Skull Could Change Theory of Human Origins
Paleontology: Evidence of early ancestor's wide migrations reopens the debate over evolution.

By ROBERT LEE HOTZ , Times Staff Writer

A newly discovered fossil skull suggests that an early human species migrated from Africa to Asia and back again before evolving into modern humankind, an international team of researchers said Wednesday.

The fossil is the strongest evidence yet that the species called Homo erectus--a tool-making, nomadic ancestor of humanity that was the first creature to master fire--was a single species ranging across Africa, Europe and Asia. Many scholars have argued in recent decades that Homo erectus was actually two or more species.

The discovery, unearthed in Ethiopia from the sediments of an ancient lake shore, will be detailed today in Nature magazine.

The new find is certain to revive scholarly arguments over a crucial period of human evolution, experts said. It appears to simplify the human family tree, but also to renew the debate over the role Asia may have played in human origins.

"What we now have is evidence that a single human ancestor species was so successful that it was spread from Java to Italy to Ethiopia by 1 million years ago," said W. Henry Gilbert, a UC Berkeley graduate student who discovered the skull during a 1997 field expedition.

The find also highlights the crucial effect of climate change on human evolution.

The fossil skull belongs to a period when an abrupt climate change plunged the world into an ice age. These early humans had first evolved in Africa and then spread to Asia and Europe. As temperatures dropped across the Northern Hemisphere, they may have moved south back into Africa, as did many migrating herds in that era.

"This was a time . . . when there was large-scale movement of many species between continents everywhere on Earth due to major global climatic change," said Yale University expert Elizabeth S. Vrba.

"They came out of Asia into Africa. They would have had to move to stay with water, to stay with food," she said. "There would have been massive gene flow back and forth. That would get us the pattern we see--one single, widespread species."

The evidence for the new theories consists of the skull and leg bones of six separate individuals that Gilbert and his colleagues found at a site along an arid outwash in the Middle Awash region of Ethiopia. The area is about 140 miles northeast of Addis Ababa.

Ethiopian and American researchers have turned up fossils of many prehuman and human ancestors there in recent years, including two previously unknown hominid species.

Gilbert was working in the 110-degree heat as part of a team of 45 scientists from 13 countries led by Ethiopian anthropologist Berhane Asfaw at the Rift Valley Research Service and UC Berkeley paleoanthropologist Tim D. White.

Scored by ancient fang marks and encrusted with fossilized roots, the skull needed three years of painstaking work to clean and restore.

"The new skull is gorgeous," said anthropologist C. Owen Lovejoy at Kent State University, who has examined the find.

"The new specimen greatly simplifies our view" of how Homo erectus evolved, Lovejoy said. It paves the way "for new analyses of how and why erectus eventually gave rise to Homo sapiens."

University of Tokyo anthropologist Gen Suwa called the 1-million-year-old fossil skull "well-preserved, undistorted and well-dated."

'It is the best we have in Africa in that time frame," he said.

The fossils of these restless creatures have been bones of contention since the remains of the so-called "Java Man" were discovered in Asia more than a century ago. Decades of research and dozens of fossil finds in China, Europe and Africa have not settled how Homo erectus first evolved or clarified its contribution to contemporary humanity.

Although its bones first turned up in Asia, the oldest specimens of Homo erectus have been discovered in Africa, home to all the earliest known prehuman ancestors and universally considered the cradle of human evolution.

Homo erectus skulls vary widely. Those differences seemed so great that some scientists theorized that these human ancestors divided into two separate species between 1.5 million and 500,000 years ago.

Until now, researchers had gathered the African fossils into a separate species called Homo ergaster. The Asian fossils, they said, must belong to an isolated branch of the human family that likely had little or no direct contact with their African relatives after they split away. That branch, therefore, would have no connection to modern Homo sapiens.

Contemporary humanity, in that view, is an entirely African creation.

This primeval skull contradicts that theory, the researchers said.

If these early humans had diverged along separate evolutionary paths as they spread across the Old World, the new Ethiopian specimen should look quite different from its Asian relatives. Instead, the new skull is similar enough to some found in Asia to show that even after almost a million years of wandering, these creatures clearly all belonged to the same species.

That suggests there were substantial intermingling and interbreeding as these early humans migrated back and forth across the continents, the researchers said.

"The skull has features of both 'Asian' and 'African' forms," said Asfaw. "This clearly shows that features previously considered to separate the Asian and African forms do not hold."

Indeed, there is so little difference between those that lived in Africa and those that lived in Asia that any conclusions about the species' birthplace are "premature," the research team reported.

The new findings raise the possibility that this ancestor of humankind did not evolve solely in Africa as many scholars have believed, but with a significant contribution from Asia.

"It must have evolved [originally] from an African ancestor, but whether this ancestral species dispersed from Africa before it gave rise to Homo erectus--and whether this happened in Africa or Eurasia--are open questions," said White at UC Berkeley.

Researchers hypothesize that the rapid cooling of the climate may have forced wandering bands of Homo erectus back into Africa and southern Europe. After it resettled there, however, the species continued to evolve. Eventually it split into several different species, again adapting to the changing climate, the researchers said.

Over time, the European branch of the erectus family became the Neanderthals who roamed Europe and the Middle East, white suggested. The Asian branch of the family eventually became extinct.

The African clan evolved into anatomically modern humans, then once more ventured out into the world.

| 1512|2002-03-21 09:09:47|neseret|Re: Afroasiatic|

--- In Ta_Seti@y..., "Alex van Deelen" wrote:

> > From: "neseret" wrote:
> > Subject: Re: Afroasiatic
> >
> >--- In Ta_Seti@y..., "Alex van Deelen" wrote:
> >Quoting Ann Macy Roth, of Howard University, in an article about 6
> >years ago, when she wrote:

> >>It is anachronistic to argue that the ancient Egyptians belonged

to one race or another based on our own contemporary social categories, and it is equally unjustifiable to apply the social categories of modern Egypt or of ancient Greece or any other society, although all of these questions are interesting and worthy of study on their own.

> >>
> >>But that is a rather unselfconscious, logical fallacy that works

both ways. If you can't say that the ancient Egyptians were black, than you also can't say they weren't black, or were racially indeterminable or white, because those would be present day interpretations as well.

> >
> >Er, Alex: you may want to read Roth's comments again, because that

is EXACTLY what she is saying.

>
> Er, Kathrine, you may want to read what Ann Macy Roth wrote
> and what I've posted.
>
> This is hardly a contradiction, because I continue to write...
>
> >> It would also mean that you can't say that the Greeks or Franks

were white, because they wouldn't have had that classification in those days.

> >>
> >> You also couldn't classify Greece as a European civilization,
> >>because the word Europe didn't exist at the time (I think it was a
> >>Roman invention?) or at least that Greek civilization wasn't
> >>European before the word and concept of Europe were invented.
> >
> >
> >
> >I've read over Roth's comments again, and I don't see her saying

any of this.

>
> Correct. That's because it follows from her assertion that you can't
> look at or classify the ancient world using modern day definitions.
> Like race.

Agreed, and which is EXACTLY what Roth said. Therefore, it is not a fallacy.

> >Best to understand that setting up such arguments in
> >another's mouth is not advancing YOUR argument, when it can be

said, with some confidence, Roth said none of the above.

>
> Best to first assimilate what I've posted. :-)

Best to understand you were not clear, as you claimed it was a logical fallacy Roth had fallen into: she didn't, because SHE didn't make the argument which you were (apparently) trying to place into her mouth. Thus, my comment that she was saying EXACTLY what you had said, and yet you went on to make a whole argument which didn't exist *anywhere* in HER article, or anywhere within this thread.

I read the Roth statement several times, as well as your own; from it I understood you to argue that somehow ROTH or I were somehow arguing this. This is how you positioned the statement, which is why I said

I didn't see Roth arguing this, nor was she making any allusion she said it (and I know I most certainly had not said it).

> If it's impossible to say that the ancient Egyptians were black, because "black" is a modern, culturally determined phenomenon that wouldn't be recognized by the ancients at the time, then one should be consequent, and not use other modern terms either, like white, European, racially indeterminable, etc., when talking about any part of the ancient world.

> Then, all of a sudden, Greece is no longer a "European" civilization, Greeks weren't "white", nor were the Franks, Teutons, etc.

>
> It's called shifting the goal posts.

No, Alex: it's called creating "straw man arguments." No one to this thread (of which I am aware), nor did Roth, argue that Greek civilization is "white," European, etc. Roth, in fact, specifically said otherwise, as her quote makes clear. When you bring up such an issue as a diversion from the matter at hand, it's a strawman argument. See definitions below.

"The straw man fallacy is when you misrepresent someone else's position so that it can be attacked more easily, knock down that misrepresented position, then conclude that the original position has been demolished. It's a fallacy because it fails to deal with the actual arguments that have been made."

<<http://www.infidels.org/news/atheism/logic.html#strawman>>

"A Straw Man Argument is a statement you make if you want to more easily attack an opposing position. You intentionally make a silly caricature of that position, one that no one would believe, knock down that silly, unrealistic caricature, and then proclaim that the original version of the argument has been demolished. This tactic fools a lot of people.

This is one of the most unethical and cowardly of debating tactics, since you have so little confidence in your own position that you cannot even address the real position of your opponent. At the heart of the Straw Man Argument is deception."

Source:
<<http://www.geocities.com/Tokyo/Temple/9917/evolution/strawman.html>>

Rather, one should look at the way the ancient peoples themselves viewed the situation, throughout the Mediterranean and ANE world, by their texts. I refer you to

Snowden, Frank M., Jr. (Howard University) 1996. "The Physical Characteristics of Egyptians and Their Southern Neighbors." In Theodore Celenko (ed.), Egypt in Africa. Indianapolis Museum of Art: Indianapolis: 106-108.

_____. 1991 Before Color Prejudice: The Ancient View of Blacks. Cambridge: Harvard Univ Press.

_____. 1990 "Romans and Blacks: A Review Essay." American Journal of Philology 3 (4).

_____. 1989 "Bernal's Blacks: Herodotus and other Classical Evidence." Arethusa (Special Fall Issue): 83-95.

In these cases, the descriptors are not about race, but about geographical descriptors of people [people in X land appear thus; people in Y land appear thus, etc.]. It is only certain modern readers who seem to find some "race" issue within these works. Snowden notes where this is both a fallacious and ahistorical assumption.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1513|2002-03-21 09:16:08|neseret|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> Katherine writes:
>
> > If one does not understand the difference in the

> skills and
> complexity required between flat wall relief painting
> and three-
> dimensional sculpture, I'd say there truly IS little
> left to say.
> Sculpture in three dimensions is quite different, as to
> its means of
> execution, from two-dimensional painting (as most any
> book on art,
> Egyptian or not, will inform you).
> >>
>
> Katherine don't be silly. The difference in skill in
> painting flat walls and three-dimensional sculpture is
> minor. Certainly it would not account for great
> disparities in quality particularly the clumpy painting
> on Rahotep.

Read again Harpur's comments as to intent of the painter, and how he executed the effect of skin texture. And yes, indeed, there is quite a bit of difference in painting of three-dimensional sculpture, which you are attempting realism. Light-shading (which I also quoted) is one big factor, as well as artistic intent and skill to "capture" the moods of the subject, which Harpur also noted.

Now, if you would like, I can refer to you some of the issues regarding the _difference_ in treatment of three-dimensional art vs. two-dimensional art painting along this line, if you like. It does not appear from your comments you have read much on the topic.

If you are just attempting to make another straw man argument, though, Paul, I really don't have the time to deal with it.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1514|2002-03-21 09:35:12|a.manansala@attbi.com|Re: Afroasiatic|

>>

No, Alex: it's called creating "straw man arguments."
No one to this thread (of which I am aware), nor did Roth, argue that Greek civilization is "white," European, etc. Roth, in fact, specifically said _otherwise_, as her quote makes clear.

>>

If Roth is stating that Greek civilization is not European, I would have to disagree. Although the Greeks owed a lot to ancient Egyptians and West Asians, they took those contributions, added to them and made them 'native.'

Ancient Egyptian civilization was African and ancient Greek civilization was European. Both had diverse influences especially the Greek in the formative stage. Asian influence on formative Egyptian civilization was minor despite a few claims to the contrary.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1515|2002-03-21 09:38:51|a.manansala@attbi.com|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Katherine writes:

>>

Read again Harpur's comments as to intent of the painter, and how he executed the effect of skin texture. And yes, indeed, there is quite a bit of difference in painting of three-dimensional sculpture, which you are attempting realism. Light-shading (which I also quoted) is one big factor, as well as artistic intent and skill to "capture" the moods of the subject, which Harpur also noted.

>>

These are pedantic differences and have nothing to do with the clump of a moustache on Rahotep. That was just plain sloppy.

I have professional painters among my relatives, I'll try to get some comments from one of them if I have a chance.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1516|2002-03-21 10:14:52|neseret|Re: Afroasiatic|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> >>
> No, Alex: it's called creating "straw man arguments."
> No one to this
> thread (of which I am aware), nor did Roth, argue that
> Greek
> civilization is "white," European, etc. Roth, in fact,
> specifically
> said _otherwise_, as her quote makes clear.
> >>
>
> If Roth is stating that Greek civilization is not
> European, I would have to disagree. Although the Greeks
> owed a lot to ancient Egyptians and West Asians, they
> took those contributions, added to them and made
> them 'native.'

You missed, Alex's (and Roth's, I might add) point: it's the _terminology_ of modern use which makes us call Greek civilization "European." At the time ancient Greek civiization existed, there was no work for the area as "Europe."

For a modern scholar to say the Greeks considered themselves "white," or "European" is anachronistic. (I really don't know of a legitimate scholar who does this, BTW). For _modern people_ to so classify them as "European" or "white," is just as anachronistic, just as to classify Egyptians as "black," a modern term, is also anachronistic.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1517|2002-03-21 10:19:20|neseret|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> Katherine writes:
>
> >>
> Read again Harpur's comments as to intent of the
> painter, and how he executed the effect of skin
> texture. And yes, indeed, there is
> quite a bit of difference in painting of three-
> dimensional sculpture, which you are attempting
> realism. Light-shading (which I also
> quoted) is one big factor, as well as artistic intent
> and skill to "capture" the moods of the subject, which
> Harpur also noted.
> >>
>
> These are pedantic differences and have nothing to do
> with the clump of a moustache on Rahotep. That was just
> plain sloppy.

That would be YOUR subjective interpretation, it seems.

>
> I have professional painters among my relatives, I'll
> try to get some comments from one of them if I have a
> chance.

And they work with sculpture? If so, where and in what capacity? I would be interested in knowing; I've had to paint for three dimensions before, and it's somewhat difficult to do. Do fill us in on their background on the topic when you do post their comments.

Katherine Griffis-Greenberg

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| 1518|2002-03-21 11:49:50|terance pete|Re: Manu Ampim|

Greg Reeder wrote:

That must have been another statue because the face on Ra-Hotep has not been reconstructed. And no one here on this list has said that the statue is proof for the Egyptians being white. But some here do seem to object that it is not Black enough and that disturbs them. But as you said: "I have African American acquaintances who have similar features. Also, there are blacks in North Africa who tend to have aqualine features as a common trait."

So no problem.

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: arumese

To:

Sent: Tuesday, March 19, 2002 11:59 PM

Subject: [Ta_Seti] Manu Ampim

> I've seen your statue of Ra-Hotep up close and personal. It was
> displayed at the Detroit institute of Arts a few years ago (around
> 1998). It was the only statue in the exhibit (apart from the ones
> representing the Greek and Roman era) that did not look like the
> typical Negroid. As I looked up at it I noticed that it's face was
> almost completely reconstructed with relatively fresh material. It
> was the only one in the exhibit that clearly did not have its original
> face intact. I was very dissapointed at the obvious effort
> someone had made to make him white. Nevertheless, even if he
> did look exactly like he appears now, it is not a decisive issue
> because I have African American acquaintances who have similar
> features. Also, there are blacks in North Africa who tend to have
> aqualine features as a common trait.

>
> Anyone who would use that depiction of Ra-Hotep as proof that
> the Egyptians were white has a great big hole in his argument.
> All you need is to see it in person.

>
>
>

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>
>
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They ARE USING THIS STATUE raHOTEP ON A WEBSITE CALL RACIAL MYTHS KNOWS,AND THE WORST THING ABOUT IT THE PEOPLE THERE THINKJ EVEN THE NUBIANS WERE ONCE WHITE. THEY REFER TO THE ANCIENT EGYPTAINS AS HAMITIC WHAT A DISGRACE

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| 1519|2002-03-21 14:30:20|Clyde Winters|Re: Lake Chad connections?|

At 02:54 PM 3/21/02 -0000, pinatubo.geo wrote:

> ""<> wrote:

>> I have heard numerous instances where West African groups history
>> goes to the great lake to the East. Is this Lake Chad and even if so,
>> "" popped up
>> out of nowhere in the Cameroons 500 years after the last Kemetic
>> Dynasty.

>>
>

> The African Aqualithic, which likely had its origin in the Great Lakes
> region, eventually stretched across the Sahel into West Africa. This
> was well before the dispersal that took place with the fall of
> Dynastic Egypt.

>

Paul

Lake Chad did play an important role in the expansion of many Africans. But the Highland regions of the Sahara and Libya, was probably the homeland of many African groups. This is supported by the rock art of the Highlands that depict many elements of Egyptian and West African culture. I call these people the Proto-Saharans. My research suggest that it was hear the the speakers of the Niger-Kordofanian, Sumerian, Elamite and Dravidian people lived before they expanded into Nubia, and from there Egypt, West Asia and South Asia. You can read more about the Proto-Sahara at the following sites:

<http://www.geocities.com/Tokyo/Bay/7051/pro1.html>

Also discuss the Proto-Culture of the Egyptians, Dravidians and other Black African groups at the following site, which support a common origin the Fertile African Cresent, which was the Highland Sahara and ancient Libya

<http://www.geocities.com/Tokyo/Bay/7051/af.htm>

C.A. Winters
| 1520|2002-03-21 15:22:43|tekesala danquah|Re: To Katherine Griffis-Greenberg| Katherine,

I am an anthropology student and you are right about the term "mixed population". However, the term is not universally applied. Therefore, when it is used to describe the population of AE, it becomes very misleading and deceptive. Most of us, if not all of us, have been indocrinated with the concept of "race", so naturally when we hear "mixed population", we tend to think racially, instead of ethnically. Sadly, even the ones that choose to apply this term do as well. No one has ever described the Ewe people of Benin and Togo as a "mixed population" nor the native people of Peru. Paul brought this up regarding West Asia (Levant) and ancient Greece.

I agree AE was composed of various elements from various directions, but in our "racially defined" society, "mixed population" fails to adequately address the concerns of today's average person. I feel it is very chauvinistic and irresponsible for the academia of the antiquities to use jargon without defining the meaning of such terms.

As explorations in human genetics continually dismiss "race" as a myth (on the molecular level), "race" as a social indicator still exists and is a definite reality. Horrible tragedies have occurred in the name of "racialism" and the results have been actual and more horrific. This is far from the mythic realm we now wish to place "race". We can now, in all our glory as "people in the know", assert "race as a myth", but we can not ignore the legacy of "race" in global affairs, including academics, i.e. anthropology and archaeology.

No one would accept the notion that George Washington, Napoleon, Hitler, Caesar or Alexander of Macedonia were not white men. The mainstream would not support the idea that Greece was a great "mixed population invention", rather than an authentic and genuine European invention.


The Non-race approach signals a forward advancement, but the politics of the approach is questionable. Yes, unfortunately, at least to this observer, politics has a part to play in every human endeavor. In regards to race, maybe we could blame it on our non-racial genes for our racial inclinations.

Thanks,
Kwabena

--- naseret <egylist@griffis-consulting.com> wrote:
 > --- In Ta_Seti@y..., a.manansala@a... wrote:
 > >That various peoples DID, in fact, converge into
 > the
 > >Nile Valley (due
 > >to aridization of the lands around Egypt) has
 > been
 > >shown
 > >archaeologically, and information on this can be
 > found


```
> > >in
>
> > People also converged into parts of Western Asia,
> for
> > the same reason. Yet one rarely reads about these
> > populations as "mixed." Even the Ancient Greeks
> had
> > different racial strains.
>
> You also fail to understand what archaeologists and
> anthropologists
> mean by "mixed populations," which I defined in my
> post, Paul. It
> has nothing to do with "race," as I noted.
>
> Katherine Griffis-Greenberg
>
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<http://movies.yahoo.com/>

| 1521|2002-03-21 15:37:33|osirica|Re: To Katherine Griffis-Greenberg|
Until Katherine acknowledges the truth that being Black isn't just a
pure "racial" classification, then the whole thing is pointless. We
won by countout.

We know the Egyptians looked like Black people.

Katherine, what on earth can you debate about this?

| 1522|2002-03-21 15:56:38|neseret|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., tekesala danquah wrote:

```
> Katherine,
>
> I am an anthropology student and you are right about
> the term "mixed population". However, the term is not
> universally applied. Therefore, when it is used to
> describe the population of AE, it becomes very
> misleading and deceptive. Most of us, if not all of
> us, have been indoctrinated with the concept of "race",
> so naturally when we hear "mixed population", we tend
> to think racially, instead of ethnically. Sadly, even
> the ones that choose to apply this term do as well. No
> one has ever described the Ewe people of Benin and
> Togo as a "mixed population" nor the native people of
> Peru. Paul brought this up regarding West Asia
> (Levant) and ancient Greece.
```

There is a tendency in academia or scholarly circles to either avoid certain terms due to fear of being misinterpreted, or, at times, use them incorrectly. The definitions of how they are used _in that field_, however, are always present: it's all in applying them. Unless they are applied properly as I noted earlier, and the "racialism" aspects avoided, in both archaeological and anthropological practice, questions with which we are truly more concerned will not be answered or believed, until their proper usage merges into the common parlance is achieved.

```
> I agree AE was composed of various elements from
> various directions, but in our "racially defined"
> society, "mixed population" fails to adequately
> address the concerns of today's average person. I feel
> it is very chauvinistic and irresponsible for the
> academia of the antiquities to use jargon without
> defining the meaning of such terms.
```

As an anthropology student, you knew what I meant when I defined "mixed populations, did you not? You learned this from your classes, and assimilated this definition into your thinking pattern, yes? Why should academia change its proper definitions as used within its fields because our "'racially defined' society" have a different interpretation? Rather, why don't we ask that

this "racially defined" society" understand there are other definitions of the term, and adapt to our academic one? You, as a student, have already proved it is a doable thing.

- > As explorations in human genetics continually dismiss
- > "race" as a myth (on the molecular level), "race" as a
- > social indicator still exists and is a definite
- > reality. Horrible tragedies have occurred in the name
- > of "racialism" and the results have been actual and
- > more horrific. This is far from the mythic realm we
- > now wish to place "race". We can now, in all our glory
- > as "people in the know", assert "race as a myth", but
- > we can not ignore the legacy of "race" in global
- > affairs, including academics, i.e. anthropology and
- > archaeology.

No one denies "race" theory's sorry historical aspects and effects, least of all most anthropologists and archaeologists. What we must avoid, as good practitioners in our fields, is to separate _today's_ understanding of these meanings as having any sort of relevance to what we are studying, by "projecting back" into the past. This is why Roth and others have noted the discussion of who is X or Y (as to "race") has little meaning when you find the ancient peoples themselves would have not understood anything of which we are speaking about in this thread (IMO).

- >
- > No one would accept the notion that George Washington,
- > Napoleon, Hitler, Caesar or Alexander of Macedonia
- > were not white men. The mainstream would not support
- > the idea that Greece was a great "mixed population
- > invention", rather than an authentic and genuine
- > European invention.

You may be presuming a lot in this above statement: you learned, yes? Cannot others learn as well?

- > The Non-race approach signals a forward advancement,
- > but the politics of the approach is questionable. Yes,
- > unfortunately, at least to this observer, politics has
- > a part to play in every human endeavor. In regards to
- > race, maybe we could blame it on our non-racial genes
- > for our racial inclinations.

Rather, we should place the blame on systems which rely upon any form of power plays which depend upon the denigration of any entity (human or not), gender, or belief system as "inferior," and therefore, ripe for subjugation and domination. Unfortunately, this seems to be the history of humankind everywhere, where appropriation for self, rather than service with and among others, has become the byword of the day.

Regards --

Katherine Griffis-Greenberg

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UAB Options/Special Studies

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| 1523|2002-03-21 16:10:57|neseret|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., "Osirica" wrote:

- > Until Katherine acknowledges the truth that being Black isn't just

a

- > pure "racial" classification, then the whole thing is pointless. We
- > won by countout.
- >
- > We know the Egyptians looked like Black people.
- >
- > Katherine, what on earth can you debate about this?

Apparently the presumption that "race" has any real significance in ancient Egyptian culture. That seems to be what this debate is all about, isn't it? It seems to be primarily what you, as a modern human being (weighted with "racial" terms that did not exist until about 300 years ago), tend to want to project backwards into ancient cultures, as it if were significant to and about such societies.

It isn't significant in the archaeological/anthropological/historical sense, as subjective "modern" interpretations, based on invalid concepts without supportable proof of "race" existence, really don't

add one whit to the sum of knowledge about the topic of ancient Egypt. However, these interpretations _do_ cause a lot of damage in educating people in _modern times_, though, as they have emotional appeal, but no basis in fact.

That alone makes it worthy of debate, IMO, because it is misleading to state that "race" has any bearing upon the issue of the ancient Egyptians, except to note that _both_ sides of the modern interpretation of "race", who have used the term in discussing the ancient cultures of the past, are very wrong in doing so.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1524|2002-03-21 16:27:22|a.manansala@attbi.com|Re: Afroasiatic|

>>

For a modern scholar to say the Greeks considered themselves "white," or "European" is anachronistic. (I really don't know of a legitimate scholar who does this, BTW). For _modern people_ to so classify them as "European" or "white," is just as anachronistic, just as to classify Egyptians as "black," a modern term, is also anachronistic.

>>

Yes, but the whole debate is centered around the original modern European classification of ancient Egypt.

Mary Lefkowitz et al. framed the debate in a racial framework although they may have avoided racial terms.

The fact of the matter is that ancient Egypt traces its roots primarily to the south, just as Greece's roots were primarily Indo-European.

The ancient Egyptians were biologically related to Nubians and other tropical Africans from both East and West Africa. No, the cataracts did not block people from moving into Egypt along the Nile, and there was no barrier between East and West Africa.

Ancient Egyptians were as African as ancient Greeks were European, and as black as the latter were white.

That's all the African-centered school is saying, imho.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1525|2002-03-21 17:28:44|Djehuti Sundaka|Excavations at Lion's Citadel|
Riamasis II had been of the third king of the 19th Dynasty, not of the 18th Dynasty.

Djehuti Sundaka

<http://www.uk.sis.gov.eg/online/html6/o210322c.htm>
March 21, 2002

Excavations at Lion's Citadel, east Suez Canal to be resumed soon

The Minister of Culture, Farouk Hosni has given the green light for the Egyptian-American team of excavators working at Al Borg area, 20 metres east the Suez Canal, to resume excavations of the Lion's Citadel.

Ramsis II who had established two fortresses on Horus military route to secure the eastern gate of Egypt was known as "The lion".

Director of Upper Egypt and Sinai Antiquities, Mohamed Abdul Maqsoud, said the team had already discovered ten pieces of lime stone bearing inscriptions which date back to the age of Ramsis II of the 18th dynasty.

Mr Abdul Maqsoud said that the importance of the stela was attributed to the known inscriptions and drawings they bear.

Historically speaking they were known as Stela of the Borders. Such a find affirmed that the team was likely to unearth the third fortress on Horus route, he added.
| 1526|2002-03-21 19:42:49|arumese|To Katherine's illusive arguments on race|

Kathrine,

The arguments you have adopted about the cultural and ethnic make up of Egypt suggest that the Greeks' description of who was and who wasn't Black is grossly incompetent and thus irrelevant under the scope of modern science which incidentally, you have stated sees no distinction between the races. (Are you somehow suggesting that maybe the Greeks were not as intellectually astute as we believe them to be?) Hmm! If you earnestly hold this view of race, then how is it that you can determine what types, mixed or not, lived in Egypt up to the present time? How can you determine what percentage of any human type did or did not live there?

If I were to apply your logic on race, I would have to conclude that America is a mixed nation that is indiscernible in regard to ethnicity and genetic distinctions. Yet (as can be seen through advertising and/or extra-cultural interactions), Western society is indoctrinated with the notion that blonde hair and blue eyes are the highest qualities of racial purity and perfection (A notion Adolph Hitler championed to the very death). The rest of society is subjected to this vein of thinking in some way or other, whether blissfully or with some degree of hesitation.)

On the other hand, you have insinuated that the concept of mixture simply means that races are dwelling amongst one another in communities (presumably because a child with a black mother and a white father is not a mixture of the two). In my opinion your argument sounds like the last resort of a person who has been backed into a corner. Someone who has conceded to facts he/she has not been able to bring his or her self to yield to without attaching subjective conditions to them.

At any rate, the real and central issue here lies with the origins of the Ancient Egyptians. Let's not kid ourselves by going back and forth with circular arguments. We all know for instance that although America is decidedly a nation of diversity, its origin is not that of a mixed one. America did not emerge by the concerted efforts of Africans, Europeans and American Indians. While the first and last groups I just mentioned were indeed present, they had no hand in deciding which direction the country would go. Instead, they were literally caught-up by their extenuating circumstances and forced to play a role in society that someone else had envisioned for them: as inferior peoples, who could just barely survive if they were lucky. Likewise, as the works of men like Wallace Budge show, whoever came into Egypt from Asia or Europe (from prehistoric times to the close of the Native Pharoanic dynasties) was engulfed by what was at that time a clearly black African culture. In the case of America, Blacks and Native Americans would go on to effect certain types of progresses within the society. But their contributions were derived primarily from a frame work that is fundamentally of a Western European origin.

The completed framework of their religious disciplines fueled Egypt's cultural and Technological advancements. The fact that their society was affected by outside contacts is not at all problematic. Advanced cultures indeed attract foreign elements into themselves. And these foreigners go on to do well within the cultural frame work that is provided them. What is problematic however, is the idea that Europeans and Asiatics somehow beat Native African Negroes to the punch (so to speak). Not problematic because it seems unlikely in some objective or subjective scenario that Caucasians should be present. But earlier historical documentation provides evidences that attest to an African-centered origin. Therefore, it is not incumbent upon me or anyone else to try and prove that Europeans and Asiatics could not have beaten Africans to create Egyptian civilization. I only want to point to evidences that reveal a more probable scenario of historical events based on what is reported to be eyewitness accounts.

The ancient Egyptians were indeed of native African extract and were typically distinct from the Asiatics we recognize today: as we shall observe from the writings of one of Britain's foremost Egyptologists--Wallace Budge.

The significance of the following extracts is to show the long-standing knowledge that has existed within high academic circles (whether looked-upon favorably or not) of an indigenously black Egyptian race. My intent therefore is to demonstrate that these beliefs should not be suppressed and treated as if they were trite. For they demonstrate that black people did not invent the concept of an indigenous black African Egypt as many are supposing: that in fact, the memory of a Negroid Egypt is older than Egyptology itself. However, it has ultimately been the practice as well as the preoccupation of modern Egyptology to suppress the world's memory of its age-old awareness that the

ancient Egyptians were of native Black African origin.

"Osiris and the Egyptian Resurrection" Vol. 1--by E.A. Wallis Budge; "This Dover edition, first published in 1973, is an unabridged republication of the work originally published in 1911 by The Medici Society, Ltd.

Preface: page VII; lines 1-15
"The Chapters printed in these volumes are the result of a study undertaken with the object of attempting to discover the source of the fundamental beliefs of the indigenous religion of ancient Egypt, to trace their development through a period of some two score centuries, and to ascertain what were the foreign influences which first modified Egyptian beliefs, then checked their growth, and finally overthrew them. There is no doubt that the beliefs examined herein are of indigenous origin, Nilotic or Sudani in the broadest signification of the word, and I have endeavoured to explain those which cannot be elucidated in any other way, by the evidence which is afforded by the religions of the modern peoples who live on the great rivers of East, West and Central Africa."

(page X; line 14-21)
"In spite of all the popular developments of religious magic which flooded the old religion of Egypt after the downfall of the New Empire, and the introduction of foriegn gods, and the growth of the cults of local tree-gods, phallic gods, ect., the essentials of the country's indigenous religion remained unchanged from the early dynasties to the end of the Greco-Roman period."

(page XII; paragraph 2, lines 19 through page XIII; lines 1-4)
Budge goes on to say "When, in connection with my official work, I began to enquire into the religion of Egypt, I found that some authorities thought that it was full of the spiritual and metaphysical conceptions which characterize the religions of some highly civilized modern nations, and was highly philosophical in its nature. Others thought that it consisted of a series of crude and savage beliefs which found expression in disgusting ceremonies, and cannibalistic orgies, and licentious rites, similar to those which are performed at the present day among the Negroes and Negroid peoples in the Southern and Western Sudan. Others regarded it as a kind of solar cult based upon beliefs which were originally derived from Asia, but which were so corrupted and overlaid with native additions as to be unrecognizable."

(Paragraph 2, lines 1-11) "When I considered these views in detail it seemed to me that their authors must have described the religion of Egypt from different standpoints, and that their conflicting opinions had been based upon some aspects of it, without due attention having been given to others. It was quite obvious that all of these opinions could not be right at the same time, and that the only course left for the enquirer to pursue under the circumstances was to examine them one by one, and to compare them with facts derived exclusively from ancient Egyptian texts."

(Paragraph 3, lines 1-9 and page XIV lines 1-9) "The examination of this material occupied much time, but the more it was worked the clearer it became that many of the theories current to the Egyptian religion were wrong. The facts derived from the texts, when arranged, proved beyond all doubt that the indigenous religion of ancient Egypt was unlike any of the Asiatic religions with which it had been compared, and that all its fundamentals remained unchanged throughout the Dynastic Period."

I will continue these quotes by Wallace Budge in a later posting. They are quite explicit in favor of Egypt's Black African origin and quite lengthy.

| 1527|2002-03-21 19:59:15|osirica|Re: To Katherine Griffis-Greenberg|

>
> There is a tendency in academia or scholarly circles to either avoid

> certain terms due to fear of being misinterpreted, or, at times, use

> them incorrectly. The definitions of how they are used _in that field_, however, are always present: it's all in applying them.
> Unless they are applied properly as I noted earlier, and
> the "racialism" aspects avoided, in both archaeological and
> anthropological practice, questions with which we are truly more
> concerned will not be answered or believed, until their proper

usage

> merges into the common parlance is achieved.

The term "mixed" as you use it in regards to the Egyptians has not been consistently (in your mind properly) understood as you say you attempt to use it. Secondly, this is not a purely anthropological discourse, and the term has no meaning archaeologically speaking. you are using the word "mixed" in response to comments made outside of an anthropological purpose.

In fact, Black people are thus one of the most "mixed" people on earth, anthropologically speaking.

>
> As an anthropology student, you knew what I meant when I
> defined "mixed populations, did you not? You learned this from your
> classes, and assimilated this definition into your thinking

pattern,

> yes?

Katherine, we are not here to "correctly interpret" words that you use inconsistently with the dialogue. This discussion does not adapt itself to your linguistic standards. We have already covered this. It is your responsibility, just like everyone else, to pay attention to the dynamic of the conversation. We will not all end up saying "Oh ok, the Egyptians weren't Black, they were mixed, because anthropologically speaking they fit the criteria of a mixed civilization." Every civilization fits that criteria and you know that. IN fact its accurate to note that through out all of this, you have evaded addressing the point of the matter. You DO however try to deny the point with actual archaeological records, items, and such.

For the fourth time, you will have to answer yourself as to how you understand "Black" to mean. I doubt you will do that.

Why should academia change its proper definitions as used

> within its fields because our "'racially defined' society" have a
> different interpretation? Rather, why don't we ask that
> this "'racially defined' society" understand there are other
> definitions of the term, and adapt to our academic one? You, as a
> student, have already proved it is a doable thing.

Each discipline in life has its own merits and its own language. Mixing does not have to be changed in one circle to fit the same meaning as another. To be culturally mixed (cuisines from different cultures, using language in different ways, responding to different social structures through art and music, traditions, and customs.) is different than being "fictionally racially mixed" (the fictional purity of the Aryans mixing with the fictional purity of the mongoloid people). Being socially mixed is also different (adapting the cultural practices of more than one society.)...

For whatever it is, the fact is that here, in this discussion, and throughout the entire egyptian debate, the idea that the Egyptians are "mixed" means that the people there are culturally and ethnically and fictitious racially of two or more groups.

They are not culturally mixed since we all agree they are forerunners of their culture. Not socially mixed because their social practices did not blend aspects of other cultures nor languages. Oh but wait, they did blend in other people into their genealogy didnt they? That's what you are driving at. There were semites, libyans, asiatics, and nubians too. But those were the "outsiders mixing in" werent they? Mixing in with who?

... little meaning when you find the ancient peoples

> themselves would have not understood anything of which we are
> speaking about in this thread (IMO).

The Egyptians themselves categorized four races of people consistently. As sad as that is, they followed their own observations of race. In the bible this is also done. In fact its done exactly with X and Y mentality. The father of this race and the mother of that race populated these places and those places.

> >
> > No one would accept the notion that George Washington,
> > Napoleon, Hitler, Caesar or Alexander of Macedonia
> > were not white men. The mainstream would not support
> > the idea that Greece was a great "mixed population
> > invention", rather than an authentic and geniune
> > European invention.
>
> You may be presuming a lot in this above statement: you learned,
> yes? Cannot others learn as well?

BUT KATHERINE, YOU ARE NOT SAYING "Yes you are right, these people are NOT white". So the fact remains that YOU have not learned. You only use this philosophy to deny something is Black... you do not mention it to deny something is white. Look at that! You say a lot of round about but not direct replies. "You may be presuming..."? What is being said is that people's perceptions of race won't change until the dominant perceptions change. You want the Egyptians to not be black racially? Then you have to... YOU Katherine... You have to tell the world in your circles and your students... you have to tell them that the Greeks, Romans, and other European groups were NOT WHITE. Until then, the Egyptians are Black in the same manner that you see Black people.

>
> > The Non-race approach signals a forward advancement,
> > but the politics of the approach is questionable. Yes,
> > unfortunately, at least to this observer, politics has
> > a part to play in every human endeavor. In regards to
> > race, maybe we could blame it on our non-racial genes
> > for our racial inclinations.
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> Rather, we should place the blame on systems which rely upon any

form of power plays which depend upon the denigration of any entity
(human

> or not), gender, or belief system as "inferior," and therefore,

ripe

> for subjugation and domination. Unfortunately, this seems to be

the

> history of humankind everywhere, where appropriation for self,

rather

> than service with and among others, has become the byword of the

day.

Maybe it is this system that prevents you from denouncing those who benefit from it. What WOULD happen Katherine, if you ended up taking a consistent stand with your philosophy up there, and say that the Greeks, Romans, Celts, were not white? In the same manner that you debate the Blackness of the Egyptians, I doubt I would see your passion and resolve to debate the whiteness of the European.

And you have lost this debate, as blunt as I am. I wish you would admit it and stop scurrying around. You spend enough time here that I cannot believe that you are "above this discourse".

Regards

David VeLar
Lowly B.F.A. Graduate that has common sense.
University of Michigan

Sending messages in a yahoo group does not give you the permission to send me email personally unless I think you are a cool person.
| 1528|2002-03-21 20:06:13|osirica|Re: To Katherine Griffis-Greenberg|
Apparently the presumption that "race" has any real significance in

> ancient Egyptian culture. That seems to be what this debate is all
> about, isn't it? It seems to be primarily what you, as a modern
> human being (weighted with "racial" terms that did not exist until
> about 300 years ago), tend to want to project backwards into

ancient cultures, as it if were significant to and about such
societies.

Nope wrong again Katherine. Look around you. When have Black people

been an actual race? You know it, I know it. The term "race" does not fit any sensible anthropological meaning. Yet socially and culturally speaking its used. In fact, THIS is what it is really about. You think I am trying to racialize the Egyptians into being Black.

I will repeat what I am saying for the fifth time.

The A.Egyptians were indistinguishably Black. Period. In other words, you would not be able to tell the difference between the two UNLESS one spoke Kemetic and one spoke a modern language.

The Ashanti people are indistinguishably Black. Period. In other words, you would not be able to tell the difference between the two UNLESS one spoke Twi and one spoke a modern language.

The Amazu are indistinguishably Black. Period. In other words, you would not be able to tell the difference between the two UNLESS one spoke Zulu and one spoke a different language.

Then when you say "I can tell the difference between a Zulu, an Ashanti, and an Egyptian." I tell you this, you mix THOSE people up and try to separate them by their looks, or by their mannerisms, or by something outside their religion, language, or history.. y ou wont.

do you get it NOW?

Now if you try to tell me that an A.Egyptian was indistinguishably white or European or whatever, and that I could not tell the difference between the two unless I heard them speak, you are crazy.

>
> It isn't significant in the

archaeological/anthropological/historical

> sense, as subjective "modern" interpretations, based on invalid
> concepts without supportable proof of "race" existence, really

don't

> add one whit to the sum of knowledge about the topic of ancient
> Egypt. However, these interpretations _do_ cause a lot of damage

in

> educating people in _modern times_, though, as they have emotional
> appeal, but no basis in fact.
>
> That alone makes it worthy of debate, IMO, because it is misleading
> to state that "race" has any bearing upon the issue of the ancient
> Egyptians, except to note that _both_ sides of the modern
> interpretation of "race", who have used the term in discussing the
> ancient cultures of the past, are very wrong in doing so.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>

| 1529|2002-03-21 20:08:40|arumese|Wallace Budge vs Katherine Greenberg's illusive views on race|
Wallace Budge concluded that ancient Egyptian society, along with its sciences and technologies, was a direct creation of the people indigenous to the African continent. He concluded that they thought and believed just as black Africans do to this day.

What we should be able to deduct from these excerpts is that there is a long tradition of existing evidence in support of the proposition that Ancient Egypt was an indigenously Negroid African civilization. Yet, in spite of this fact, Egyptology has taken the position of overlooking, even omitting historically pertinent information that clearly indicates Egypt's most fundamental cultural affiliations. Those of its indigenous African character.

Budge continues: "Moreover, the evidence of the tomb-deposits of the Predynastic, Archaic, and early Dynastic Periods which, thanks to the excavations of tombs at Abydos, Nakadah, Ballas, and other parts of Upper Egypt, had become available, proved that the religious beliefs of the people who had made these tombs were substantially the same in all three periods. And it became clear that the general character of the religion of the dynastic Egyptians was identical with that of the religion of the primitive Egyptians."

(Paragraph 2, lines 1-2 to page XVI lines 1-2) "All these

characteristics seemed to indicate that the Egyptian religion was of African rather than Asiatic origin, as many had supposed..." Budge goes on to say that the chief obstacle to the acceptance of this view was the fact that the religious literature of Egypt contains a number of hymns to the Sun-god under his various forms, e.g., Temu, Ra, Horus, and Khepera, and the frequent allusions to a heaven in which Ra is the king and Lord of all the gods. "There is no evidence that the majority of Egyptians adopted the cult of Ra. Many chapters in the Book of the Dead prove that the Moon-god was their favorite object of worship and that many African peoples living along the Nile, Congo, Niger, and other great rivers venerate the Moon and its spirit devoutly. It seems then that the existence of the cult of Ra in Egypt does not effect the enquiry into the indigenous religion of Egypt in any way."

(paragraph 2, lines 15-26) "None of the existing works on the Egyptian religion explained the difficulties, but a preusal of the articles which Professor Maspero had contributed to the 'Revue des Religions" showed that this eminent Egyptologist had battled with the same difficulties, and that he, like myself, was disposed to explain them by references to the beliefs of modern African peoples in the Sudani and West Africa. Moreover, the writings of the late E. Lefebure and of Professor Wiedmann, of Bonn, contained evidence that they shared the same view." In other words, one cannot adequately explain Egyptian culture without connecting it to the Negro peoples of African. And although it may be in line with popular Western sentiments, to attempt to attribute to it an apriorie Asiatic or European origin is to do so in opposition of the existing facts.

(page XVII, lines 18-27) "It may be objected that the modern beliefs and superstitions of the Sudani and Congo-land and Dahomey are survivals of ancient Egyptian religious views and opinions, but the objection seems to me to possess no validity. The oldest and best form of the Egyptian religion died more than 3,000 years ago, and many of the most illuminating facts for comparative and illustrative purposes are derived from the religions of peoples who live in parts of Africa into which Egyptian influence never penetrated." (lines 31-37) "Modern Sudani beliefs are identical with those of Ancient Egypt, because the Egyptians were Africans and the modern peoples of the Sudan are Africans."

(page XVIII, second paragraph, lines 4-7) "Osiris was, I believe, an African, though not necessarily a Nilotic, god, and the birthplace of his cult seems to have been Upper Egypt."

To those of you who are given to brush-off the claims of black writers on this matter as nonsensical assertions, these are not the angry rantings of some neurotic African American activist desperately seeking to exact vengeance on western society by telling "Nobal Lies". These are the words of E. A. Wallis Budge, one of the world's foremost Egyptologists.

(chapter V; page 176, lines 10-18) "The Egyptian was in all periods, under certain circumstances, an eater of raw meat, and the taste and smell of blood were dear to him. He shared this characteristic with the African in general, and it remained with him to the end, in fact, as long as he was able to sacrafice the mysteries of his religion. His brother Africans continue to eat raw and freshly killed meat, to this present day.

(page 195; last line) "The Egyptians were Africans, and their manners and customs can therefore be illustrated and explained by those of other African peoples."

In other words, according to Wallace Budge, neither past nor present black African cultural or religious habits can be attributed to influence from Ancient Egypt; but rather, Ancient Egyptian cultural habits can be best explained within the context of the Negro African mindset past and present.

The final destruction of ancient Egyptian civilization directly coincides with the rise of the culturally alien Asiatic and European peoples who succeeded in getting their hands on it. Whenever Egypt came under Ethiopian or Kushite rule, the purity of its culture and sciences were reinforced: it did not degrade as one should expect from being under the rule of a supposedly culturally inferior people. Yet, under the rule and direction of Asiatics and Europeans, Egyptian culture rapidly deteriorated: just as being under the authority of modern Egyptology, historical accuracy concerning ancient Egypt has taken a turn for the worst. This is not a trite matter, though it has been systematically and painstakingly treated as such. The connections that explain Egypt's kinship with indigenous Africans have been vehemently suppressed by modern Egyptology. Yet, these connections are the very fundamentals upon which ancient Egypt's culture and

sciences were built.
| 1530|2002-03-21 20:16:42|osirica|Re: To Katherine Griffis-Greenberg|
No even worse. Here it is Katherine.

If I took the entire population of Ancient Egypt and brought them here, and they all spoke English and lived in America, and you did NOT know they were ancient Egyptians. They would become Black here in America. If I took 2 million Black people and sent them back in time to ancient Egypt and taught them Khamwasi (or Kemetic if you prefer), they would melt into Kemet with Kemet's own makeup remaining the same before as it would be after.

Now if I took two million white people, OR dorian arabs, or Italians, and sent them there, they would become like the Hyksos... not fully able to blend in, and they would become outsiders. Not only because of their appearance, but because of their outlook..their ETHNIC and RACIAL outlook. They would either want to change the Egyptians and reject those Egyptians that looked to black. OR they would want to take them over and call usurp theirwhole existance.
| 1531|2002-03-21 20:18:29|osirica|Re: Afroasiatic|
But Paul, race doesn't exist... it's not real... it's not... oh wait, I wasn't LISTENING was I? You were talking about biological relationships... not mythical racial ones!
\

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--- In Ta_Seti@y..., a.manansala@a... wrote:
> >>
> For a modern scholar to say the Greeks considered
> themselves "white," or "European" is anachronistic. (I
> really don't know of a legitimate scholar who does
> this, BTW). For _modern people_ to so classify them
> as "European" or "white," is just as anachronistic,
> just as to classify Egyptians as "black," a modern
> term, is also anachronistic.
> >>
>
> Yes, but the whole debate is centered around the
> original modern European classification of ancient
> Egypt.
>
> Mary Lefkowitz et al. framed the debate in a racial
> framework although they may have avoided racial terms.
>
> The fact of the matter is that ancient Egypt traces its
> roots primarily to the south, just as Greece's roots
> were primarily Indo-European.
>
> The ancient Egyptians were biologically related to
> Nubians and other tropical Africans from both East and
> West Africa. No, the cataracts did not block people
> from moving into Egypt along the Nile, and there was no
> barrier between East and West Africa.
>
> Ancient Egyptians were as African as ancient Greeks
> were European, and as black as the latter were white.
>
> That's all the African-centered school is saying, imho.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
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| 1532|2002-03-21 20:29:26|osirica|Re: To Katherine Griffis-Greenberg|
Oh and I just remembered one thing. You probably will reply to my earlier post about the Zulu, Ashanti, and Kemites, and Black Americans. Yes yes I know, I should not put words in your mouth. So I formally say that this is not what you are going to say, but what is a possibility. I do not accuse you of saying what I wrote below:

Your response may say something like "They are different because the Ashanti noses are broader, the Zulu skin is much darker..." or something like that.

I will say "thats not true, many of the Zulu, Ashanti have not those features you stereotype, and the Egyptians share some of the features you stereotype in the Ashanti and Zulu."

You will probably say "Well those Ashanti and Zulu who do NOT have those stereotypical (or in your probable words "characteristic") aren't pure or wholly indigenous... because they don't have those characteristics." -- and you will have a circular and false argument.

Now, I will say this. Your last gasp is to say that since the Ashanti are mixed and the Zulu are mixed, then the non characteristic qualities are neither Zulu nor Ashanti. -- and you will have run

into a paradox you created. If everybody is mixed, then the term mixed has lost its meaning in the context you use it.

If I were to say the Egyptians were homonids, or carbon-based lifeforms, it would not address the issue at hand. Nor does using mixed.

I have nixed the mixed word in this debate. Lets move on from it at the very least.

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--- In Ta_Seti@y..., "osirica" wrote:
> No even worse. Here it is Katherine.
>
> If I took the entire population of Ancient Egypt and brought them
> here, and they all spoke English and lived in America, and you did
> NOT know they were ancient Egyptians. They would become Black here
in
> America. If I took 2 million Black people and sent them back in
time
> to ancient Egypt and taught them Khamwasi (or Kemetic if you
prefer),
> they would melt into Kemet with Kemet's own makeup remaining the
same
> before as it would be after.
>
> Now if I took two million white people, OR dorian arabs, or
Italians,
> and sent them there, they would become like the Hyksos... not fully
> able to blend in, and they would become outsiders. Not only because
> of their appearance, but because of their outlook..their ETHNIC and
> RACIAL outlook. They would either want to change the Egyptians and
> reject those Egyptians that looked to black. OR they would want to
> take them over and call usurp theirwhole existance.
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| 1533|2002-03-21 20:39:13|osirica|Ok lets not give any more thought to this.|
The arguement "The Egyptians were not Black because race does not exist" has the invalid premise that "Black is only a race." Thus Katherine's position is dust.

Humans are homonids, but they are also bipeds, they are also omnivores and they are also lifeforms.

We all know that only Black people could fit into Ancient Egypt, and that only the black aspects of mixed civilizations can fit into ancient Egypt (Hispanic, Arab, INdian, etc). There is no need to go further into this. We have all said it in so many ways.

Manu, Arumese, Osirica, Tekesala, Diop, Champollion, Hefny, the entire population of Africa, the little kids down the street, my secretary, the guy that delivers the mail, the old lady at church, and SO on...

Yeah so what there is no such thing as race. Thats a different conversation altogether.

Time to move on.
| 1534|2002-03-21 20:47:59|osirica|Re: To Katherine Griffis-Greenberg|
Honestly, there are still people... Ph.D. professors who still promote the idea that aliens from outerspace built the pyramids. So I'm not really going to entertain the Katherine debate much longer.

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--- In Ta_Seti@y..., "osirica" wrote:
> Oh and I just remembered one thing. You probably will reply to my
> earlier post about the Zulu, Ashanti, and Kemites, and Black
> Americans. Yes yes I know, I should not put words in your mouth.
So
> I formally say that this is not what you are going to say, but what
> is a possibility. I do not accuse you of saying what I wrote below:
>
>
> Your response may say something like "They are different because
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> Ashanti noses are broader, the Zulu skin is much darker..." or
> something like that.
>
> I will say "thats not true, many of the Zulu, Ashanti have not
those
> features you stereotype, and the Egyptians share some of the
features
> you stereotype in the Ashanti and Zulu."
>
> You will probably say "Well those Ashanti and Zulu who do NOT have
> those stereotypical (or in your probable words "characteristic")
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> aren't pure or wholly indigenous... because they don't have those
> characteristics." -- and you will have a circular and false
> argument.
>
> Now, I will say this. Your last gasp is to say that since the
Ashanti
> are mixed and the Zulu are mixed, then the non characteristic
> qualities are neither Zulu nor Ashanti. -- and you will have run
> into a paradox you created. If everybody is mixed, then the term
> mixed has lost its meaning in the context you use it.
>
> If I were to say the Egyptians were homonids, or carbon-based
> lifeforms, it would not address the issue at hand. Nor does using
> mixed.
>
> I have nixed the mixed word in this debate. Lets move on from it at
> the very least.
>
>
>
> --- In Ta_Seti@y..., "osirica" wrote:
> > No even worse. Here it is Katherine.
> >
> > If I took the entire population of Ancient Egypt and brought them
> > here, and they all spoke English and lived in America, and you
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> > NOT know they were ancient Egyptians. They would become Black
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> > in
> > America. If I took 2 million Black people and sent them back in
> > time
> > to ancient Egypt and taught them Khamwasi (or Kemetic if you
> > prefer),
> > they would melt into Kemet with Kemet's own makeup remaining the
> > same
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> >
> > Now if I took two million white people, OR dorian arabs, or
> > Italians,
> > and sent them there, they would become like the Hyksos... not
fully
> > able to blend in, and they would become outsiders. Not only
because
> > of their appearance, but because of their outlook..their ETHNIC
and
> > RACIAL outlook. They would either want to change the Egyptians
and
> > reject those Egyptians that looked to black. OR they would want
to
> > take them over and call usurp theirwhole existance.
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| 1535|2002-03-21 20:53:53|osirica|Re: To Katherine Griffis-Greenberg|
Here is a straw-man attempt by Katherine...

```
> Apparently the presumption that "race" has any real significance in
> ancient Egyptian culture. That seems to be what this debate is all
> about, isn't it? It seems to be primarily what you, as a modern
> human being (weighted with "racial" terms that did not exists until
> about 300 years ago), tend to want to project backwards into
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ancient

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> cultures, as it if were significant to and about such societies.
>
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It failed.
| 1536|2002-03-21 21:03:38|a.manansala@attbi.com|Re: Afroasiatic|
Osirica wrote;

>>

But Paul, race doesn't exist... it's not real... it's
not... oh wait,
I wasn't LISTENING was I? You were talking about
biological
relationships... not mythical racial ones!

>>

Biological relationships can exist outside of the box
we generally know as race.

For example, Fijians and other Melanesians look Black
and are probably considered Black by most Westerners

but genetically they are very close to other Pacific Islanders and to the Chinese.

But this has little bearing on AE, since the physical resemblance was related to continuous gene flow.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1537|2002-03-21 21:08:48|osirica|(no subject)|
Katherine keeps saying race doesn't exist. I agree. Then she says that the Egyptians are mixed (anthropologically speaking). The problem is this:

You say race doesn't exist. Yet when I say the Egyptians are Black you respond by saying they are mixed. So in essence you keep telling me that my position is flawed because I am believing in fictional races and at the same time i wont acknowledge that people migrate into civilizations.

Katherine, do you realize that being Black does not reflect a fictitious racial category?

What is really here is that your anthropological and academic training tells you of all these cultures, and societies, and such. I think that you have been taught to believe that Black is either fictitious race, or an underground culture, or some sort of western social aberration. You have not addressed or acknowledged the true Black cultural, social, and historical presence in the world. Nor the consistent relationships between those who are called, and call themselves Black, and those who do not.

Why else would you hold on to the notion that "Kemetu and Kemu" means "People of Black silted Land" instead of "Land of Black People"
| 1538|2002-03-21 21:58:09|Clyde Winters|Re: Egyptians and other Africans Founded Greecian Civilization not |
At 03:42 AM 3/22/02 -0000, arumese wrote:

> Kathrine,
>
>
> The arguments you have adopted about the cultural and ethnic
> make up of Egypt suggest that the Greeks' description of who
> was and who wasn't Black is grossly incompetent and thus
> irrelevant under the scope of modern science which
> incidentally, you have stated sees no distinction between the
> (Are you somehow suggesting that maybe the Greeks
>
> If you earnestly hold this view of race, then how is it that
> you can determine what types, mixed or not, lived in Egypt up to
> the present time? How can you determine what percentage of
> any human type did or did not live there?

Hi
This debate should end. Katherine will never change her opinion. Moreover, I don't understand why you keep referring to ancient Greece as solely an Indo-European nation. The original founders of these civilization were dark pigmented Pelasgians. Although these people of the Heroic age came from diverse origins, the Aryan-Greeks called them Pelasgians. According to the Greeks, the first man was Pelasgus--ancestor of the Pelasgians. The Pelasgians were a combination of different Black tribes called Achaeans, Cadmeans, Leleges, Carians or Garamantes.

The term Pelasgian was applied to all these pre-Hellenic inhabitants of Greece. R.J. Hopper, in The Early Greeks, noted that "indeed the classical Greeks believed in the separate existence of diverse ethnic elements side by side, and thought particularly of the Pelasgians in this connection".

According to tradition, the Pelasgians inhabited Arcadia and many Aegean Islands. These Blacks took their own writing to Greece which was later used by the Aryan-Greeks. According to Herodotus quadrigas or four-horse chariots were introduced to Greeks by the Libyans .

The Aryan-Greeks adopted the language of the Pelasgians and Egyptians. The linguistic evidence shows that there was a differentiation of Greece into East Greek and West Greek. The Black Greeks spoke East Greek (Achaioi or Achaean). West Greek was spoken by the Dorian or Aryan Greeks. The earliest Aryan tribe called Ionians spoke a dialect of East Greek called Aeolic.

Many classical scholars teach the world that the Greek language is entirely Indo-European. This view of Greek is wrong.

Dr. Anna Morpurgo Davies, has made it clear that "less than 40% of the

words which have an Indo-European etymology". According to Dr. Davies, 52.2 % of the Greek terms in Chantraine's Dictionnaire Etymologique de la langue Grecque (1968) have an unknown etymology. The mixed nature of the Greek language results from the early settlement of the Aegean by Blacks from Africa, especially Egypt and Libya.

Some of these words are of African origin. Robert K.G. Temple, in The Sirius Mystery, shows that many of the most common words of the Greek vocabulary are of Egyptian origin. Diop (1991) has also discussed the Egyptian origin for many Greek terms.

Given the fact that the Greek language lacks full cognation with Indo-European languages proves that Indo Europeans were not the founders of Greecian civilization. To know Greece, we must look to Egypt and the rest of Africa to explain the origin of this civilization.

End this debate about the color of the Egyptian. The Egyptians, like the ancient Greeks were Blacks.

The Egyptian origin of Greece is discussed at the following web site:
<http://clyde.winters.tripod.com/chapter6.html>

C.A. Winters
| 1539|2002-03-21 22:53:46|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
Hotep,

Now, that we know what the "professional scholars" mean by mixed, shall we list all the various peoples who moved into Kemet, and became known as the Kemites, as you put it? But, before we do, let me say that it is basically, a clever maneuver, protocol, to avoid saying the Kemites were Negroids, which, in a sense, is psychological gratification. And since, deep down inside of your very conscious, you know that the Kemites were not white, and that you'd be the laughing stock of modern scholarship on ancient black Kemet if you posted such, it relaxes you, and the rest of white western scholarship, which has been, still is, and will always be, racist, coupled with an extreme, Negrophobic case of denial, to plant the "mixed race" position in the garden of higher learning.

Isn't it funny, or rather strange, that the various brown-skinned complexioned, multi-facial-featured "black" people in Amerikkka have been listed as Negroes in the past, coloreds just yesterday, and now Afriukans-N-Amerikkka? And like the Christians would probably say, "Lord knows what's next!" Furthermore, let's take you and your cronies definition of what "mixed people" is and apply it to Amerikkka. Apparently, there would be no different "races," or better yet ethnics groups, in the great melting pot. There would not be one specific dominant group, such as Caucasian people. Right, since there have been many different peoples that migrated here, with black folk being the exception, in the post-Columbus, modern sense? Thus, we can safely say that the ethnic makeup of modern Amerikkka is mixed; that we can't arrive at a specific group of people, who are the majority stock, right?

Question: If there were one hundred people at a party, and out of that number ninety were Caucasians, and the rest were "black," would you say that the crowd was mixed or the majority was Caucasians?

Now, let's proceed with highlighting the different peoples, who supposedly made up the Kemite population, which, as you say, was mixed and not "black," as is argued by us Afrocentrists. And, we'll apply the anthropological method, which you claim, backs up your position that the ancient inhabitants of Kemet were "mixed."

These various groups have been listed as Hamitic, Mediterranean, Brown-Mediterranean, Semite, West Asian, Negroid, Caucasian, Armenoid, Alpine and Cro-Magnon. The first group, which is the Hamitic, is said to possess a long-headed skull, brown-skinned complexion, black wavy or curly hair, a narrow nose, and thin lips. Being aware that the nose and lips are congruent with those of white folk, and, which have been referred to as "fine features," western scholars can create the illusion that the Hamites were non-black, otherwise known as Negroes. Some of the most racist of the bunch have even stamped the

so-called Hamites as Caucasians, which furthers the illusion. But, when we turn to the descriptions of various Afrikan tribes, by numerous "white" travelers, who ventured throughout Afriika, especially the south and west, which is supposed to be the stomping grounds of the so-called Negroes, we find the features are present among the so-called Negroes. Now, if we take the long-headed skull, brown-skinned complexion, and the narrow nose and thin lips of those so-called Negroes, who have been described, we'd have ourselves some genuine Afrikans, who can be safely referred to as "black."

As for the second and third groups, which are the so-called Mediterranean and Brown-Mediterranean, they are virtually substitute terms for the so-called Hamitic group. The first one was concocted by the Italian anthropologist Guiseppe Sergi, who had come up with the name, after examining the various ancient skulls that were unearthed in the countries that skirt the Mediterranean Sea, which connects southern Europe, west Asia, and northern Afriika, of which Kemet is a part. The second one is a simple combination of the two words Brown and Mediterranean. It was launched after the anatomist Grafton Eliot Smith, who examined numerous Kemetic mummies, came up with the expression "Brown Race," which he meant in a literal sense, because of the complexion of the ancient inhabitants of Kemet, just as there are "brown-skinned" Afrikans, who are referred to as Negroes by western scholarship. When Sergi discussed the origin of the so-called Mediterranean Race, he concluded that its cradle was in or near the modern country of Ethiopia, in east-central Afriika. Thus, the terms Mediterranean and Brown-Mediterranean Race are just code words for Afrikans. So far, it appears that we have three "mixed" Afrikan groups running around in ancient Kemet.

In view of the fourth group, which is the so-called Semite, we have a term that really doesn't define anything in the ethnic sense. So, we're just dangling in the air, until we can land on solid ground and unmask the so-called Semite. To begin with, the term Semite only applies to a specific branch of languages, which means their are pale, light, and dark-skinned speaking Semites. The question is, which of the three was present in Kemet, a part of the "mixed population? Well, it is a fact that the original Semitic-speaking people, those who were around when Kemet was alive and well, were long-headed people, with various brown-skinned complexions, various hair textures, and morphologies that can be found in the "black" populations of Afriika. Virtually, all anthropologists, at least those who are sane, will admit that the cradle of these so-called Semitic-speaking peoples was Afriika. Their modern descendants still inhabit the regions where their ancestors lived thousands of years ago, in such places as southern Arabia, and in the horn of northeast Afriika. In fact, there are many dark-skinned aboriginal Semitic-speaking people, whose skin-complexions are darker than those of many "black" tribes of the Motherland.

As for the West Asian group, it is none other than the same as the long-headed, dark-skinned Semitic-speaking people, who inhabited the part of West Asia that skirts the Mediterranean Sea. And these regions are Palestine, Jordan, Lebanon, and Syria, where the oldest human remains are those of long-headed, non-Caucasian peoples. Now, let's see. We have two groups of Afrikan tribes running around as the "mixed people" of ancient Kemet.

Our sixth group, which is the so-called Negroid, is self explanatory. It simply means that there were people running around in the ancient Kemet playpin with long-headed skulls, wide noses, and thick lips, features, which have been made a thing of negativity by white western racist scholars. But, let me reiterate, that there are some tribes in Afriika, who do not possess so-called Negrois features, and are still called Negroes! Furthermore, there are some "black" tribes, who have wide noses, thick lips, with curly hair, such as the Dravidians of southern India. If we were to shave off their hair textures, we would

have a difficult time trying to distinguish the Dravidian from the so-called Negro of Afruika and Amerikkka. I've pointed this out, because hair does not determine "race," because there are dark-skinned, wide-nosed, thick-lipped Austalian aborigines who have natural "blond" hair, which seems to baffle white western scholars. So, now we have ourselves three groups of Afruikan tribes, who composed the "mixed" population of ancient Kemet.

In view of our seventh group, which is the Caucasian, it is the ancestor of modern white folk, otherwise called Indo-Europeans, with a generally round-headed skull. Such instances of cranial shapes in the tombs of ancient Kemet, and more so of those of the earliest graves, are absolutely rare. They do not amount into any great significant number, as do the long-headed type, which was the rule or standard in ancient Kemet, just as it is among the modern "black" tribes of Afruika. Therefore, it did not play any significant role in the origin or evolution of the ancient civilization of Kemet.

As for the so-called Armenoid and Alpine, they are just the same as the Caucasian type, the names having derived from the region of Armenia near southwestern Russia, and the Alpine Mountains that stretch across a good portion of western Europe.

Last, we have the tenth group, which is the Cro-Magnon. It is none other than the remnants of a group of people, who inhabited western Europe about 30,000 years ago. The length of the Cro-Magnon skull is of the long-headed type, like Afruikan or black people. However, the facial features are composed of a high forehead, narrow nose, and straight chin, which recalls the morphologies of modern white folk. On these grounds, almost all scholars claim the Cro-Magnon people were the first authentic Caucasians on the planet. Nevertheless, the type is also rare within the stratum of the ancient Kemetik population, which Greenberg argues was composed of "mixed people."

In conclusion, then, we have ourselves an overwhelming majority of dark or brown-skinned peoples, running around in ancient Kemet, as a "mixed" population. And it is the so-called Negroid group that prevails or takes precedence over its fellow Afruikan groups; the Brown-Mediterranean and the original Semitic-speaking brown-skinned group, as represented by its modern "black" descendants of southern Arabia and east Afruika. For, it is a fact that the crania of the so-called pre-dynastic Badarians, who are constantly referred to as the ancestors of the dynastic Kemites, possess so-called Negroid features, having been compared to the skulls of several modern Afruikan tribes, stamped as so-called Negroes by white western racists.

P.E.A.C.E.

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--- neseret <egylist@griffis-consulting.com> wrote:

> [Sent earlier, but fell into the cyberspace void]
>
> --- In Ta_Seti@y..., "arumese" wrote:
>
> > It is not plausible to hold that a mixed
> population has always
> > been mixed existing in a location where there is a
> distinct native
> > type. The very fact that they would be mixed
> suggests that they
> > emerged from distinct racial types. All Semitic
> and Arab types
> > are mixed. Why is it that no one is able to see
> this?<
>
> Possibly because you begin from two unproven
> assumptions:
>
> a) you assume "race" exists as a discernible (to a
> scientific
> certainty) fact. It doesn't: it's a human
> _perception_ of
> differences among human beings, based upon their
> adaptive traits. By
> adaptive traits, we are talking about the ways human
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> beings
> _everywhere_ adapt biologically to their
> environment. You might ant
> to re-read Keita's comments on this point, but (as
> he notes) the
> variety of ways human beings adapt within any
> geographical area is
> very diverse, and by DNA mutation as a _reaction to
> this
> environmental adaptation_, this diversity comes from
> "...[t]he length
> of time [which] means that more random genetic
> mutations, the
> ultimate source of genetic variation, have
> accumulated in Africa.
> Furthermore, Africa is climatically and ecologically
> diverse. This
> favors diversification by Darwinian selection...Even
> 'new' 'non-
> African' genes would be subject to the human and
> physical environment
> of Africa and hence would become reworked, thereby
> becoming part of
> the African biohistory, just as recent tropical
> African genes have
> been processed in Greece, Sicily and Portugal. In
> any case, it is
> important to reiterate that Africa equals diversity.
> Evolutionary
> theory predicts and extrapolations from molecular
> analyses and
> skeletal remains all indicate an early and ongoing
> diversity in the
> indigenous populations of Africa. The implication of
> this is the
> terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are
> misleading and
> unscientific as applied to Africa."
>
> b) you also assume the term "mixed populations"
> means there are
> distinct "pure" strains of a "race" which get
> "mixed." "Mixed
> populations," in archaeological and anthropological
> terms means
> movements of people from varying points of a large
> space (such as
> Africa as a whole) and residing in a focal area (as
> in living in the
> Nile Valley). When they converge into that area,
> with intent to
> continuously reside there, they become a "mixed
> population" in that
> focal point, emerging as a new _synthesized_
> population which are
> geographically defined.
>
> Thus, varied groups of peoples moved into the Nile
> Valley to reside
> the, and eventually (after residing there such to
> define themselves
> as part of the area), defined themselves as
> "Egyptians" /rmt n kmt
> (049 inhabited land determinative)/, lit. the
> "people of Kmt."
>
> For those of us who work in this field that is the
> sum total of our
> use of the term "mixed population," without a single
> reference to any
> sort of "racial makeup," you will please note.
>
> That various peoples DID, in fact, converge into the
> Nile Valley (due
> to aridization of the lands around Egypt) has been
> shown
> archaeologically, and information on this can be
> found in
>
> Hoffman, M. 1979. _Egypt Before the Pharaohs_. New
> York: Knopf.
>
> Midant-Reynes, B. 2000. _Prehistory of Egypt_
> Oxford: Blackwells.
>
> > The position that non-indigenous/non-Negroid
> peoples could
> > have out-populated Africans in the most fertile

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> coner of their own
> > continent is based on the fallacy that Africans
> are not capable of
> > being intellectually stimulated by circumstances
> to create the
> > first civilizations on earth.
>
> As I know of no one in this discussion who has said
> this, nor holds
> this position, best not to create an argument where
> there is none.
>
> BTW: what DNA established was not that Arabic and
> "Semitic" peoples
> were of "mixed blood," but rather they are the same,
> and the
> distinctness you want to classify them (Arab v.
> Semitic) does not
> exist.
>
> See (watch wrap):
>
>
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<<http://archive.nandotimes.com/noframes/story/0,2107,500202176->

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> 500279666-501490990-0,00.html>
> Study finds genetic links between Arabs and Jews,
> May 9, 2000
>
> Or via the publication, Proceedings of the National
> Academy of
> Sciences . Search under the title:
>
> Medical Sciences:
> "Jewish and Middle Eastern non-Jewish populations
> share a common pool
> of Y-chromosome biallelic haplotypes."
> M. F. Hammer*, A. J. Redd*, E. T. Wood*, M. R.
> Bonner*, H.
> Jarjanazi*, T. Karafet*, S.
> Santachiara-Benerecetti[9], A. Oppenheim,
> M. A. Jobling+, T. Jenkins, H. Ostrer, and B.
> Bonn[9]-Tami[9]
>
> Published online before print May 9, 2000,
> 10.1073/pnas.100115997;
> Proc. Natl. Acad. Sci. USA, Vol. 97, Issue 12,
> 6769-6774, June 6, 2000
> (Abstract and Full Text available)
>
> and
>
> <http://www.pnas.org/cgi/external\_ref?
> access_num=10801975&link_type=MED>
> (Summary of Abstract only)
>
> All current as of March 20, 2002.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
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> http://www.griffis-consulting.com
>
>
>
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Do You Yahoo!?
Yahoo! Movies - coverage of the 74th Academy Awards^[9]
<http://movies.yahoo.com/>
| 1540|2002-03-22 00:23:25|neseret|Re: To Katherine's illusive arguments on race|
--- In Ta_Seti@y..., "arumese" wrote:

```
> The arguments you have adopted about the cultural and ethnic
> make up of Egypt suggest that the Greeks' description of who
> was and who wasn't Black is grossly incompetent and thus
> irrelevant under the scope of modern science which
> incidentally, you have stated sees no distinction between the
> races. (Are you somehow suggesting that maybe the Greeks
> were not as intellectually astute as we believe them to be?)
> Hmm! If you earnestly hold this view of race, then how is it that
> you can determine what types, mixed or not, lived in Egypt up to
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> the present time? How can you determine what percentage of
> any human type did or did not live there?

Hmm. Did I even argue anything about "types" of people who lived there, say, from the predynastic? No, what I said was that due to environmental changes, we have archaeological evidence of people from various areas up and abandoning previously fertile site when their are became arid. The fact we know about movement is because their bring evidence of their culture with them - pots, weapons, art, etc.

We know percentages of their population (roughly, mind you) because we have later evidence of their distinct structures or artifacts in Egypt, and from this we can calculate that group X possibly had Z number of people in this one location. Of course, what we have about predynastic is sparse, but we _can_ see population movements from east, west, north and south into Egypt.

As for "what types, mixed or not, lived in Egypt up to the present time" sounds like research I may have missed. Do cite your information, for I know of nothing on "types" beyond population movements and artifacts of ancient people with discernible cultural markers to say that there is evidence of Libyan, Nubian, Levantine, and Mediterranean influences to be seen in Egyptian culture from the earliest.

> If I were to apply your logic on race, I would have to conclude
that America is a mixed nation that is indiscernible in regard to

> ethnicity and genetic distinctions. Yet (as can be seen through
> advertising and/or extra-cultural interactions), Western society is
> indoctrinated with the notion that blonde hair and blue eyes are
> the highest qualities of racial purity and perfection (A notion
> Adolph Hitler championed to the very death). The rest of society
> is subjected to this vein of thinking in some way or other,
> whether blissfully or with some degree of hesitation.)

The analogy doesn't really work, because you also have textual evidence of this "western society indoctrination," don't you? So, you cannot claim the same level of textual distinction as to "racial purity" doctrine in Greek or Roman texts, as far as I can see. As I noted, most of these descriptions go along the line of "people who lived in land X looked thus, people who looked in Land Y looked thus." No argument can be made from the texts, IMO, that "race" existed in ancient times.

> On the other hand, you have insinuated that the concept of
> mixture simply means that races are dwelling amongst one
> another in communities (presumably because a child with a
> black mother and a white father is not a mixture of the two). In
> my opinion your argument sounds like the last resort of a
> person who has been backed into a corner. Someone who has
> conceded to facts he/she has not been able to bring his or her
> self to yield to without attaching subjective conditions to them.

I suggest you look again at what I said on "mixed populations" in terms of archaeological and anthropological use, and note that there is no indication of any such argument (above) coming from me. This argument is totally of your own construction, and fits the meaning of a "straw man argument." Do know it's not going to lead to any form of "admission" by me, because it's YOUR argument, and not mine.

> The ancient Egyptians were indeed of native African extract and
> were typically distinct from the Asiatics we recognize today

I know of no serious scholar today who argues that Egyptians were not of "native African extract," so again, don't create an argument where there is none.

>as
> we shall observe from the writings of one of Britan's foremost
> Egyptologists--Wallace Budge.

Budge (E. A. Wallis Budge), just so you know, was an Assyriologist, and not an Egyptologist, except by coincidence of his later function as Keeper of the Egyptian and Assyrian Antiquities at the British Museum . He also never excavated a site in Egypt in his life: he went to Egypt to merely purchase its artifacts (some not above board)

to take back to Britain (Barto 1997: 91).

As for his views on "race," also best you know that Budge is not the fellow upon which to carry the argument of a 'black' Egypt, IMO. Note the following:

"In the second edition of his *_Dwellers on the Nile_* (1888), Budge asserted that the 'original home of the Egyptians [was] in Asia.' 'Kem,' the original name for Egypt, referred to the blackness of the soil rather than, as for the third edition of the *_Encyclopedia {Britannica -KGG}_*, to the blackness of its people. Budge judges these people to be white, as '[e]thnologists and anthropologists, having examined a number of skulls of mummies, have come to conclusion that the Egyptians belong to the Caucasian race.' Budge outlined the scenario of the Egyptians' migrations from elsewhere more directly than we find it in other works:

'From what country did the Egyptians come?...It is generally understood now that some thousands of years before the Christian era (how many is quite impossible to say) the nation which afterwards inhabited the Nile valley set out from Asia, for some reason still unexplained, journeyed westward, and crossing the Isthmus of Suez, entered Africa, and settling down by the Nile, founded there a mighty kingdom.'

Budge then related 'Kem' to the Biblical 'land of Ham,' and enumerating the sons of Ham, mentions 'Cush,' 'Mizraim,' and 'Phut' and 'Canaan.' Mizraim spawned the true Egyptians, while Phut the people of Punt to the southeast, and Canaan the Canaanites of the eastern Mediterranean, 'who were probably near relatives of the Egyptians.' As for the 'Greek tradition' that Egyptian civilization had come from Ethiopia, Budge asserted that it lacked support from modern researches..."

All quoted Budge material from *_Dwellers on the Nile_*: 51.

Budge does change his position, however:

"In a later popular work by Budge, his *_Short History of the Egyptian People_* of 1914, the author complicates his treatment of Egypt's racial composition, and seemingly reverses some of his former assertions. According to this narrative:

'The human remains that have been found in Neolithic graves in Egypt prove that the Egyptians of the Neolithic period were Africans, and there is good reason for thinking [them] akin [to] all...other inhabitants [of] the Nile Valley at that time.'

Here Budge placed these Neolithic Africans specifically in Upper Egypt (i.e., the South). Budge must be relying upon Petrie's description of Neolithic graves, which was published in the interval between the two Budge texts. Nevertheless, they were immgrations and admixtures, and Budge held the ruling class which built the Pyramids to be European in character. Petrie, likewise, believed the *_civilization_* of Egypt to rely upon invaders, rather than these primeval inhabitants.

Without supporting or challenging it, Budge, in 1914, cited an Egyptian legend that their origins were to be traced back to Punt, which Budge placed in 'central Africa' near present-day Uganda. Mixed in with this native population were Libyans from the west, and Semites from the east. Budge argued in 1914 that the Semites would not have had to cross over into Africa at the Isthmus, but would have crossed over the Red Sea by boat from Arabia at any point, including the southern tip of Arabia, which would have them arriving in Africa where contemporary historians place Punt. Although Budge did not spell out the implications of this possibility with great care, this would mean that even a southern influence on Egypt could possibly be traced back to Arabs, rather than to Negroes.

As for the Delta, Budge argued that it was most likely peopled by people in the Mediterranean, perhaps from Palestine. This again is on accordance with the work of Petrie, which found similarities in Egyptian and Phoenician physiognomy as portrayed on the monuments... person>...Budge continued, '[s]ome think that even in the Neolithic Period there were many other settlers who had come from the southern countries of Europe.' While proving this might make the Egyptians whiter (or Europeans blacker?), Budge offered no actual evidence in support of this possibility. Further, it contradicts a previous speculation in this work that much of northern Egypt had been under water during the neolithic period, and that Africans had moved northward as the waters receded.

While Budge asserted that 'neither Libyan, not Semites, nor sea-faring folk of any kind altered the fundamental characteristics of the African dwellers on the Nile,' by their admixture, he goes on to describe the Egyptians' hair as 'not "wooly" like that of the negro'

but the Egyptians being 'in general appearance like the small-bodied man...of the Sudan and Abyssinia,' though these places he had previously (one page back) described as being peopled by 'negro and half-negro tribes.'

Budge's account is confusing, to say the least. All that is certain is that Budge believed the Egyptians were a racially mixed people, and as the book progresses, positive influences are often attributed to the foreign influences, while negative ones are attributed to the native African influences, consistent with the contentions of MacGaffey."

All quoted Budge material from _Short History of the Egyptian People_: 10-11 (passim).

Source:

Barto, W. M. 1997. _Re's Kingdom in the Empire Where the Sun Never Set: The Nineteenth-Century British Egyptologists and Their Thoughts Concerning Race, Religion, and the Role of Women in Ancient Egypt_. Ph. D. Dissertation (Unpublished). Drew University:Madison: 148-152.

I'm just not sure Budge is the person upon which to rely for pronouncements about the "race" of the Egyptians, as the above quoted material indicates. In a number of his works (such as _The Mummy_), he specifically distinguishes ancient Egyptian civilization as African, but not a "negro" one, for example. This is a quite typical view, in terms of his 19th century background of the time (his views on women are also more Victorian in nature rather than archaeologically based). None of these positions of Budge actually tell us anything about ancient Egypt (and their views of themselves) which we DO know from its archaeology or its own textual evidence.

There is a LOT about Budge that is unreliable as to his views on ancient Egyptian history, culture, and language (Budge was largely self-taught in languages (Barto 1997: 154), with less training than Gardiner, it seems), such that most modern scholars, when they quote Budge at all, tend to do so in the negative.

The present day view of Budge and his work has been posted before on Ta-Seti, if you would care to search the Archives under "Budge" and/or "Who Was Who in Egyptology."

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<http://www.griffis-consulting.com>
| 1541|2002-03-22 00:53:55|neseret|Re: To Katherine Griffis-Greenberg|

--- In Ta_Seti@y..., "osirica" wrote:
I had said:
> Apparently the presumption that "race" has any real significance in ancient Egyptian culture. That seems to be what this debate is all about, isn't it? It seems to be primarily what you, as a modern human being (weighted with "racial" terms that did not exists until about 300 years ago), tend to want to project backwards into ancient cultures, as it if were significant to and about such societies.<
>
>
> Nope wrong again Katherine. Look around you. When have Black people > been an actual race? You know it, I know it. The term "race" does not fit any sensible anthropological meaning. Yet socially and culturally speaking its used. In fact, THIS is what it is really about. You think I am trying to racialize the Egyptians into being Black.
>
> I will repeat what I am saying for the fifth time.
>
> The A.Egyptians were indistinguishably Black. Period. In other words, you would not be able to tell the difference between the two UNLESS one spoke Kemetic and one spoke a modern language. addendum as redundant> do you get it NOW?
>
> Now if you try to tell me that an A.Egyptian was indistinguishably > white or European or whatever, and that I could not tell the > difference between the two unless I heard them speak, you are crazy. <

Note that you not only contradict yourself in Paragraphs 1 and 3 of your reply: telling me on one hand you aren't (apparently) "...racializ[ing] the Egyptians into being Black," but then turn around and _do just that_ in the other paragraph, by distinguishing into Egyptians into "black" and "white" racial classifications. Also you take this further in Paragraph 4 to create a straw man argument, to make your argument seem to have validity.

No one has _ever_ said the Egyptians were "white," or European on this thread (except possibly you and others, to argue it from the negative).

What is the case is "race" _as a tested and valid fact_ does not exist, and color is not a designator of any ethnicity. It is an adaptive biological trait to the environment. Archaeologically, neither is of importance because, quite frankly, archaeologists deal with the concept of people as objects moving in space, and not really caring about color or ethnicity. Archaeologists classify cultures by their location geographically (based upon their excavations) and by analysis of the finds as having comparable examples from _other_ archaeological sites. They may conclude movement of populations occur, they may conclude trade occurred between the two archaeological find sites, etc. What archaeologists, in today's society, do NOT do is force the material into racial or ethnic terms.

The term "mixed populations," BTW, do have archaeological use, as it is used to note influxes of migrating populations and their effects. Its use in archaeology is not unlike the anthropological use.

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| 1542|2002-03-22 01:00:06|neseret|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., "osirica" wrote:

> Oh and I just remembered one thing. You probably will reply to my
> earlier post about the Zulu, Ashanti, and Kemites, and Black
> Americans. Yes yes I know, I should not put words in your mouth.

So

> I formally say that this is not what you are going to say, but what
> is a possibility. I do not accuse you of saying what I wrote below:
>
>
> Your response may say something like "They are different because

the

> Ashanti noses are broader, the Zulu skin is much darker..." or
> something like that.
>
> I will say "thats not true, many of the Zulu, Ashanti have not

those

> features you stereotype, and the Egyptians share some of the

features

> you stereotype in the Ashanti and Zulu."
>
> You will probably say "Well those Ashanti and Zulu who do NOT have
> those stereotypical (or in your probable words "characteristic")
> aren't pure or wholly indigenous... because they don't have those
> characteristics." -- and you will have a circular and false
> argument.
>
> Now, I will say this. Your last gasp is to say that since the

Ashanti

> are mixed and the Zulu are mixed, then the non characteristic
> qualities are neither Zulu nor Ashanti. -- and you will have run
> into a paradox you created. If everybody is mixed, then the term
> mixed has lost its meaning in the context you use it.
>
> If I were to say the Egyptians were homonids, or carbon-based
> lifeforms, it would not address the issue at hand. Nor does using
> mixed.
>
> I have nixed the mixed word in this debate. Lets move on from it at
> the very least.
>
>
>
> --- In Ta_Seti@y..., "osirica" wrote:
> > No even worse. Here it is Katherine.
> >
> > If I took the entire population of Ancient Egypt and brought them
> > here, and they all spoke English and lived in America, and you

did

> > NOT know they were ancient Egyptians. They would become Black
here

> in
> > America. If I took 2 million Black people and sent them back in
> time
> > to ancient Egypt and taught them Khamwasi (or Kemetic if you
> prefer),
> > they would melt into Kemet with Kemet's own makeup remaining the
> same
> > before as it would be after.
>
> > Now if I took two million white people, OR dorian arabs, or
> Italians,
> > and sent them there, they would become like the Hyksos... not

fully

> > able to blend in, and they would become outsiders. Not only
because

> > of their appearance, but because of their outlook..their ETHNIC

and

> > RACIAL outlook. They would either want to change the Egyptians

and

> > reject those Egyptians that looked to black. OR they would want
to

> > take them over and call usurp theirwhole existence.

Nice of you to hold a debate with me while I wasn't here. Seems like
you won. ;)) As for why, again:

"The straw man fallacy is when you misrepresent someone else's
position so that it can be attacked more easily, knock down that
misrepresented position, then conclude that the original position has
been demolished. It's a fallacy because it fails to deal with the
actual arguments that have been made."

<<http://www.infidels.org/news/atheism/logic.html#strawman>>

"A Straw Man Argument is a statement you make if you want to more
easily attack an opposing position. You intentionally make a silly
caricature of that position, one that no one would believe, knock
down that silly, unrealistic caricature, and then proclaim that the
original version of the argument has been demolished. This tactic
fools a lot of people.

This is one of the most unethical and cowardly of debating tactics,
since you have so little confidence in your own position that you
cannot even address the real position of your opponent. At the heart
of the Straw Man Argument is deception."

Source:
<<http://www.geocities.com/Tokyo/Temple/9917/evolution/strawman.html>>

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<http://www.griffis-consulting.com>
| 1543|2002-03-22 01:01:38|neseret|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., "osirica" wrote:

> Honestly, there are still people... Ph.D. professors who still
> promote the idea that aliens from outerspace built the pyramids. So
> I'm not really going to entertain the Katherine debate much longer.

Out of curiosity, just who are you debating? It certainly isn't me
at this point.

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<http://www.griffis-consulting.com>
| 1544|2002-03-22 01:11:12|neseret|Re: (Apparently about "Race," Again)|

--- In Ta_Seti@y..., "osirica" wrote:

>
> Katherine, do you realize that being Black does not reflect a
> fictitious racial category?
>
> What is really here is that your anthropological and academic
> training tells you of all these cultures, and societies, and such.

I

> think that you have been taught to believe that Black is either
> fictitious race, or an underground culture, or some sort of western
> social aberration. You have not addressed or acknowledged the true
> Black cultural, social, and historical presence in the world. Nor

the

> consistent relationships between those who are called, and call
> themselves Black, and those who do not

Enlighten me how "black culture" is not a racial designation. It matters archaeologically that we talk about human cultures, but not about whether it is subdivided by ethnicity designators. If I said the following, would you agree?

"You have not addressed or acknowledged the true human cultural, social, and historical presence in the world. Nor the consistent relationships between those who are called, and call themselves human, and those who do not..."

To me, as one who works within archaeology and Egyptology, THESE are my concerns. I am interested in how people are exhibited in their cultural, social and historical presence in the world. As Roth indicated in her article, we are concerned about the ancient Egyptians as an ancient society, and not by anachronistic terms imposed from modern times upon them.

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| 1545|2002-03-22 01:37:50|Alex van Deelen|Re: To Katherine's illusive arguments on race|

Message: 23

Date: Fri, 22 Mar 2002 03:42:44 -0000

From: "arumese" <arumese@yahoo.com>

Subject: To Katherine's illusive arguments on race

>
>Kathrine,
>
>The arguments you have adopted about the cultural and ethnic
>make up of Egypt suggest that the Greeks' description of who
>was and who wasn't Black is grossly incompetent and thus
>irrelevant under the scope of modern science which
>incidentally, you have stated sees no distinction between the
>rases. (Are you somehow suggesting that maybe the Greeks
>were not as intellectually astute as we believe them to be?)
>Hmm! If you earnestly hold this view of race, then how is it that
>you can determine what types, mixed or not, lived in Egypt up to
>the present time? How can you determine what percentage of
>any human type did or did not live there?

It's even better. Mary Lefkowitz argued that Cleopatra couldn't have been black, because she was almost exclusively Greek. So what did ML think the Greeks were? White, perhaps?

Lots of the Ancient Egyptians would now, in modern times simply be described black. Djozer, Mentuhotep I, Sesostri I, etc. were as Black as Djimon Hounsou, for instance. If the rest were something in between, like Jesse Jackson, Richard Pryor or Lisa Bonet, what would that make them?

To boot, ancient depictions of the Nubians make them look even more black than they do today, which is a hint that at least some whitening has taken place over the last 2000 years.

Alex

| 1546|2002-03-22 04:50:56|osirica|Re: To Katherine Griffis-Greenberg|

> Note that you not only contradict yourself in Paragraphs 1 and 3 of
> your reply: telling me on one hand you aren't
> (apparently) "...racializ[ing] the Egyptians into being Black," but
> then turn around and _do just that_ in the other paragraph, by


```
> distinguishing into Egyptians into "black" and "white" racial
> classifications.
```

Wrong AGAIN. For the SIXTH TIME! I am not TALKING ABOUT RACE. You still, yet and again are equating my use of the word "BLACK" with your interpretation of "fictional Black race". Katherine, its done, you can't listen to people. You don't know how to learn anything.

```
>
> What is the case is "race" _as a tested and valid fact_ does not
> exist, and color is not a designator of any ethnicity. It is an
> adaptive biological trait to the environment.
```

Since when have Black people been a particular color? They come in a variety of shades and ethnicities. Sadly you can't seem to recognize that. And you keep on ranting about something that EVERYONE ELSE in this discussion group has moved on past. You are the last mo

<...snip of repetetive>

... NOT do is force the material into racial or ethnic terms.

```
>
> The term "mixed populations," BTW, do have archaeological use, as
```


it

```
> is used to note influxes of migrating populations and their
```

effects.

```
> Its use in archaeology is not unlike the anthropological use.
```

Well we aren't speaking about an archaeological or anthropological debate are we? Every civilization is mixed Katherine. Move on.
| 1547|2002-03-22 04:51:05|Scarlett Junior|unsubscribe|
Please remove me from the mailing list

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| 1548|2002-03-22 04:53:01|osirica|Re: To Katherine Griffis-Greenberg|
Spare us. You have been straw-womaning me everytime you accuse me of talking about race. Everyone on here knows that I am speaking about Black outside of the fictitiousness of race, yet you pretend that everytime I say the word "Black" you think I am not.

I say the Egyptians are Black

You say "the race is non existent".

```
--- In Ta_Seti@y..., "neseret" wrote:
> --- In Ta_Seti@y..., "osirica" wrote:
> > Oh and I just remembered one thing. You probably will reply to my
> > earlier post about the Zulu, Ashanti, and Kemites, and Black
> > Americans. Yes yes I know, I should not put words in your mouth.
> > So
> > I formally say that this is not what you are going to say, but
what
> > is a possibility. I do not accuse you of saying what I wrote
below:
> >
> >
> > Your response may say something like "They are different because
> > the
> > Ashanti noses are broader, the Zulu skin is much darker..." or
> > something like that.
> >
> > I will say "thats not true, many of the Zulu, Ashanti have not
> > those
> > features you stereotype, and the Egyptians share some of the
> > features
> > you stereotype in the Ashanti and Zulu."
> >
> > You will probably say "Well those Ashanti and Zulu who do NOT
have
> > those stereotypical (or in your probable words "characteristic")
> > aren't pure or wholly indigenous... because they don't have those
> > characteristics." -- and you will have a circular and false
```



```

> > argument.
>
> > Now, I will say this. Your last gasp is to say that since the
> Ashanti
> > are mixed and the Zulu are mixed, then the non characteristic
> > qualities are neither Zulu nor Ashanti. -- and you will have run
> > into a paradox you created. If everybody is mixed, then the term
> > mixed has lost its meaning in the context you use it.
>
>
> > If I were to say the Egyptians were homonids, or carbon-based
> > lifeforms, it would not address the issue at hand. Nor does using
> > mixed.
>
>
> > I have nixed the mixed word in this debate. Lets move on from it
at
> > the very least.
>
>
>
> > --- In Ta_Seti@y..., "osirica" wrote:
> > > No even worse. Here it is Katherine.
> >
> > > If I took the entire population of Ancient Egypt and brought
them
> > > here, and they all spoke English and lived in America, and you
> > > did
> > > NOT know they were ancient Egyptians. They would become Black
> > > here
> > > in
> > > America. If I took 2 million Black people and sent them back in
> > > time
> > > to ancient Egypt and taught them Khamwasi (or Kemetic if you
> > > prefer),
> > > they would melt into Kemet with Kemet's own makeup remaining
the
> > > same
> > > before as it would be after.
> >
> > > Now if I took two million white people, OR dorian arabs, or
> > > Italians,
> > > and sent them there, they would become like the Hyksos... not
> > > fully
> > > able to blend in, and they would become outsiders. Not only
> > > because
> > > of their appearance, but because of their outlook..their ETHNIC
> > > and
> > > RACIAL outlook. They would either want to change the Egyptians
> > > and
> > > reject those Egyptians that looked to black. OR they would want
> > > to
> > > take them over and call usurp theirwhole existance.
>
>
> Nice of you to hold a debate with me while I wasn't here. Seems
like
> you won. ;)) As for why, again:
>
> "The straw man fallacy is when you misrepresent someone else's
> position so that it can be attacked more easily, knock down that
> misrepresented position, then conclude that the original position
has
> been demolished. It's a fallacy because it fails to deal with the
> actual arguments that have been made."
>
> <http://www.infidels.org/news/atheism/logic.html#strawman>
>
> "A Straw Man Argument is a statement you make if you want to more
> easily attack an opposing position. You intentionally make a silly
> caricature of that position, one that no one would believe, knock
> down that silly, unrealistic caricature, and then proclaim that the
> original version of the argument has been demolished. This tactic
> fools a lot of people.
>
>
> This is one of the most unethical and cowardly of debating tactics,
> since you have so little confidence in your own position that you
> cannot even address the real position of your opponent. At the
heart
> of the Straw Man Argument is deception."
>
>
> Source:
> <http://www.geocities.com/Tokyo/Temple/9917/evolution/strawman.html>
>
>
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com

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| 1549|2002-03-22 04:55:50|osirica|Re: To Katherine Griffis-Greenberg|
Yeah, I've noticed you clearly avoid addressing the part where being Black is NOT a race. You have silently passed over that. You lost this Katherine. Just like last time. You can't really get into this. You tried to keep a distance but it was too late. If I recall two years ago, you never could figure out what being Black meant. You ended up making some comment about how "under my definition, anyone can be Black, and that it's an unfair way to use the term." Do you remember that at all?

So like last time, I will do it again.

Do you know what being Black means, outside of the fictitiousness of race?

```
--- In Ta_Seti@y..., "neseret" wrote:  
> --- In Ta_Seti@y..., "osirica" wrote:  
> > Honestly, there are still people... Ph.D. professors who still  
> > promote the idea that aliens from outerspace built the pyramids.  
So  
> > I'm not really going to entertain the Katherine debate much  
longer.  
>  
> Out of curiosity, just who are you debating? It certainly isn't me  
> at this point.  
>  
> Katherine Griffis-Greenberg  
>  
> University of Alabama at Birmingham  
> UAB Options/Special Studies  
>  
> http://www.griffis-consulting.com
```

| 1550|2002-03-22 05:13:48|osirica|Re: (Apparently about "Race," Again)|

> Enlighten me how "black culture" is not a racial designation.

First off, since black is not a race anyway. The racial designation is definitely incorrectly applied. What you would have to do is describe what you see, and allow the word "Black" fit that description. Do you see people of a particular race interacting culturally? Since race does not exist the answer would be no. However, you go too far and say "Black people do not exist," since "race does not exist". That was your first mistake.

What you see are people of a particular socio-ethnic and regional affiliation and heritage interacting. Black people are merely people who have ancestors from Africa and whose skin color ranges, and whose features vary, more so than of any other ethnic group on the planet. As a human phenomenon, being Black is a very consistent designator. Black people are in India, the Philippines, Australia, the Polynesian islands, etc. These people are indistinguishably Black. Yet you are thinking I am speaking of a race.

Katherine, if I were speaking of race at this point, it would make no sense. You have tried to stretch that out for way too long. I really do not like it when people who claim to be so intelligent and accomplished...I cannot stand it when they keep acting like they cannot hear or understand something that is spoken to them clearly.

Black people are a phenomenon that transcends a particular culture, or ethnic group. I can go to Australia and meet an aboriginal and they will recognize me as akin to them, I can go to Brazil and the same thing. However those there who are colonized to believe they are not Black (out of shame, not out of the fictitiousness of race) would not be able to bond as well. With any Black person on the planet, there is a connection... Yet our skin color, hair, and features could be totally different. DNA wise we are different. IN fact, some Black people are closer in relation to Europeans, Asians, than to Africans. Yet the connection is beyond a DNA table or a skull size chart. Could you separate DNA wise Black people in America into subcategories? Would it work in reality? no.

Let us however look at being white and see if the same phenomenon applies. Well since there is no such thing as the white race, we can throw that out. Maybe you can tell me what being white means outside of the fictitiousness of race Katherine. Are you white?

```
> "You have not addressed or acknowledged the true human cultural,  
> social, and historical presence in the world. Nor the consistent  
> relationships between those who are called, and call themselves  
> human, and those who do not..."
```


Is that supposed to validate your lack of understanding of what being Black means? It IS a worldwide phenomonon.

>
> To me, as one who works within archaeology and Egyptology, THESE
are

> my concerns. I am interested in how people are exhibited in their
> cultural, social and historical presence in the world. As Roth
> indicated in her article, we are concerned about the ancient
> Egyptians as an ancient society, and not by anachronistic terms
> imposed from modern times upon them.

You better be concerned. All of the "We" over there are the ones that put Europeans in leading roles in the documentaries, and show European oriented interpretations of the dance, music, and such. Does it trouble you that we are changing that?

>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>

| 1551|2002-03-22 05:21:24|osirica|I told you all, she couldn't do it.|
Katherine has finally run out of gas. I told you all, the first time I came in here what would happen. She has killed her time telling us that the Egyptians are not Black because race does not exist. But when we ask her to say the Greeks are not white, she says "Europe was not a word in the greek language". When we explain the similarities in Egypt with Black people she tells us to stop using anachronistic fictitious racializations. Then she says the Egyptians were mixed "archaeologically speaking". When I explain how indistinguishably Black the Egyptians are, she goes into her rants about the fallaciousness of racial designations. Yet no where on any of this has she asked us "What else besides race, can one say being Black represents?"

I think the problem for you Katherine is this. Kemet was way too close to the other Black people in Africa. If Kemet was in Asia, or something, you would have a case, but you have two choices.

You can use your same debate about a civilization further into Africa, or in Europe, in order to validate yourself, you can admit defeat, or you can find out what else Black means. Just bear in mind, I could go to the Philippines and interact with the Aeta (Black), go to Australia and interact with the Aboriginals, go to Brazil interact with the people who call themselves Black, and if I could, go to Kemet and interact with THEM. Variety of shades, variety of "ethnicities", yet a commonality. They all have a dark dark skinned heritage.

| 1552|2002-03-22 06:45:04|mansu_musa|Frank Snowden Why do people use him for a reference |
I would like to adress people in this group using a person like frank snodewn for a reference. I have read his books,but I fail to see the logic he had trying to compare ancient egyptains to northern Indians???

The other confusion is that Frank Snodewn designed a method for determing black people in ancient art,yet he is not morphologist,nor really does he have any experiance in egyptology to makes these judgments. The funny thing is I ran into a man who took Snowden's coourse blacks in antiquity in Howard University,and he keep telling the instructor the similarities with other african cultures,and egyptains culture. Snowden would always get real nervous and change the subject.

Another thing is Snowden could not explain why braid patterns found in many mummies math that of the Nubians,or ethiopians.
Another thing about snowden was he was interviewed in a magazine one,and they asked him what race would you call the ancient egyptains. snowden stated he would call them mixed. Snowden seems to be a very confused person,and also a person who is always quoted on the blackness of the ancient egyptains by people who have political goals in mind like Dinesh Dsouza. Dsouza is another interesting person. Dsouza does not know one hieroglypic and constanly goes around quopting other people,yet does little reserch of his own.
By the way if anybody wants a reference on snowden,I will bring the former student to this groups,and he will tell you about snodewn
The mummies and skeletons of ancient Egyptians indicate they were Africans," states Egyptologist Frank Yurco. No doubt, many darker-colored Egyptians would be called black in our modern, race conscious terminology
Here is a quote from Frank Yurco,and dsouza uses yurco for proving the egyptains were not black yet he mentions that yurco backs up his statments 100 percent.

I tell another thing that has always stuck out in my mind that nobody has really adressed is those mysterious black people in russia. We have written from Herodotus about black colchians that desend from senwroset,yet we still have a group of black people that still live there. Many people tried to claim these people were slaves,and desended from slave populations,but the problem is there people are so isolated in the caucasous,and the ottomans never brought african slaves to this part of the caucous. Where did they come from???? Apparently, in 1912, a Russian natualist by the name of V.P. Vradii found a small colony of Black people in the area of Batumi, which is on the southwestern coast of Georgia in Southern Russia. Vraddii noticed that they were quite black in skin color and had very African features, while others were mixed with black and Russian. Vradii published a book about the Black tribe called, Kavkaz. After the publishing of his book, reports of other Black populations around the Black Sea began to flood local media. As other scholars began to travel the land, here in modern times, they too began reporting tribes of Black populations.

There [This information taken from: Patrick T. English, Cushites, Colchians, and Khazars, Journal of Near Eastern Studies, vol 18, Jaunuary - October 1959, p. 53.] Moreover, a black Colchian writer, historian, and ethnographer, Dmitri Gulia (1874-1960) asserted that his peoples heritage stemed from Sesostris. He published a book called, History of Abkhazia, which shows that the black Colchian people ofare more account of Black Colchians. In 522-443, a Greek poet named Pindar described the Colchians, whom Jason and the Argonauts fought, as being "dark skinned". Then around 350 to 400 AD, Church father St. Jerome and Sophronius refered to Colchis as the "second Ethiopia" because of its black population. Southern Russia were really an Abyssinaian people of Egypt. he proves this by putting http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm

Professor Jean Leclant, in holding that "African studies may draw to their great advantage on the immense documentation comprised of five thousand years of history; and that perhaps the greatest service Egyptology can offer is to furnish points of departure for the ancient history of Africa." <http://www.egyptianmuseum.com/mummy6.html> Frank Snowden could never explain the braids on this mummy | 1553|2002-03-22 07:25:33|kcamm23063@aol.com|Re: unsubscribe|

| To unsubscribe from this group, send an email to:
| Ta_Seti-unsubscribe@yahoogroups.com

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)
| 1554|2002-03-22 07:29:14|a.manansala@attbi.com|Re: Frank Snowden Why do people use him for a reference|
mansu_musa writes:

>>

The mummies and skeletons of ancient Egyptians indicate they were Africans," states Egyptologist Frank Yurco.

>>

Do you have the ref. for this quote.

Although Yurco does admit the AEs were generally dark with a gradient from south to north, he as been rather more on the side of Lefkowitz et al. particularly in the "Black Athena" debate.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1555|2002-03-22 09:57:51|mansu_musa|Re: Frank Snowden Why do people use him for a reference|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> mansu_musa writes:
>
> >>
> The mummies and skeletons of ancient Egyptians indicate
> they were
> Africans," states Egyptologist Frank Yurco.


```
> >>
>
> Do you have the ref. for this quote.
>
> Although Yurco does admit the AEs were generally dark
> with a gradient from south to north, he as been rather
> more on the side of Lefkowitz et al. particularly in
> the "Black Athena" debate.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
```

<http://www.geocities.com/Athens/Parthenon/9507/c-wh1-ane-yurco.htm>

here is my reference
| 1556|2002-03-22 11:36:07|Mickel Hendrix|Re: (unknown)|
Hotep Osirica,

Your pointing out her double talk, as Diop would have put it, reveals she, along with almost all white western Egyptologists, is suffering from a strong case of denial, for purely psychological reasons, otherwise known as a psychosis. This has been the malady that has plagued Caucasian people for the past five centuries, when it comes to facing the reality of the black origin of not only the ancient civilization of Kemet, but the rest as well. Therefore, western scholars have had to create separate name tags for the different black peoples of the world, whom the Greeks referred to as Ethiopians, in order to wield the illusion that so-called Negroes are a different "race" apart, from the so-called Hamites, Dravidians, Ethiopians, Mediterraneans, etc., etc.

Psychological, they feel that as long as they are the controllers or dictators of the academic process they should be the "official" authorities on what is considered "black" and was is not. As I've pointed out, there are so-called non-black tribes, who have skin complexions that are darker than those of the so-called Negroes tribes. And if you tediously scrutinize their anthropological works, you'd find all sorts of contradictions, many of which I have highlighted in a book that I'm completing pertaining to ancient "black" civilizations.


P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- osirica <osirica@yahoo.com> wrote:

```
> Katherine keeps saying race doesn't exist. I agree.
> Then she says
> that the Egyptians are mixed (anthropologically
> speaking). The
> problem is this:
>
> You say race doesn't exist. Yet when I say the
> Egyptians are Black
> you respond by saying they are mixed.
> So in essence you keep telling me that my position
> is flawed because
> I am believing in fictional races and at the same
> time i wont
> acknowledge that people migrate into civilizations.
>
> Katherine, do you realize that being Black does not
> reflect a
> fictitious racial category?
>
> What is really here is that your anthropological and
> academic
> training tells you of all these cultures, and
> societies, and such. I
> think that you have been taught to believe that
> Black is either
> fictitious race, or an underground culture, or some
> sort of western
> social aberration. You have not addressed or
> acknowledged the true
> Black cultural, social, and historical presence in
> the world. Nor the
> consistent relationships between those who are
> called, and call
> themselves Black, and those who do not.
>
> Why else would you hold on to the notion that
```



```
> "Kemetu and Kemu"
> means "People of Black silted Land" instead of "Land
> of Black People"
>
>
>
```

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| 1557|2002-03-22 11:36:35|Mickel Hendrix|Re: (unknown)|
Hotep Osirica,

Your pointing out her double talk, as Diop would have put it, reveals she, along with almost all white western Egyptologists, is suffering from a strong case of denial, for purely psychological reasons, otherwise known as a psychosis. This has been the malady that has plagued Caucasian people for the past five centuries, when it comes to facing the reality of the black origin of not only the ancient civilization of Kemet, but the rest as well. Therefore, western scholars have had to create separate name tags for the different black peoples of the world, whom the Greeks referred to as Ethiopians, in order to wield the illusion that so-called Negroes are a different "race" apart, from the so-called Hamites, Dravidians, Ethiopians, Mediterraneans, etc., etc.


Psychologically, they feel that as long as they are the controllers or dictators of the academic process they should be the "official" authorities on what is considered "black" and was is not. As I've pointed out, there are so-called non-black tribes, who have skin complexions that are darker than those of the so-called Negroes tribes. And if you tediously scrutinize their anthropological works, you'd find all sorts of contradictions, many of which I have highlighted in a book that I'm completing pertaining to ancient "black" civilizations.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- osirica <osirica@yahoo.com> wrote:

```
> Katherine keeps saying race doesn't exist. I agree.
> Then she says
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>
> You say race doesn't exist. Yet when I say the
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> you respond by saying they are mixed.
> So in essence you keep telling me that my position
> is flawed because
> I am believing in fictional races and at the same
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> acknowledge that people migrate into civilizations.
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> Katherine, do you realize that being Black does not
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> training tells you of all these cultures, and
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> think that you have been taught to believe that
> Black is either
> fictitious race, or an underground culture, or some
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> acknowledged the true
> Black cultural, social, and historical presence in
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> consistent relationships between those who are
> called, and call
> themselves Black, and those who do not.
>
> Why else would you hold on to the notion that
> "Kemetu and Kemu"
> means "People of Black silted Land" instead of "Land
> of Black People"
```


>
>
>


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| 1558|2002-03-22 11:38:49|Mickel Hendrix|Re: Afroasiatic|
Hotep,

But, wouldn't it make sense that in order to "look"
black, that would be the effects of genes?

P.E.A.C.E.

--- a.manansala@attbi.com wrote:

```
> Osirica wrote;  
>  
> >>  
> But Paul, race doesn't exist... it's not real...  
> it's  
> not... oh wait,  
> I wasn't LISTENING was I? You were talking about  
> biological  
> relationships... not mythical racial ones!  
> >>  
>  
> Biological relationships can exist outside of the  
> box  
> we generally know as race.  
>  
> For example, Fijians and other Melanesians look  
> Black  
> and are probably considered Black by most Westerners  
>  
> but genetically they are very close to other Pacific  
> Islanders and to the Chinese.  
>  
> But this has little bearing on AE, since the  
> physical  
> resemblance was related to continuous gene flow.  
>  
> Regards,  
> Paul Kekai Manansala  
> http://home.attbi.com/~a.manansala/afro.htm  
>
```

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| 1559|2002-03-22 11:58:01|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
Hotep,


Katherine, let me ask you a few simple questions, I'm
sure you can easily answer. Did the Kemites, from a
majority point of view, have a brown-skinned
complexion or a pale-skinned complexion? Was their
culture more closely related to modern Indo-Europeans
or the modern black tribes of Afruika? Having been a
people who practiced a system of matriarchy, was that
custom Afruikan or Indo-European?

P.E.A.C.E.

--- naseret <egylist@griffis-consulting.com> wrote:

```
> --- In Ta_Seti@y..., "osirica" wrote:  
> > Until Katherine acknowledges the truth that being  
> Black isn't just  
> a  
> > pure "racial" classification, then the whole thing  
> is pointless. We  
> > won by countout.  
> >  
> > We know the Egyptians looked like Black people.  
> >  
> > Katherine, what on earth can you debate about  
> this?  
>  
> Apparently the presumption that "race" has any real
```


> significance in
> ancient Egyptian culture. That seems to be what this
> debate is all
> about, isn't it? It seems to be primarily what you,
> as a modern
> human being (weighted with "racial" terms that did
> not exist until
> about 300 years ago), tend to want to project
> backwards into ancient
> cultures, as it if were significant to and about such
> societies.
>
> It isn't significant in the
> archaeological/anthropological/historical
> sense, as subjective "modern" interpretations, based
> on invalid
> concepts without supportable proof of "race"
> existence, really don't
> add one whit to the sum of knowledge about the topic
> of ancient
> Egypt. However, these interpretations _do_ cause a
> lot of damage in
> educating people in _modern times_, though, as they
> have emotional
> appeal, but no basis in fact.
>
> That alone makes it worthy of debate, IMO, because
> it is misleading
> to state that "race" has any bearing upon the issue
> of the ancient
> Egyptians, except to note that _both_ sides of the
> modern
> interpretation of "race", who have used the term in
> discussing the
> ancient cultures of the past, are very wrong in
> doing so.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>
>
>
>

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<http://movies.yahoo.com/>
| 1560|2002-03-22 13:18:16|a.manansala@attbi.com|Re: Afroasiatic|

> Hotep,
>
> But, wouldn't it make sense that in order to "look"
> black, that would be the effects of genes?
>

Genes do dictate how we look. But Fijians, Melanesians,
Papuan and Aetas may be among the oldest and most
isolated inhabitants of the Pacific.

If you can't show genetically that Papuans, Fijians, Aetas,
etc. are closer genetically to Africans, then
their "race" has little biological reality,

A Caucasian-looking Arab may be genetically closer to a
Black West African because of recent gene flow, than either
is to a Fijian.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1561|2002-03-22 14:28:02|Mickel Hendrix|Re: (Apparently about "Race," Again)|
Hotep,


Greenberg, one thing that strikes me is that Caucasian
archaeologists pretend that "race" doesn't matter, or,
as you say, doesn't exist, which throws a blanket over
the ethnic makeup of the ancient Kemites. But, when
the archaeological discoveries of those so-called
frozen mummies in upper China were disclosed to the
public on either the Learning Channel or Discovery,

one of the first things the narrator made sure to express was that they were "Caucasian" mummies. And all of the numerous documentaries that have centered around the Kemetic mummies, and not a word was emitted as to the general public as to their ethnic affiliation. What a coincidence! In other words, when the ancient Kemites are at the center of attention, race doesn't matter or it doesn't exist, while it does, when topics pertaining to Indo-European peoples does.

P.E.A.C.E.

```
--- naseret <egylist@griffis-consulting.com> wrote:

> --- In Ta_Seti@y..., "osirica" wrote:
> >
> > Katherine, do you realize that being Black does
> > not reflect a
> > fictitious racial category?
> >
> > What is really here is that your anthropological
> > and academic
> > training tells you of all these cultures, and
> > societies, and such.
> > I
> > think that you have been taught to believe that
> > Black is either
> > fictitious race, or an underground culture, or
> > some sort of western
> > social aberration. You have not addressed or
> > acknowledged the true
> > Black cultural, social, and historical presence in
> > the world. Nor
> > the
> > consistent relationships between those who are
> > called, and call
> > themselves Black, and those who do not
> >
> > Enlighten me how "black culture" is not a racial
> > designation. It
> > matters archaeologically that we talk about human
> > cultures, but not
> > about whether it is subdivided by ethnicity
> > designators. If I said
> > the following, would you agree?
> >
> > "You have not addressed or acknowledged the true
> > human cultural,
> > social, and historical presence in the world. Nor
> > the consistent
> > relationships between those who are called, and call
> > themselves
> > human, and those who do not..."
> >
> > To me, as one who works within archaeology and
> > Egyptology, THESE are
> > my concerns. I am interested in how people are
> > exhibited in their
> > cultural, social and historical presence in the
> > world. As Roth
> > indicated in her article, we are concerned about the
> > ancient
> > Egyptians as an ancient society, and not by
> > anachronistic terms
> > imposed from modern times upon them.
> >
> > Katherine Griffis-Greenberg
> >
> > University of Alabama at Birmingham
> > UAB Options/Special Studies
> >
> > http://www.griffis-consulting.com
> >
> >
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| 1562|2002-03-22 14:44:07|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
Hotep,

In light of the comment about scholars using terms that they can only understand and decipher between themselves is the equivalent of a secret order, such

as for example, Freemasonry, where they partake in their own language or code words and signs. Hence, it is typical, protocol for western scholars to indulge in such debauchery, in order to maintain and foster confusion among the average non-scholar, or reader of literature, pertaining to ancient Kemet. That way, they can keep trucking along, nice and smoothly. But, what it simply boils down to is that the cleverly concocted terms are just code words for Afrikan, black, or Negro. Apparently, western scholars haven't found a way to extract themselves from the foul stench of Negrophobia that they wallow in constantly, strictly for psychological purposes. So, one doesn't have to wonder why the field of psychology is so sought after in Eurocentric societies. Caucasian scholars suffer from a sickly state called psychosis.

P.E.A.C.E.

--- tekesala danquah <tekesala@yahoo.com> wrote:

```
> Katherine,
>
> I am an anthropology student and you are right about
> the term "mixed population". However, the term is
> not
> universally applied. Therefore, when it is used to
> describe the population of AE, it becomes very
> misleading and deceptive. Most of us, if not all of
> us, have been indoctrinated with the concept of
> "race",
> so naturally when we hear "mixed population", we
> tend
> to think racially, instead of ethnically. Sadly,
> even
> the ones that choose to apply this term do as well.
> No
> one has ever described the Ewe people of Benin and
> Togo as a "mixed population" nor the native people
> of
> Peru. Paul brought this up regarding West Asia
> (Levant) and ancient Greece.
>
> I agree AE was composed of various elements from
> various directions, but in our "racially defined"
> society, "mixed population" fails to adequately
> address the concerns of today's average person. I
> feel
> it is very chauvinistic and irresponsible for the
> academia of the antiquities to use jargon without
> defining the meaning of such terms.
>
> As explorations in human genetics continually
> dismiss
> "race" as a myth (on the molecular level), "race" as
> a
> social indicator still exists and is a definite
> reality. Horrible tragedies have occurred in the
> name
> of "racialism" and the results have been actual and
> more horrific. This is far from the mythic realm we
> now wish to place "race". We can now, in all our
> glory
> as "people in the know", assert "race as a myth",
> but
> we can not ignore the legacy of "race" in global
> affairs, including academics, i.e. anthropology and
> archaeology.
>
> No one would accept the notion that George
> Washington,
> Napoleon, Hitler, Caesar or Alexander of Macedonia
> were not white men. The mainstream would not support
> the idea that Greece was a great "mixed population
> invention", rather than an authentic and genuine
> European invention.
>
> The Non-race approach signals a forward advancement,
> but the politics of the approach is questionable.
> Yes,
> unfortunately, at least to this observer, politics
> has
> a part to play in every human endeavor. In regards
> to
> race, maybe we could blame it on our non-racial
> genes
> for our racial inclinations.
>
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> complexion or a pale-skinned complexion? Was their
> culture more closely related to modern Indo-Europeans
> or the modern black tribes of Afruika? Having been a
> people who practiced a system of matriarchy, was that
> custom Afruikan or Indo-European?
>
> P.E.A.C.E.
>
> --- neseret wrote:
> > --- In Ta_Seti@y..., "osirica" wrote:
> > > Until Katherine acknowledges the truth that being
> > Black isn't just
> > a
> > > pure "racial" classification, then the whole thing
> > is pointless. We
> > > won by countout.
> > >
> > > We know the Egyptians looked like Black people.
> > >
> > > Katherine, what on earth can you debate about
> > this?
> >
> > Apparently the presumption that "race" has any real
> > significance in
> > ancient Egyptian culture. That seems to be what this
> > debate is all
> > about, isn't it? It seems to be primarily what you,
> > as a modern
> > human being (weighted with "racial" terms that did
> > not exist until
> > about 300 years ago), tend to want to project
> > backwards into ancient
> > cultures, as it if were significant to and about such
> > societies.
> >
> > It isn't significant in the
> > archaeological/anthropological/historical
> > sense, as subjective "modern" interpretations, based
> > on invalid
> > concepts without supportable proof of "race"
> > existence, really don't
> > add one whit to the sum of knowledge about the topic
> > of ancient
> > Egypt. However, these interpretations _do_ cause a
> > lot of damage in
> > educating people in _modern times_, though, as they
> > have emotional
> > appeal, but no basis in fact.
> >
> > That alone makes it worthy of debate, IMO, because
> > it is misleading
> > to state that "race" has any bearing upon the issue
> > of the ancient
> > Egyptians, except to note that _both_ sides of the
> > modern
> > interpretation of "race", who have used the term in
> > discussing the
> > ancient cultures of the past, are very wrong in
> > doing so.
> >
> > Katherine Griffis-Greenberg
> >
> > University of Alabama at Birmingham
> > UAB Options/Special Studies
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| 1564|2002-03-22 15:24:04|osirica|Re: (unknown)|
they feel that as long as they are the
controllers or dictators of the academic process they
should be the "official" authorities on what is
considered "black" and was is not.

My DEAR MICKEL, you are so right. It has become literally something
that goes without saying any longer. I know Egyptian people who are
wondering what the heck Katherine is talking about. You go to Sudan,
and they are wondering what the heck Katherine is talking about. You
go to India, Philippines, anywhere were we speak about Black

people... and Katherine will be this Strudel-fiddle fool yapping about something that is out of touch with reality.

I wonder if an Egyptian from Egypt was in this chat room, what he would say. And if he said something that Katherine didn't agree with... would Katherine have the audacity to tell that Egyptian "That's not who you are..."

```
-- In Ta_Seti@y..., Mickel Hendrix wrote:
> Hotep Osirica,
>
> Your pointing out her double talk, as Diop would have
> put it, reveals she, along with almost all white
> western Egyptologists, is suffering from a strong case
> of denial, for purely psychological reasons, otherwise
> known as a psychosis. This has been the malady that
> has plagued Caucasian people for the past five
> centuries, when it comes to facing the reality of the
> black origin of not only the ancient civilization of
> Kemet, but the rest as well. Therefore, western
> scholars have had to create separate name tags for the
> different black peoples of the world, whom the Greeks
> referred to as Ethiopians, in order to wield the
> illusion that so-called Negroes are a different "race"
> apart, from the so-called Hamites, Dravidians,
> Ethiopians, Mediterraneans, etc., etc.
>
> Psychological, they feel that as long as they are the
> controllers or dictators of the academic process they
> should be the "official" authorities on what is
> considered "black" and what is not. As I've pointed
> out, there are so-called non-black tribes, who have
> skin complexions that are darker than those of the
> so-called Negroes tribes. And if you tediously
> scrutinize their anthropological works, you'd find all
> sorts of contradictions, many of which I have
> highlighted in a book that I'm completing pertaining
> to ancient "black" civilizations.
>
> P.E.A.C.E. Progress Everytime Afruikans Cultivate
> Enlightenment!
>
> --- osirica wrote:
> > Katherine keeps saying race doesn't exist. I agree.
> > Then she says
> > that the Egyptians are mixed (anthropologically
> > speaking). The
> > problem is this:
> >
> > You say race doesn't exist. Yet when I say the
> > Egyptians are Black
> > you respond by saying they are mixed.
> > So in essence you keep telling me that my position
> > is flawed because
> > I am believing in fictional races and at the same
> > time I won't
> > acknowledge that people migrate into civilizations.
> >
> > Katherine, do you realize that being Black does not
> > reflect a
> > fictitious racial category?
> >
> > What is really here is that your anthropological and
> > academic
> > training tells you of all these cultures, and
> > societies, and such. I
> > think that you have been taught to believe that
> > Black is either
> > fictitious race, or an underground culture, or some
> > sort of western
> > social aberration. You have not addressed or
> > acknowledged the true
> > Black cultural, social, and historical presence in
> > the world. Nor the
> > consistent relationships between those who are
> > called, and call
> > themselves Black, and those who do not.
> >
> > Why else would you hold on to the notion that
> > "Kemetu and Kemu"
> > means "People of Black silted Land" instead of "Land
> > of Black People"
> >
> >
> >
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>
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>
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| 1565|2002-03-22 15:32:59|osirica|Re: Afroasiatic|
Not always. Sometimes, yes. Sometimes no. But it doesn't matter
either way. The human condition of being Black does not require
either to be absolute factors. So what if a Black Aeta Filipino is
not AS biologically related to Black Americans AS the mongoloid
filipinos. They are related through the biological human relationship
at the very least! And for that there is nothing to worry about.
THAT is the underlining factor that the whites lack in
their "relating" to the human condition of people they call "ethnic"
and "native" and "diverse" and "anything besides us"

--- In Ta_Seti@y..., Mickel Hendrix wrote:
> Hotep,
>
>
> But, wouldn't it make sense that in order to "look"
> black, that would be the effects of genes?
>
> P.E.A.C.E.
>
> --- a.manansala@a... wrote:
> > Osirica wrote;
> >
> > >
> > But Paul, race doesn't exist... it's not real...
> > it's
> > not... oh wait,
> > I wasn't LISTENING was I? You were talking about
> > biological
> > relationships... not mythical racial ones!
> > >
> >
> > Biological relationships can exist outside of the
> > box
> > we generally know as race.
> >
> > For example, Fijians and other Melanesians look
> > Black
> > and are probably considered Black by most Westerners
> >
> > but genetically they are very close to other Pacific
> >
> > Islanders and to the Chinese.
> >
> > But this has little bearing on AE, since the
> > physical
> > resemblance was related to continuous gene flow.
> >
> > Regards,
> > Paul Kekai Manansala
> > http://home.attbi.com/~a.manansala/afro.htm
> >
> >
> >
>
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| 1566|2002-03-22 16:59:09|osirica|Another foolish presentation|
Egypt was an empty land. All of a sudden three different peoples came
in and mixed together to create the KEmetic Egyptians. They ended up
being a very fair skinned people with wavy straight hair. They were
culturally similar to the Arabs, and vastly different than the
Nubians and other people further south in Egypt. Of course a few
trickled in from the south, but they were mostly slaves and servants.
They paid tribute to pharaoh usually after he conquered Nubia. Of
course there was the Nubian dynasty, BUT it only lasted for 100
years, not a long time. And yes there were a few mixed pharaoh's
here and there. The people of the north are the most consistently
native Egyptians, although it would be hard to tell the difference
between them and people outside of Egypt in places like Turkey,
Greece, and such...while the people of the south are definitely more
mixed... you can tell which ones are mixed and which ones are not.
The darker the skin, and broader the features. The more mixed they
are.

```

This is is the position of the "established authority" which
Katherine supports. I don't care if she says it or not.

Katherine 100 books by authors you consider valid equal maybe 1
testimony from someone who lives there.
| 1567|2002-03-22 17:01:45|Mickel Hendrix|Re: Frank Snowden Why do people use him for a reference|
Hoteb,

Mansa, everytime I read something about Cushite people around the world, it seems to me that the names of the regions or the peoples themselves throw hints at their origins. Notice the name Abkhazia. From my view point, the second syllable khaz seems to be a corruption of the name Cush. Yakut, who was an eighth century A.D., writer spoke of a people known as the Khuzis in southern Iran, the name, of which is synonymous with the modern province of Khuzistan, which is the equivalent of ancient kingdom of the Elamite-Cushites. In other words, it means the land of the Khuz. And kaz, the second syllable of the name of the people known as the Kavkaz is also interesting. Also, the name Colchis itself, in which the second syllable, Chis, reminds one of the name Cush. There are numerous spellings of it, such as Khus, Chus, Kus, Cus, Kuth, and Cuth.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- mansu_musa <alberto34482@yahoo.com> wrote:


```
> I would like to adress people in this group using a
> person like Frank
> Snowden for a reference. I have read his books, but I
> fail to see the
> logic he had trying to compare ancient Egyptians to
> northern
> Indians???
> The other confusion is that Frank Snowden designed
> a method for
> determining black people in ancient art, yet he is not
> a morphologist, nor
> really does he have any experience in Egyptology to
> make these
> judgments. The funny thing is I ran into a man who
> took Snowden's
> course blacks in antiquity in Howard University, and
> he kept telling
> the instructor the similarities with other African
> cultures, and
> Egyptians' culture. Snowden would always get real
> nervous and change
> the subject.
> Another thing is Snowden could not explain why
> braided patterns found
> in many mummies match that of the Nubians, or
> Ethiopians.
> Another thing about Snowden was he was interviewed
> in a magazine
> one, and they asked him what race would you call the
> ancient
> Egyptians. Snowden stated he would call them mixed.
> Snowden seems to
> be a very confused person, and also a person who is
> always quoted on
> the blackness of the ancient Egyptians by people who
> have political
> goals in mind like Dinesh D'Souza. D'Souza is another
> interesting
> person. D'Souza does not know one hieroglyphic and
> constantly goes
> around quoting other people, yet does little research
> of his own.
> By the way if anybody wants a reference on
> Snowden, I will bring the
> former student to this group, and he will tell you
> about Snowden
> The mummies and skeletons of ancient Egyptians
> indicate they were
> Africans," states Egyptologist Frank Yurco. No
> doubt, many darker-
> colored Egyptians would be called black in our
> modern, race-conscious
> terminology
> Here is a quote from Frank Yurco, and D'Souza uses
> Yurco for proving
> the Egyptians were not black yet he mentions that
> Yurco backs up his
> statements 100 percent.
> I tell another thing that has always stuck out in my
> mind that nobody
```


> has really adressed is those mysterious black people
 > in russia.
 > We have written from Herodotus about black
 > colchians that desend
 > from senwroset,yet we still have a group of black
 > people that still
 > live there. Many people tried to claim these people
 > were slaves,and
 > desended from slave populations,but the problem is
 > there people are
 > so isolated in the caucasous,and the ottomans never
 > brought african
 > slaves to this part of the caucous. Where did they
 > come from????
 > Apparently, in 1912, a Russian natualist by the
 > name of V.P. Vradii
 > found a small colony of Black people in the area of
 > Batumi, which is
 > on the southwestern coast of Georgia in Southern
 > Russia. Vradii
 > noticed that they were quite black in skin color and
 > had very African
 > features, while others were mixed with black and
 > Russian. Vradii
 > published a book about the Black tribe called,
 > Kavkaz. After the
 > publishing of his book, reports of other Black
 > populations around the
 > Black Sea began to flood local media. As other
 > scholars began to
 > travel the land, here in modern times, they too
 > began reporting
 > tribes of Black populations.
 >
 >
 >
 > There [This information taken from: Patrick T.
 > English,
 > Cushites, Colchians, and Khazars, Journal of Near
 > Eastern Studies,
 > vol 18, Jaunuary - October 1959, p. 53.]
 > Moreover, a black Colchian writer, historian, and
 > ethnographer,
 > Dmitri Gulia (1874-1960) asserted that his peoples
 > heritage stemed
 > from Sesostriis. He published a book called, History
 > of Abkhazia,
 > which shows that the black Colchian people ofare
 > more account of
 > Black Colchians. In 522-443, a Greek poet named
 > Pindar described the
 > Colchians, whom Jason and the Argonauts fought, as
 > being "dark
 > skinned". Then around 350 to 400 AD, Church father
 > St. Jerome and
 > Sophronius refered to Colchis as the "second
 > Ethiopia" because of its
 > black population.
 > Southern Russia were really an Abyssinaian people
 > of Egypt. he
 > proves this by putting
 >

http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm

>
 > Professor Jean Leclant, in holding that "African
 > studies may draw to
 > their great advantage on the immense documentation
 > comprised of five
 > thousand years of history; and that perhaps the
 > greatest service
 > Egyptology can offer is to furnish points of
 > departure for the
 > ancient history of Africa."
 > <http://www.egyptianmuseum.com/mummy6.html>
 > Frank Snowden could never explain the braids on this
 > mummy
 >
 >
 >
 >
 >
 >

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| 1568|2002-03-22 17:17:30|osirica|The Dissertation paper "Afrocentricism Faults" for the PH.D |

This is from the original message (1321) that started the entire Katherine debate. READ it again KATHERINE. Notice that I have race in quotes, and that I explain CLEARLY the fallaciousness of discussing this in racial terms since race doesn't exist. You have sought for 2 years to trick me into stumbling into a made up confession that I deep down believe in race. That is your arrogant nature. To be Black transcends many things... one of them is the lie of "race" that was taught to us by those who call themselves white.

You wasted your time Katherine. And you lost. You may pretend this never happened. You may be trying to get your Ph.D. or whatever, and maybe this is for a disseration or a book, or whatever.

"How to defeat the Afrocentricists" by Katherine Griffs-Greenburg

Now you can take that paper and do what the Rock would tell you to do with it.

And then take yourself back to Alabama with Forrest:

Yeah I don't respect you that much, because you don't respect me or anyone else in here, even though you use professionalism to disrupt and distract the validity of our positions by using strawman arguments, pretend naivity, and blind arrogance. How many times have people had to repeat themsleves to you? How many times has your experiences and credentials failed to assist you on the basic basic ability to understand the context and perspective of our conversations?

Message 1321 starts now:

Hi guys.

I mean not to sound arrogant, but unfortunately I may inadvertently come across that way.

The Ancient Egyptian race debate is really dead. The Ancient Egyptians were substantially related to Black Africans, Negros, Negroids, Bantu, Sub-Saharan, Equatorial, etc... fill in the blank.

All of the DNA analysis in the world on both sides will do nothing. Why? Because DNA analysis does not take into account the way we determine the relationship. We look at the Egyptians, their faces, their skin, their customs and that is what we use to determine their "race". Personally, I find that the DNA aspect of the debate another form of "relativism" on the Anti-Black side. There are so many DNA combinations in every region that can make people seem more related or less related. I am no DNA expert, but I bet there could be found ample DNA evidence relating all of Ancient Egyptians to Black Africans. Yet, you can find evidence relating Brits to Black Africans, AND Egyptians.

1. None of that deals with "who came first". All of the DNA evidence in the world connecting whites to Egyptians are meaningless, because we all know that whites came AFTER the Ancient Egyptians. They didn't come BEFORE. Therefore it doesn't matter. Any whites who lived during the time of the Ancient Egyptians would surely be shown to be "not related".

2. Nubians. If you think that because you are calling ONE kind of Black people more closely related to White people genetically... if you think that is going to bolster your claim against Black presence in Egypt, you are wrong. I am SURE there are Black people who have (through their enormous genetic diversity) closer ties to Europeans than others. So what. I don't think they are going to get a job any sooner in America, or that if they lived in Apartheid South Africa, or Jim Crow America they would have been respected any differently than the other Black people.

3. You are all being fooled. Every human has unique genetic characteristics that cause some people to have relations to others far away. We know that the Turks and Chinese are related, but now in the present time, we don't see them as "the same". Nor would you look at Ancient Egyptians and White people and see them as the same. It just goes beyond common sense. Ancient Egyptians didn't eventually breed the "great white western race". Anyone who tries to genetically prove that is desperate. As I said before, you can find all the DNA in the world, but that does nothing against migrations, settlement patterns, linguistic and social customs. Heck, Colin Powell is probably more closely related to George Bush than he is to Kunta Kente genetically speaking. So what!

--Message ends


The truth really does hurt doesn't it?
| 1569|2002-03-22 19:53:32|Mickel Hendrix|Re: Afroasiatic|
Hotep,

The point is that "we" don't need to show that they are related genetically, when it is so simple to overstand that the various shades of brown-skinned people, obviously have a remote common ancestor. And that over thousands of years of having been separated from each other, they, obviously have taken on certain characteristics that would set them apart on the surface. But, when we delve deeply into their cultural assemblages or lifestyles, we encounter such things as the totem, animism, and matriarchy, being common to virtually all of them. And western scholars beat themselves over the head trying to figure out how things ended up that way.

P.E.A.C.E.

--- a.manansala@attbi.com wrote:

```
>
> > Hotep,
> >
> > But, wouldn't it make sense that in order to
> "look"
> > black, that would be the effects of genes?
> >
> >
> > Genes do dictate how we look. But Fijians,
> Melanesians,
> Papuans and Aetas may be among the oldest and most
> isolated inhabitants of the Pacific.
>
> If you can't show genetically that Papuans, Fijians,
> Aetas,
> etc. are closer genetically to Africans, then
> their "race" has little biological reality,
>
> A Caucasian-looking Arab may be genetically closer
> to a
> Black West African because of recent gene flow, than
> either
> is to a Fijian.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>
```

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| 1570|2002-03-22 20:21:35|osirica|Re: Afroasiatic|
I SECOND THAT POINT.

You can go to each corner of the Earth and discover who is Black by the very nature of the way the everyday people interact with you. It's a human quality. Instead of being their leader, or their follower, you are their sister and brother.

```
--- In Ta_Seti@y..., Mickel Hendrix wrote:
> Hotep,
>
> The point is that "we" don't need to show that they
> are related genetically, when it is so simple to
> overstand that the various shades of brown-skinned
> people, obviously have a remote common ancestor. And
> that over thousands of years of having been separated
> from each other, they, obviously have taken on certain
> characteristics that would set them apart on the
> surface. But, when we delve deeply into their cultural
> assemblages or lifestyles, we encounter such things as
> the totem, animism, and matriarchy, being common to
> virtually all of them. And western scholars beat
> themselves over the head trying to figure out how
> things ended up that way.
>
> P.E.A.C.E.
>
> --- a.manansala@a... wrote:
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> >
> > > Hotep,
> >
> > > But, wouldn't it make sense that in order to
> > "look"
> > > black, that would be the effects of genes?
> >
> >
> >
> > Genes do dictate how we look. But Fijians,
> > Melanesians,
> > Papuans and Aetas may be among the oldest and most
> > isolated inhabitants of the Pacific.
> >
> > If you can't show genetically that Papuans, Fijians,
> > Aetas,
> > etc. are closer genetically to Africans, then
> > their "race" has little biological reality,
> >
> > A Caucasian-looking Arab may be genetically closer
> > to a
> > Black West African because of recent gene flow, than
> > either
> > is to a Fijian.
> >
> > Regards,
> > Paul Kekai Manansala
> > http://home.attbi.com/~a.manansala/afro.htm
> >
> >
> >
> >
> > Do You Yahoo!?
> > Yahoo! Movies - coverage of the 74th Academy Awards@
> > http://movies.yahoo.com/

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| 1571|2002-03-22 20:29:14|mansu_musa|Re: Frank Snowden Why do people use him for a reference|
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> writer spoke of a people known as the Khuzis in
> southern Iran, the name, of which is synonymous with
> the modern province of Khuzistan, which is the
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> name Colchis itself, in which the second syllable,
> Chis, reminds one of the name Cush. There are numerous
> spellings of it, such as Khus, Chus, Kus, Cus, Kuth,
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> > the subject.
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> > braid patterns found
> > in many mummies math that of the Nubians,or

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> > ethiopians.
> > Another thing about snowden was he was interviewed
> > in a magazine
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> > Africans," states Egyptologist Frank Yurco. No
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> skinned". Then around 350 to 400 AD, Church father  
> > St. Jerome and  
> > Sophronius referred to Colchis as the "second  
> > Ethiopia" because of its  
> > black population.  
> > Southern Russia were really an Abyssinian people  
> > of Egypt. he  
> > proves this by putting  
>  
> http://www.kcn.ru/tat\_en/university/ahern/493/mod1.htm  
>  
> Professor Jean Leclant, in holding that "African  
> studies may draw to  
> their great advantage on the immense documentation  
> comprised of five  
> thousand years of history; and that perhaps the  
> greatest service  
> Egyptology can offer is to furnish points of  
> departure for the  
> ancient history of Africa."  
> > http://www.egyptianmuseum.com/mummy6.html  
> > Frank Snowden could never explain the braids on this  
> mummy  
>  
>  
>  
>  
>  
>  
>  


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I have to be honest I don't care for snowden and his methology. The one major flaw he forgets is the incenes burner they found at gustal. I would also like to add these is still black people who still live in Russia around the caucasos that was nearly wiped out by Stalian. If the colony of colchians is a myth where did these people come from>

One thing is for sure they are not slave populations, and they have been there for quite a while. People who try to refute the blackness of the ancient kemetes seem to always avoid these populations of black people in Russia, even if a non herodotus quote like Pindar called the colchians black. Why did sophinus call azerbaijan the second ethiopia, and many of the spoils, weights, and languages are very similar to ancient kemetic dialects?

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| 1572|2002-03-22 20:45:22|mansu_musa|Re: (unknown)|
--- In Ta_Seti@y..., "osirica" wrote:
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```
> they feel that as long as they are the
> controllers or dictators of the academic process they
> should be the "official" authorities on what is
> considered "black" and what is not.
>
>
> My DEAR MICKEL, you are so right. It has become literally something
> that goes without saying any longer. I know Egyptian people who are
> wondering what the heck Katherine is talking about. You go to
```

Sudan,

```
> and they are wondering what the heck Katherine is talking about.
```

You

```
> go to India, Philippines, anywhere were we speak about Black
> people... and Katherine will be this Strudel-fiddle fool yapping
> about something that is out of touch with reality.
>
> I wonder if an Egyptian from Egypt was in this chat room, what he
> would say. And if he said something that Katherine didn't agree
> with... would Katherine have the audacity to tell that
> Egyptian "That's not who you are..."
>
>
>
> --- In Ta Seti@y..., Mickel Hendrix
```

wrote:

```
> > Hotep Osirica,  
> >  
> > Your pointing out her double talk, as Diop would have  
> > put it, reveals she, along with almost all white
```


been lurking on this board for a while.
I feel like I am a black person though, and my mother is Algerian when she came here she was classified like the person Moustfa Hefny, and she had to live with being called a dark white. This is a shame that America has these types of classification systems.
I wish somebody in here would contact a man named Moustfa Gdalla, he is no Egyptologist, but he is from Egypt, and he does share the same views as me.

Egyptologist Ann Macy Roth has written:

"There exist terms in colloquial Egyptian Arabic to describe skin color, most commonly 'white,' 'wheat-colored,' 'brown,' and 'black.' In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term 'black' is viewed almost as a pejorative and is rarely used."
In short, the Egyptians view the word "black" as an insult. It is impolite to describe an Egyptian as "black," even when his skin color is black.

Given this fact, it is hardly surprising that Egyptians would shrink from the claims of Afrocentrists. The prejudices and sensitivities of modern Egyptians are an interesting study in themselves. But these prejudices should obviously not be cited as scientific evidence in the debate over the ancient Egyptians' racial origins.

that pretty much sums up the consciousness of many Egyptians people, and many seem to cling more to Arab heritage than their ancient Egyptian heritage. I read a couple of mean comments coming from people like Zahi Hawass, and no disrespect towards the man, but I feel he does not represent Egypt in its wholeness. He is an actual Egyptian man walking around letting people in documentaries remake Egyptians to make them look more European. Why does Omar Shaariif only complain when white scholars try to rob Egypt, and place it in their own nationalistic agenda.
I am proud to be an black Egyptian!!!!!!
| 1573|2002-03-22 22:09:16|osirica|Re: Frank Snowden Why do people use him for a reference|
Read this and knock yourselves out. Watch out for "you know who".
She may have a lot to say about this.

<http://www.jpost.com/Editions/2000/04/16/Features/Features.5540.html>

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[illegible]

| 1574|2002-03-22 23:05:28|terance pete|Re: Frank Snowden Why do people use him for a refernce|

osirica wrote:

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To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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Henery Louis gates also denies these are desendants of sesotris.or Colchians,but then again he is not an anthropologist,nor really is he a historian.

Thank you

Do You Yahoo!?

Yahoo! Movies - coverage of the 74th Academy Awards^[3]

| 1575|2002-03-22 23:42:23|pinatubo.geo|Re: Frank Snowden Why do people use him for a reference|

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One has to wonder about the Western scholars who wrongly attack Cheikh
Anta Diop and Theophile Obenga for lack of professional
qualifications, but eagerly publish and cite the "Egyptological" views
of Dinesh D'Souza, Henry Louis Gates and Cornel West.

Don't they ever wonder why Diop and Obenga were invited to sit on the
Ancient Egypt committee at the UNESCO conference to draft a general
history of Africa?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 1576|2002-03-23 03:58:29|Sptpy@aol.com|For our newer members^[3]"Photographs of the Tomb of Menna|

For our newer members, I presented this Web site to our list a couple of
times since I joined several months ago. These photographs are of the actual
Tomb of Menna murals. They were taken more than eighty years ago. Of
particular interest is Wall 4; Menna and his wife stand before Asar (Osiris).
With Asar/Ausar is found man's first known story of resurrection, salvation,
and everlasting life.

<http://www.doc.mmu.ac.uk/RESEARCH/virtual-museum/Menna/plan.html>

Tyrone Thornton

| 1577|2002-03-23 12:05:35|terance pete|Re: Frank Snowden Why do people use him for a reference|

"pinatubo.geo" wrote:

--- In Ta_Seti@y..., terance pete wrote:

>
>

> Thank you very much for the article from the Jerusalem post. I have
known about hese populations for quite a while. I also read about them
in Africana a enclyopedia put out by henery Louis gates.

>

> Henery Louis gates also denies these are desendants of sesotris.or
Colchians,but then again he is not an anthropologist,nor really is he
a historian.

>

One has to wonder about the Western scholars who wrongly attack Cheikh
Anta Diop and Theophile Obenga for lack of professional
qualifications, but eagerly publish and cite the "Egyptological" views

of Dinesh D'Souza, Henry Louis Gates and Cornel West.

Don't they ever wonder why Diop and Obenga were invited to sit on the Ancient Egypt committee at the UNESCO conference to draft a general history of Africa?


Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahooogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).
Well Henry Louis Gates is a little out of his league. From what I understand he has a degree in English, and is not really that qualified to really teach about Africa. I was a little insulted with that video he made about Africa. Dinesh Dsouza is another person who probably could not tell you anything from Ausar, and is only concerned with criticizing the Afrocentric movement, because he sees black people are now gaining independence and power through it. He compares 19th century thinking of people like David Hume who tried to separate Egypt from Africa. Dsouza is also paid off by a Clinton foundation, which is an ultra conservative organization. Cheikh Anta Diop if he was still around would crush Gates, Dsouza, and whoever else that wanted to bring their eurocentric nonsense.

The only reason Gates has any clout is because he is a professor at Harvard University, and plus the fact he is like Snowden. He is somebody that can be silenced and controlled. They probably tell him not to mention Egypt, or the racism that was involved with early Egyptology. Even though Lenier is a professor there, and I am pretty sure he has read his works on Nubia.

Do You Yahoo!?

Yahoo! Movies - coverage of the 74th Academy Awards 
| 1578|2002-03-23 14:58:29|Mickel Hendrix|Re: The Dissertation paper "Afrocentricism Faults" for the PH.D|
Hotep,

Now, that's what I'm talking about my brother! Word to the Mother.....!


P.E.A.C.E. Proper Education Always Corrects Errors!

--- osirica <osirica@yahoo.com> wrote:


```
> This is from the original message (1321) that
> started the entire
> Katherine debate. READ it again KATHERINE. Notice
> that I have race in
> quotes, and that I explain CLEARLY the
> fallaciousness of discussing
> this in racial terms since race doesn't exist. You
> have sought for 2
> years to trick me into stumbling into a made up
> confession that I
> deep down believe in race. That is your arrogant
> nature. To be Black
> transcends many things... one of them is the lie of
> "race" that was
> taught to us by those who call themselves white.
>
> You wasted your time Katherine. And you lost. You
> may pretend this
> never happened. You may be trying to get your Ph.D.
> or whatever, and
> maybe this is for a dissertation or a book, or
> whatever.
>
> "How to defeat the Afrocentricists" by Katherine
> Griggs-Greenburg
>
> Now you can take that paper and do what the Rock
> would tell you to do
> with it.
>
> And then take yourself back to Alabama with Forrest:
>
> Yeah I don't respect you that much, because you
> don't respect me or
> anyone else in here, even though you use
> professionalism to disrupt
> and distract the validity of our positions by using
> strawman
> arguments, pretend naivety, and blind arrogance.
> How many times have
> people had to repeat themselves to you? How many
> times has your
> experiences and credentials failed to assist you on
> the basic basic
> ability to understand the context and perspective of
> our
```


> conversations?
>
> Message 1321 starts now:
>
> Hi guys.
>
> I mean not to sound arrogant, but unfortunately I
> may inadvertently
> come across that way.
>
> The Ancient Egyptian race debate is really dead. The
> Ancient
> Egyptians were substantially related to Black
> Africans, Negros,
> Negroids, Bantu, Sub-Saharan, Equatorial, etc...
> fill in the blank.
>
> All of the DNA analysis in the world on both sides
> will do nothing.
> Why? Because DNA analysis does not take into account
> the way we
> determine the relationship. We look at the
> Egyptians, their faces,
> their skin, their customs and that is what we use to
> determine
> their "race". Personally, I find that the DNA aspect
> of the debate
> another form of "relativism" on the Anti-Black side.
> There are so
> many DNA combinations in every region that can make
> people seem more
> related or less related. I am no DNA expert, but I
> bet there could be
> found ample DNA evidence relating all of Ancient
> Egyptians to Black
> Africans. Yet, you can find evidence relating Brits
> to Black
> Africans, AND Egyptians.
>
> 1. None of that deals with "who came first". All of
> the DNA evidence
> in the world connecting whites to Egyptians are
> meaningless, because
> we all know that whites came AFTER the Ancient
> Egyptians. They didn't
> come BEFORE. Therefore it doesn't matter. Any whites
> who lived during
> the time of the Ancient Egyptians would surely be
> shown to be "not
> related".
>
> 2. Nubians. If you think that because you are
> calling ONE kind of
> Black people more closely related to White people
> genetically... if
> you think that is going to bolster your claim
> against Black presence
> in Egypt, you are wrong. I am SURE there are Black
> people who have
> (through their enormous genetic diversity) closer
> ties to Europeans
> than others. So what. I don't think they are going
> to get a job any
> sooner in America, or that if they lived in
> Apartheid South Africa,
> or Jim Crow America they would have been respected
> any differently
> than the other Black people.
>
> 3. You are all being fooled. Every human has unique
> genetic
> characteristics that cause some people to have
> relations to others
> far away. We know that the Turks and Chinese are
> related, but now in
> the present time, we don't see them as "the same".
> Nor would you look
> at Ancient Egyptians and White people and see them
> as the same. It
> just goes beyond common sense. Ancient Egyptians
> didn't eventually
> breed the "great white western race". Anyone who
> tries to genetically
> prove that is desperate. As I said before, you can
> find all the DNA
> in the world, but that does nothing against
> migrations, settlement
> patterns, linguistic and social customs. Heck, Colin

> Powell is
> probably more closely related to George Bush than he
> is to Kunta
> Kente genetically speaking. So what!
>
> --Message ends
>
>
> The truth really does hurt doesn't it?
>
>

Do You Yahoo!?
Yahoo! Movies - coverage of the 74th Academy Awards 
<http://movies.yahoo.com/>
| 1579|2002-03-23 17:55:44|a.manansala@attbi.com|Abstract: Back Migration from Asia to Sub-Saharan Africa |
This abstract recently appeared at the AJHG website. I haven't been able to read the full article yet. I hope it isn't of the "Khoisan speakers were originally Caucasoid" dogma.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

Am. J. Hum. Genet., 70:000, 2002
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A Back Migration from Asia to Sub-Saharan Africa Is Supported by High-Resolution Analysis of Human Y-Chromosome Haplotypes

Fulvio Cruciani,1 Piero Santolamazza,1 Peidong Shen,5 Vincent Macaulay,6 Pedro Moral,7 Antonel Olckers,8 David Modiano,2 Susan Holmes,9 Giovanni Destro-Bisol,3 Valentina Coia,3,4 Douglas C. Wallace,11 Peter J. Oefner,5 Antonio Torroni,1,12 L. Luca Cavalli-Sforza,10 Rosaria Scozzari,1 and Peter A. Underhill10

The variation of 77 biallelic sites located in the nonrecombining portion of the Y chromosome was examined in 608 male subjects from 22 African populations. This survey revealed a total of 37 binary haplotypes, which were combined with microsatellite polymorphism data to evaluate internal diversities and to estimate coalescence ages of the binary haplotypes. The majority of binary haplotypes showed a nonuniform distribution across the continent.

Analysis of molecular variance detected a high level of interpopulation diversity (ST = 0.342), which appears to be partially related to the geography (CT = 0.230). In sub-Saharan Africa, the recent spread of a set of haplotypes partially erased pre-existing diversity, but a high level of population (ST = 0.332) and geographic (CT = 0.179) structuring persists. Correspondence analysis shows that three main clusters of populations can be identified: northern, eastern, and sub-Saharan Africans.

Among the latter, the Khoisan, the Pygmies, and the northern Cameroonians are clearly distinct from a tight cluster formed by the Niger-Congospeaking populations from western, central western, and southern Africa.

Phylogeographic analyses suggest that a large component of the present Khoisan gene pool is eastern African in origin and that Asia was the source of a back migration to sub-Saharan Africa. Haplogroup IX Y chromosomes appear to have been involved in such a migration, the traces of which can now be observed mostly in northern Cameroon.
| 1580|2002-03-23 18:09:38|osirica|Status Report|
Can all of us in here agree that:

1. Race does not really exist.
- 1A. That we not need to halfway speak about our history in racial terms.
- 1B Because we cannot accurately describe consistently something that does not really exist.
- 1C That myth was not created by our people.
- 1D The myth is created in part by the vanity of others. (Vanity encompasses greed and the feeling of being worth more than others.)

2. That those people who look at themselves as white and a breed apart from the rest of humanity and whom are considered established authorities on Egypt...

2A. That they have no idea what being Black means.

2B. That they want Ancient Egypt to be a pseudo-white society.

3. That being Black means

3A. That you share the fundamental human qualities of embracing the part of your heritage that has dark skin, broad features, curly hair, equatorial african regional origins (when applicable)

3B That if your origins are really not within Africa for the past thousand years, that you at least know the human connection that matters and that has meaning with those who are Black from Africa. (If you are a Samoan, Filipino, Papuan, Hindu, etc)

3C That you do not consider yourself white.

3Ca - If you do consider yourself white, you will still be Black if it comes to light that your heritage is Black (3B or 3A)

4. That being black does NOT have to mean and is not limited to ALL or most of these criteria:

4A. fitting A DNA analysis AND

4B. looking a certain way AND

4C. a hold over to believing in race. AND

4D. rejecting others who are not considered Black

4E. Having two parents who consider themselves Black.

5. There is no such thing as pure Black and "partially Black" because

5A. Purity has no significance in the true understanding of Blackness

5Aa Because there is no way to determine purity of this.

5Ab Black is not a phenomonon that is described by putting it into the same relationship to other phenomonon like "Hispanic," or "Arab" or "White".

6. Blackness is a human quality that is in part based on humanity's perceptions with external appearances and their connections to it.

6A. There is no such thing as "acting Black"

6B There is a such thing as being seen as "Black"

6Ca There is a condition in humanity where people who are seen as "dark" or "Black" (whether not they are of African descent) are distinguished differently from those who are not.

6Cb Because of this, there is stigma due to the ignorance factor in a culture or a society. It causes people to separate and in many cases look down on those who are darker skinned.

6Cc This in turn causes those who are Black to embrace a HUMAN, EARTHWIDE unity and identity...

7. No person who considers themselves "not Black" has a right to try to analyze or explain away this Identity. They have no right to call it a racial identity and then call that fiction.

Identity is the magic word. I REALLY dont care if I use the word Race or not. SInce Race is fiction, there is no way to define race. For our studies of this and everything that we debate, defend, or discuss, we must be articulate enough and sharp enough to know when THEY are using this fiction against us. But for the fact that we are all human, and we do have to teach our children and society to be human, and not shallow, or ignorant, or vain. It ends up being the vanity of those who are not Black that causes them to hate those who are. Its vanity that makes the Ancient Egyptians seem less Black than they really are, and the same vanity that causes the white mother of a black child to seem distant in a public area. It ends up being the reason that an Arab person is on the one hand afraid of being victimized here in the US, and also the reason why that same arab person wants to classify himself as "white" on the census forms.

Black Identity is dynamic and not always a perfect definition but what I have arranged above seems to be the most consistent and honest. It perhaps changes over time

| 1581|2002-03-23 18:27:33|mansu_musa|Re: (unknown)|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "osirica" wrote:

> > they feel that as long as they are the

> > controllers or dictators of the academic process they

> > should be the "official" authorities on what is

> > considered "black" and was is not.

> >

> >

> > My DEAR MICKEL, you are so right. It has become literally

something

> > that goes without saying any longer. I know Egyptian people who

are

> > wondering what the heck Katherine is talking about. You go to


```

> Sudan,
> > and they are wondering what the heck Katherine is talking about.
> You
> > go to India, Philippines, anywhere were we speak about Black
> > people... and Katherine will be this Strudel-fiddle fool yapping
> > about something that is out of touch with reality.
> >
> > I wonder if an Egyptian from Egypt was in this chat room, what he
> > would say. And if he said something that Katherine didn't agree
> > with... would Katherine have the audacity to tell that
> > Egyptian "That's not who you are..."
> >
> >
> >
> > --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
> > > Hotep Osirica,
> > >
> > > Your pointing out her double talk, as Diop would have
> > > put it, reveals she, along with almost all white
> > > western Egyptologists, is suffering from a strong case
> > > of denial, for purely psychological reasons, otherwise
> > > known as a psychosis. This has been the malady that
> > > has plagued Caucasian people for the past five
> > > centuries, when it comes to facing the reality of the
> > > black origin of not only the ancient civilization of
> > > Kemet, but the rest as well. Therefore, western
> > > scholars have had to create separate name tags for the
> > > different black peoples of the world, whom the Greeks
> > > referred to as Ethiopians, in order to wield the
> > > illusion that so-called Negroes are a different "race"
> > > apart, from the so-called Hamites, Dravidians,
> > > Ethiopians, Mediterraneans, etc., etc.
> > >
> > > Psychological, they feel that as long as they are the
> > > controllers or dictators of the academic process they
> > > should be the "official" authorities on what is
> > > considered "black" and was is not. As I've pointed
> > > out, there are so-called non-black tribes, who have
> > > skin complexions that are darker than those of the
> > > so-called Negroes tribes. And if you tediously
> > > scrutinize their anthropological works, you'd find all
> > > sorts of contradictions, many of which I have
> > > highlighted in a book that I'm completing pertaining
> > > to ancient "black" civilizations.
> > >
> > > P.E.A.C.E. Progress Everytime Afruikans Cultivate
> > > Enlightenment!
> > >
> > > --- osirica wrote:
> > > > Katherine keeps saying race doesn't exist. I agree.
> > > > Then she says
> > > > that the Egyptians are mixed (anthropologically
> > > > speaking). The
> > > > problem is this:
> > > >
> > > > You say race doesn't exist. Yet when I say the
> > > > Egyptians are Black
> > > > you respond by saying they are mixed.
> > > > So in essence you keep telling me that my position
> > > > is flawed because
> > > > I am believing in fictional races and at the same
> > > > time i wont
> > > > acknowledge that people migrate into civilizations.
> > > >
> > > > Katherine, do you realize that being Black does not
> > > > reflect a
> > > > fictitious racial category?
> > > >
> > > > What is really here is that your anthropological and
> > > > academic
> > > > training tells you of all these cultures, and
> > > > societies, and such. I
> > > > think that you have been taught to believe that
> > > > Black is either
> > > > fictitious race, or an underground culture, or some
> > > > sort of western
> > > > social aberration. You have not addressed or
> > > > acknowledged the true
> > > > Black cultural, social, and historical presence in
> > > > the world. Nor the
> > > > consistent relationships between those who are
> > > > called, and call
> > > > themselves Black, and those who do not.
> > > >
> > > > Why else would you hold on to the notion that
> > > > "Kemetu and Kemu"
> > > > means "People of Black silted Land" instead of "Land

```


> matters archaeologically that we talk about human cultures, but not
> about whether it is subdivided by ethnicity designators

Since Race does not exist and cannot be explained sensibly, it baffles me how you can ask that question above.

Blackness is a human identity. It defies racialization, and ethnic classification. It has two strong traits. 1. brown to dark skin 2. African continental orientation. A combination of those two.

Genetic relationships don't seem to matter. I have heard how the Nubians are closely related to the British, yet I doubt any British will call himself Black.

CULTURALLY Speaking, the Black Identity (also known as Negritude, Negrisio) does not fit into one simple culture. It is extremely dynamic and very old phenomenon. Historically speaking it is found clearly in the relationship with the Aeta, the Amazonian Indians, the Papua, the Dravidian, the Veddah, the Siddi, the Saeedi Egyptians (Ta-Seti), the Maghrebois in relation to their French colonial experience, and numerous people throughout history where their humanity has been challenged based on their skin color and regional orientation.

At some point, the ability to describe it becomes impossible. It is something that is very very difficult to put in words, and like any normal everyday experience, the more you analyze it, the less you understand it. It's just something you get. Whether you are self-conscious of it is a different story.

| 1583|2002-03-24 01:50:29|Alex van Deelen|Re: Digest Number 324|
Message: 15
Date: Fri, 22 Mar 2002 21:18:14 +0000
From: a.manansala@attbi.com
Subject: Re: Re: Afroasiatic

> Hotep,
>
> But, wouldn't it make sense that in order to "look"
> black, that would be the effects of genes?

>Genes do dictate how we look. But Fijians, Melanesians,
>Papua's and Aetas may be among the oldest and most
>isolated inhabitants of the Pacific.
>
>If you can't show genetically that Papua's, Fijians, Aetas,
>etc. are closer genetically to Africans, then
>their "race" has little biological reality,
>
>A Caucasian-looking Arab may be genetically closer to a
>Black West African because of recent gene flow, than either
>is to a Fijian.

I agree, but with the addition that Melanesians, Papua's, etc. look the way they do because their looks haven't changed much since their ancestors left Africa.

If for instance, a dark skin in combination with Afro hair, etc. are adaptations to life on the tropical savannah, then it's hard to see how the Papua's could have evolved these features independently. They don't live in a Savannah.

What I think is that say 50,000 years ago, Black people moved out of Africa through Arabia, India, SE Asia, Indonesia and into Papua New Guinea and Australia, and didn't much change their looks until they mixed with later "Mongoloid" (for lack of a better description) people moving south from China into SE Asia, Indonesia, etc. I think that (with the long period of their dispersion) is why Aborigines, Papua's etc. are more closely related genetically to people directly to the north of them than to East or Central Africans.

But that doesn't change the fact that their dark skin, afro hair are still adaptations to exposure to high levels of solar radiation, which are only possible in a tropical savannah (in Africa).

Alex
| 1584|2002-03-24 11:01:12|a.manansala@attbi.com|Re: Digest Number 324|

>>

I agree, but with the addition that Melanesians, Papua's, etc. look the way they do because their looks

haven't changed much since their ancestors left Africa.

>>

That could be true. Generally all the 'archaic' modern humans had a lot of similarity and they were tropically-adapted. That would also include the ancestors of the Chinese and Europeans.

>>

If for instance, a dark skin in combination with Afro hair, etc. are adaptations to life on the tropical savannah, then it's hard to see how the Papuans could have evolved these features independently. They don't live in a Savannah.

>>

I'm not so sure about this. The features described are not necessarily adaptations to the environment. Even if that is what they are it is primarily in reference to heat adaptation. Dark skin, at least, could have evolved independently in many parts of the world. I personally am doubtful as to whether Africoid hair is truly related to heat adaptation.

Let's take some inconsistencies in the adaptation theory to account for superficial traits.

The Mongoloid phenotype is most often said to be an adaptation to extreme cold. Yet, the same phenotype includes sparse body hair. One would expect the opposite.

It has been suggested that narrow noses are partly an adaptation to dry weather as they are better suited for trapping moisture in the nasal passage. Yet, Australian Aborigines who live in the driest areas of the world also have the broadest nasal indices found anywhere.

Also, one rarely sees frizzy hair as heat adaptation among animals including the animals of the savannah. Even when long hair is present as with the zebra and the water buffalo it tends to be straight.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1585|2002-03-24 20:26:08|clyde winters|Re: Abstract: Back Migration from Asia to Sub-Saharan Africa|
a.manansala@attbi.com wrote:

> This abstract recently appeared at the AJHG website. I
> haven't been able to read the full article yet. I hope
> it isn't of the "Khoisan speakers were originally
> Caucasoid" dogma.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
>
> ---
> Am. J. Hum. Genet., 70:000, 2002
> © 2002 by The American Society of Human Genetics. All
> rights reserved.
>
> A Back Migration from Asia to Sub-Saharan Africa Is
> Supported by High-Resolution Analysis of Human Y-
> Chromosome Haplotypes
>
> Fulvio Cruciani,1 Piero Santolamazza,1 Peidong Shen,5
> Vincent Macaulay,6 Pedro Moral,7 Antonel Olckers,8
> David Modiano,2 Susan Holmes,9 Giovanni Destro-Bisol,3
> Valentina Coia,3,4 Douglas C. Wallace,11 Peter J.
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> The variation of 77 biallelic sites located in the
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> were combined with microsatellite polymorphism data to
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```
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> to be partially related to the geography (CT = 0.230).
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> haplotypes partially erased pre-existing diversity, but
> a high level of population (ST = 0.332) and geographic
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> analysis shows that three main clusters of populations
> can be identified: northern, eastern, and sub-Saharan
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> northern Cameroonians are clearly distinct from a tight
> cluster formed by the Niger-Congospeaking populations
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> of the present Khoisan gene pool is eastern African in
> origin and that Asia was the source of a back migration
> to sub-Saharan Africa. Haplogroup IX Y chromosomes
> appear to have been involved in such a migration, the
> traces of which can now be observed mostly in northern
> Cameroon.
```

I don't believe in this back migration theory. The Egyptians make it clear that the pygmy folk of Egypt were called Anu. I believe that the Anu had a fantastic worldwide civilization until tectonic civilizations disrupted their trade patterns and destroyed many of their colonies in Asia, Europe and the Americas. This would explain the widespread dispersal of pygmies around the world.

C.A. Winters
| 1586|2002-03-24 20:32:28|reeder@sirius.com|Re: Digest Number 324|
All mankind is from Africa. We are all African.

Greg

Original Message:

From: Alex van Deelen avdeelen@wanadoo.nl
Date: Sun, 24 Mar 2002 10:39:56 +0100
To: Ta_Seti@yahoogroups.com
Subject: Re: [Ta_Seti] Digest Number 324

..
I agree, but with the addition that Melanesians, Papuans, etc.
look the way they do because their looks haven't changed much
since their ancestors left Africa.

.....

mail2web - Check your email from the web at
<http://mail2web.com/> .
| 1587|2002-03-24 20:36:32|clyde winters|Re: Digest Number 324|
Hi Alex
You are right about the African origin of the Pacific Islanders. In 1988, William John Page discussed the Lakato Hypothesis. The Lakato hypothesis supports the African origin of the Pacific Island people. Some time ago I charted the migration of African people from Africa, to southern China and thus the Pacific Islands sometime ago. You can read more about the African origin of the Pacific islanders at the following site:
<http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>
Take care.

C.A. Winters

Alex van Deelen wrote:

Message: 15
Date: Fri, 22 Mar 2002 21:18:14 +0000
From: a.manansala@attbi.com
Subject: Re: Re: Afroasiatic

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Indonesia, etc.
I think that (with the long period of their dispersion) is why Aborigines,
Papuans etc. are more closely related genetically to people directly to
the north of them than to East or Central Africans.

But that doesn't change the fact that their dark skin, afro hair are
still adaptations to exposure to high levels of solar radiation, which
are only possible in a tropical savannah (in Africa).

Alex

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| 1588|2002-03-24 21:58:50|Clyde Winters|Re: Abstract: Back Migration from Asia to Sub-Saharan Africa|
Hi
Sorry I meant to say tectonic changes caused the decline of an ancient
worldwide pygmy civilization around 4000 BC.

C.A. Winters

At 11:31 PM 3/24/02 -0600, clyde winters wrote:

>
>
> a.manansala@attbi.com wrote:
>
>> This abstract recently appeared at the AJHG website. I
>> haven't been able to read the full article yet. I hope
>>"Khoisan speakers were originally
>>" dogma.
>>
>> Regards,
>> Paul Kekai Manansala
>> <http://home.attbi.com/~a.manansala/afro.htm>
>>
>> ---
>> Am. J. Hum. Genet., 70:000, 2002
>> © 2002 by The American Society of Human Genetics. All
>> rights reserved.
>>
>> A Back Migration from Asia to Sub-Saharan Africa Is
>> Supported by High-Resolution Analysis of Human Y-
>> Chromosome Haplotypes
>>
>> Fulvio Cruciani,1 Piero Santolamazza,1 Peidong Shen,5
>> Vincent Macaulay,6 Pedro Moral,7 Antonel Olckers,8
>> David Modiano,2 Susan Holmes,9 Giovanni Destro-Bisol,3
>> Valentina Coia,3,4 Douglas C. Wallace,11 Peter J.
>> Oefner,5 Antonio Torroni,1,12 L. Luca Cavalli-Sforza,10
>> Rosaria Scozzari,1 and Peter A. Underhill10
>>
>> The variation of 77 biallelic sites located in the
>> nonrecombining portion of the Y chromosome was examined
>> in 608 male subjects from 22 African populations. This
>> survey revealed a total of 37 binary haplotypes, which
>> were combined with microsatellite polymorphism data to
>> evaluate internal diversities and to estimate


```
>> coalescence ages of the binary haplotypes. The majority
>> of binary haplotypes showed a nonuniform distribution
>> across the continent.
>>
>> Analysis of molecular variance detected a high level of
>> interpopulation diversity (ST = 0.342), which appears
>> to be partially related to the geography (CT = 0.230).
>> In sub-Saharan Africa, the recent spread of a set of
>> haplotypes partially erased pre-existing diversity, but
>> a high level of population (ST = 0.332) and geographic
>> (CT = 0.179) structuring persists. Correspondence
>> analysis shows that three main clusters of populations
>> can be identified: northern, eastern, and sub-Saharan
>> Africans.
>>
>> Among the latter, the Khoisan, the Pygmies, and the
>> northern Cameroonians are clearly distinct from a tight
>> cluster formed by the Niger-Congospeaking populations
>> from western, central western, and southern Africa.
>>
>> Phylogeographic analyses suggest that a large component
>> of the present Khoisan gene pool is eastern African in
>> origin and that Asia was the source of a back migration
>> to sub-Saharan Africa. Haplogroup IX Y chromosomes
>> appear to have been involved in such a migration, the
>> traces of which can now be observed mostly in northern
>> Cameroon.
>
> I don't believe in this back migration theory. The Egyptians make it clear
> that the pygmy folk of Egypt were called Anu. I believe that the Anu had a
> fantastic worldwide civilization until tectonic civilizations disrupted
```

their

```
> trade patterns and destroyed many of their colonies in Asia, Europe and the
> Americas. This would explain the widespread dispersal of pygmies around the
> world.
>
> C.A. Winters
>
>
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| 1589|2002-03-25 01:46:58|Alex van Deelen|Re: Digest Number 324|
I wrote:

```
>>If for instance, a dark skin in combination with Afro
>>hair, etc. are adaptations to life on the tropical savannah, then
>>it's hard to see how the Papuans could have evolved these features
>>independently. They don't live in a Savannah.
```

Paul wrote:

```
>I'm not so sure about this. The features described are
>not necessarily adaptations to the environment. Even if
>that is what they are it is primarily in reference to
>heat adaptation. Dark skin, at least, could have
>evolved independently in many parts of the world. I
>personally am doubtful as to whether Africoid hair is
>truly related to heat adaptation.
>
>Let's take some inconsistencies in the adaptation
>theory to account for superficial traits.
>
>The Mongoloid phenotype is most often said to be an
>adaptation to extreme cold. Yet, the same phenotype
>includes sparse body hair. One would expect the opposite.
```

Ok, starting with the Mongoloid adaptations, I think that it isn't as much a cold adaptation as a "blast" adaptation - think Gobi Desert and vicious, biting sand storms. Lots of (warm) sandstorms, biting away at people's eyes and extremities. Then, you have the "Mongoloid" adaptations of:

- the Mongoloid fold, protecting the eyes
- extra fat deposits, protecting the cheekbones
- relatively small nose
- the disappearance of the earlobes, so they don't stick out either.

In short, nothing to stick out or get frost/sandbite.

>It has been suggested that narrow noses are partly an
>adaptation to dry weather as they are better suited for
>trapping moisture in the nasal passage. Yet, Australian
>Aborigines who live in the driest areas of the world
>also have the broadest nasal indices found anywhere.

How about narrow noses as adaptation to cold and damp
climates?

>Also, one rarely sees frizzy hair as heat adaptation
>among animals including the animals of the savannah.
>Even when long hair is present as with the zebra and
>the water buffalo it tends to be straight.

Maybe there's something about walking upright in
the savannah with the cranium as the greatest point
of impact for solar radiation...

Just a few thoughts,

Alex
| 1590|2002-03-25 02:58:51|Alex van Deelen|Re: Digest Number 324|
From: "reeder@s..."
Date: Mon Mar 25, 2002 5:32 am
Subject: RE: Re: [Ta_Seti] Digest Number 324

>All mankind is from Africa. We are all African.
>
>Greg

So?

Alex
| 1591|2002-03-25 08:30:55|a.manansala@attbi.com|Re: Digest Number 324|
Alex wrote:

>>

Ok, starting with the Mongoloid adaptations, I think
that
it isn't as much a cold adaptation as a "blast"
adaptation -
think Gobi Desert and vicious, biting sand storms.
Lots of (warm) sandstorms, biting away at people's eyes
and
extremities. Then, you have the "Mongoloid" adaptations
of:
- the Mongoloid fold, protecting the eyes
- extra fat deposits, protecting the cheekbones
- relatively small nose
- the disappearance of the earlobes, so they don't
stick out either.

>>

Could be, although I have never heard this before.
Seems like the same features would develop in the
Sahara or Arabia.

>>How about narrow noses as adaptation to cold and damp
>>climates?

But then why is this feature not consistently found in
these climates. In East Asia and indigneous America
there does not appear to be any gradient between hot
and cold climates.

Then again, you have some very narrowest noses in hot
dry places like the Sahara.

The only really convincing evidence I have seen of
climate on human physique is that dealing with limb
ratios. Here you have both the example of modern humans
and Neanderthals.

It can be shown that humans coming from hot African
climates had thin, tapering limbs that progressively
became thicker as they moved northward into colder

climates.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1592|2002-03-25 08:54:27|a.manansala@attbi.com|Re: Abstract: Back Migration from Asia to Sub-Saharan Africa|
Clyde Winters wrote:

>>Hi

Sorry I meant to say tectonic changes caused the decline of an ancient worldwide pygmy civilization around 4000 BC.

>>

It seems as though there is a group of anthropologists and geneticists who are trying now to suggest that 'Khoisanoids' are Nostratic speaking "Caucasoids" who came into Africa.

I think this only goes to show how far Eurocentric scholarship will go to forward an agenda.

Khoisan speakers are about as far as one can get from "Caucasoids" in any meaningful comparison. However, since the Khoisanoid type was so important in the formation of Mesolithic and Neolithic North and East Africa, they really have no choice (politically speaking).

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1593|2002-03-25 12:52:40|Djehuti Sundaka|Russians seek old Egyptian city|

http://www.news24.co.za/News24/Africa/Features/0,1113,2-11-37_1161126,00.html

Russians seek old Egyptian city

Fyodor Klimlin

Moscow - Memphis, the capital of the so-called Ancient Kingdom that existed on the territory of Egypt in the IV-III centuries BC, remains an all-time mystery of ancient Egyptian history and a cherished dream of almost every archaeologist.

A legend written down by ancient Egyptian historians says that Memphis was built by king Menes, the legendary unifier of Egypt and founder of the first dynasty of Egyptian kings.

The tremendous political and economic importance of the city rose from its enviable geographical position of a link between the Upper and Lower Nile. The times of the Ancient Kingdom are often called the Memphian Epoch - after Memphis, the residence of Egyptian kings - or the Epoch of Pyramid Construction, after the notable feature of that period.

Russian archaeologists are at present exploring the territory which specialists have pinpointed as the site of the ancient Egyptian capital. The current archaeological expedition, the biggest of all those that embarked to Egypt in the recent years, was launched in late 2001 and has since then produced some unique results that keep specialists hoping for a near discovery of their ultimate goal: Memphis.

Unique spot never flooded by Nile

These hopes are not groundless, believes the chief of the expedition, Galina Belova, who heads the Centre of Egyptological Research at the Institute of Oriental Studies of the Russian Academy of Sciences.

The excavation area, known as Kom Tuman, was the very heart of the old Egyptian capital, she says. Egypt's only surviving area of this kind, it is a unique spot with a cultural layer of many metres, very well preserved because it was never flooded by the Nile.

Russian archaeologists were lucky to get a large section of land with an area of almost 20ha, where the cultural layer reaches up to 12m deep: "a real gift for Russian scientists", as Belova puts it.

The "gift" was duly appreciated and immediately put to use. The first two months were spent on geophysical prospecting, magnetometry and topographical mapping of the major part of the site. The results of this research were used while making a detailed description of the relief, defining its geophysical structure and drawing geophysical maps.

Contours of large building

Specialists from the research and production association Geotechnologies and the Geological Institute of the Russian Academy of Sciences, who handled the research, reported the discovery, at a depth of up to 1.5m, of something resembling the contours of large buildings, maybe palaces or private homes.

Excavations also produced 2m-long limestone slabs that were used in the ancient times to pave streets, as well as a number of column foundations, numerous objects used in religious rites, pottery kilns, and a vast amount of ceramic articles. The latter suggests that ancient inhabitants of the territory could produce highly glazed pottery, which was rare in those times.

But the most valuable item found by Russian archaeologists so far is a sculpted head crowned with the customary headpiece of ancient Egyptian pharaohs. "Presumably the head belongs to a king from the twenty-sixth dynasty that ruled the country in the VII-VI centuries BC, but we are not 100% sure," says Belova, who spent hours leafing through subject-related collections at the Cairo Museum and examining Egyptian antiquities at Louvre. "We tried to draw an analogy between this sculpture and all related items available in museums, but so far we've been unable to identify it."

State custody

As soon as the sculptural portrait was discovered, Egypt's Antiquities Service took it into state custody. Considering that the valuable masterpiece equals to the most precious of Egyptian relics surfacing at the world's largest antiquities sales, this haste is perfectly understandable. Besides, sculpted images of pharaohs of the twenty-sixth dynasty are rare, so every new discovery causes sensation.

However, not just the head - the whole assortment of items discovered by Russian archaeologists on the site of ancient Memphis is unique and tremendously important from a historical point of view.

The discovery of the ancient Egyptian capital has meanwhile been postponed until the next stage of Kom Tuman excavations in November and December of 2002. "We hope, or rather we are convinced, that the work of our young researchers will bring more discoveries," says Belova.

Highlights

According to her, the opening of a Department of Egyptology at the Institute of Oriental Studies in the mid-nineties prompted Russian specialists to resume, after an almost century-long break, independent expeditions to the land of pharaohs. By now, they have already stirred up the archaeological world by unearthing a temple in Tell Ibrahim Awad - its age, estimated at 5 000 years, makes it Egypt's oldest temple discovered so far.

Today, they are engaged in excavations in the so-called Royal Covert - a place in Luxor where mummies are kept - and at Per-Ramesse, the capital of Ramses II the Great. They are also unearthing tombs in the necropolis of Thebes, the most prestigious place from the point of view of archaeological research, and temples of Egypt's rival, the ancient kingdom of Kush, in Sudan. "Many of our discoveries have become the highlights of [Egyptian](#) museum collections," stresses Belova.

| 1594|2002-03-25 13:15:57|Alex van Deelen|Re: Digest Number 324|
Message: 7
Date: Fri, 22 Mar 2002 14:44:59 -0000
From: "mansu_musa" <alberto34482@yahoo.com>
Subject: Frank Snowden Why do people use him for a reference

>The funny thing is I ran into a man who took Snowden's
>course blacks in antiquity in Howard University, and he kept telling
>the instructor the similarities with other African cultures, and
>Egyptian culture. Snowden would always get real nervous and change
>the subject.

Sounds like C.A. Diop's statement about the centrality of Egypt and the confusion that ensues when "scholars" try to deny it.

>By the way if anybody wants a reference on Snowden, I will bring the
>former student to this group, and he will tell you about Snowden

That would be great, I'm all for it.

Alex
| 1595|2002-03-25 13:55:00|Thomas Mountain|Origins of Pacific islanders|
I am in no way qualified to evaluate the various genetics studies that have been published in the last few years. But here is what they said, in simple form.
First, the "Polynesians", ie, the Kanaka Maoli (Native Hawaiian), Taata Maohi (Tahitian), Maori (Aotearoa/New Zealanders), Tongans and Samoans, have been traced to the original, Malay inhabitants of Formosa/Taiwan. The Chinese have been traced to South Asia.
I haven't seen what the genetics of the Fijians look like, though many Fijians are mixed Fijian/Tongan/Samoan. The Fijians themselves (and I get this from the Highest High Chief of Fiji) say their history is that they came from East Africa in canoes and can understand a dialect found in Tanzania. The Fijians are noted for their dark skin and large afro, something that sets them apart from the Polynesians, though the Polynesians do exhibit very dark skin and tightly curled hair in a minority of their people.
The Aborigines of Australia, arrived in Australia at least 50,000 years ago, about the same time the first blacks, whom have been described as similar to the Australian aborigines, arrived in South America (I have seen very little on this since the BBC story a few years ago). So it would seem that Africans were sailing great distances long, long before they have been credited for.

People who most laymen would identify as nearly identical to the Australian aborigines are still found in many places in the world, including the tribals of India.

Thomas C. Mountain
Hawaii Black History Committee

| 1596|2002-03-25 13:55:00|Thomas Mountain|Traditional African beer, from KMT to today|
I can't really prove this but the traditional beer or suwa of the East African highlands seems to be a long-term survival of the beer made in the Nile Valley. The East Africans use a member of the hops family, in this case the ground leaves of such, called gesso, with dried, spouted wheat meal, boukelli (spelling?) mixed together with water. Let it sit for 3 days and add kitcha or lightly toasted flat bread, broken up in to small pieces and soaked in the liquid mixture for a few more days and voila, suwa for my wedding (everybody took home our suwa because we didn't add water to it to make it go further).
It continues to amaze me how little "academics" bother to check with traditionalists before they go off on some investigative slant. I wonder how many on this list have ever even done a survey of Gheeze, for there is a growing number of researchers who are saying it could be one of the first writings, perhaps going back to early Punt or the Adulite civilization.
Thomas C. Mountain
| 1597|2002-03-25 14:36:04|Mamadi Sefe Dekote|Black Phenotypes in Asia: A Hypothesis on Origins|
On the topic of "black" populations in Asia and the South Seas, this is one of those areas where race gets rather tricky---and interesting.

There are numerous such peoples in India, throughout Southeast Asia, Australia and other areas in the Pacific. These peoples are often not only "dark-skinned," they exhibit what we can call (for familiarity's sake) "Africoid" features. That is, to the average person, an inhabitant from New Guinea or the Andaman Isles bear a striking resemblance to African populations---or they look more so African than

anyone else.

Thus the names attributed to them by European travelers in the 18th and 19th centuries are New Guinea (as an allusion to Guinea in Africa) or such terms as Negrito, Negrillo, etc. In fact, the old definition for "black" included Africans, members of the diaspora and "Negroid populations of Asia and Oceania." Australians were once called Southeast Asian Negroes. And the war to exterminate the 19th century natives of Tasmania was dubbed the "Black War."

You can find these "blacks" all over ancient and medieval Asia and the South Seas. They are depicted in art from Shang Dynasty China (1783-1134BC) and can be found in Ch'in Dynasty writings (221BC). Chinese archaeologist Kwang-chih Chang, stated that early skulls found in Southern China bore evidence of "Oceanic Negroid" types. He goes on to state that as early as 221BC (the Chin Dynasty), "Negritos whom the Chinese call 'Black Dwarfs' are reported in the mountainous districts south of the Yangtze."

They are particularly frequent in Southeast Asia in everything from writings to religious artworks (there are more than a few Africoid faced Buddhas). Harvard University anthropologist Roland Burrage Dixon, discussing the people of medieval Khmer in 1923, noted they were "marked by distinctly short stature, dark skin, curly or even frizzly hair, broad noses and thick negroid lips." Bernard Groslier linked the early inhabitants of the region to the Australian natives and Melanasiens whom he calls "black." These Melanasiens are thought to have entered the region from southern China. A larger Mongloid type he believes absorbed these Africoid populations over time. Yet even today, pockets of these "blacks" can be found throughout Vietnam, Thailand, Cambodia, etc.

Other "black" types are found in regions such as the Philippines, Fiji, Malaysia and elsewhere. Like the Agta of the Philippines many of these "black" populations are considered the original inhabitants of the region.

India is a special and controversial case that is too lengthy to explain: maybe some other time.

But getting back to evolution and race, anthropology switched the names of these Asian and Southeast Asian "Africoid" types a while ago. Rather than being lumped in with black Africans, they are considered an Asian sub-group---as categorizing by skin color is no longer an accepted policy.

The reason for this is that these "black" types migrated out of Africa in prehistory, in all likelihood before (for instance) Europeans migrated from the continent. In physical appearance, these Africoid Asians bear a phenotypic resemblance to black Africans. But genetically, they share markers with other Asians. In fact, genetically speaking, they are at the opposite end of the spectrum from black Africans while Europeans converge closer to black Africans (obviously because of proximity and the fact that Europeans left Africa much more recently than Southeast Asian Africoid types).

So these Africoid types of Asia are "black" (as in the socially recognized phenotype sense of the word) but they are not African (at least no more African than any other human). They left Africa long ago, like everyone else. That goes for whether one is using a Multi-Regional or Recent Out of Africa hominid migration model.

Many were swept into the black race once European explorers came upon them. And unfortunately for them, their physical make up lumped them in with the black African social condition in the modern western world. From slavery to ideas of inferiority to lynching, these blacks on the other side of the world had to endure what African descendants were enduring---though in reality they are no more physically related to us than any other groups of humanity.

This similar treatment and social condition helped forge ties between black Africans (and diasporans) and Asia's Africoid population. Marcus Garvey boasted of a chapter in Australia. Black Power became a rallying cry from Australia to the Pacific islands during the 1960s. And in India (once again that complex case), there are even Dalit Panthers---fashioned after Black Panthers.

Of course there is still the question of why these populations in Asia have a "black" or "Africoid" phenotype. Some say it is a matter of similar micro-evolution due to similar environment. So these populations changed to a black phenotype. But the

question is...changed from what? This theory works well with the MRm, who see various Homo erectus as the progenitors of humanity. Thus Homo erectus becomes modern humanity wherever they were located on the planet. But if we use the ROAm, and humanity emerges fully modern from Africa, that is another story.

Using the ROAm theory, here's a hypothesis. If all humans left Africa tens of thousands of years ago, what did they look like? Obviously these early humans had to look like someone--unless they were transparent. There have been numerous anthropologists who have (and yet STILL) attempt to assign the term "Caucasian" to these early African hominids. Thus somehow white types turned black in Africa. As ludicrous as it may sound, it is still supported (even if in silence) by some anthropologists. Most (thankfully) believe that any humans who migrated out of Africa held a physical make up at least "similar" to modern black African populations (with all the variance therein). After all, the Khoi peoples of South Africa have thus far been called the oldest humans.

Christopher Stringer (a main proponent for the ROAm) makes a good point of this in a chapter called "Africans Under the Skin" in his work popular anthropological/evolutionary work, African Exodus.

Anthropologist Jonathan Kingdon concludes that humanity's original skin color is brown (like the Khoi peoples) and that black (darkest) skin evolved actually from these early migrants in Asia and then later within Africa. Less pigmented skin would arrive at a later time, with climatic environment changes. Thus these early populations are thought to not look precisely like any one set group of modern Africans (even the Khoi). But we can say they shared features most closely related to modern Africans and Southeast Asian Africoids than to anyone else. In a nutshell, we would classify them as black were they alive today in the US.

Keep in mind again, these were migration(S) out of Africa---and not simply one thrust from the continent. As humans encountered different environmental niches, they began to change accordingly---though understanding the reason for these changes is still a work in progress.

So if these early humans left Africa with an Africoid/black phenotype (or at least something close enough to distinguish as such), could this explain our Southeast Asian Africoids? Are these "Negritos", Negrillos, Melanasiens, South Sea Negroes, New Guineans, etc." members of those human migrants who did not undergo "radical" phenotypic change? That is, they more-so retained a "black" or "Africoid"

physical make-up while their counterparts (for whatever reasons) underwent more recognizable physical changes (i.e. Mongloid type Asians). Thus they still look black, but genetically they are actually more related to the Asian populations around them.

Articles such as the one below, actually assert that these Africoid Asian populations represent the earliest migration of humans from Africa---with later humans arriving in successive waves. It is dated material however. And as we all know, hominid evolutionary theory changes near daily.

<http://www.sciam.com/1999/0199issue/0199scicit1.html>

Point is however, Africoid/Black types in Asia share a modern socio-political relationship with blacks from Africa. But genetically and culturally, they are no closer to black Africans than any other human grouping. They have simply been outside of Africa far too long.

What they may represent are waves of prehistoric migrants who did not undergo more radical phenotypic change. That is, they did not diverge greatly from the phenotype they held when they migrated from Africa. Other humans (Asians, Europeans, etc.) obviously DID undergo such radical phenotypic change. That is not to say these SE Asian migrants stayed "exactly" the same. Some became darker skinned. Others changed hair type and facial type. That is, New Guineans "look" like Africans superficially, but closer examination shows a distinct phenotype similar yet different from Africans.

But of course, speaking in modern socio-political terms of race, they would be deemed "black" by any layman.

It is all a fascinating topic, showing where race, genetics, socialization, etc. cause quite a conundrum.

some photos:

Fijians

<http://www.theage.com.au/images/20000522/Speight.jpg>

New Guinea native
<http://www.niugini.com/mericentral2.JPG>

Aeta/Agta of the Philippines
<http://www.fpcn-global.org/slide-shows/aeta2000/image/33sabun.jpg>

Andaman Islander (near Bengal, India)
<http://www.sciam.com/1999/0199issue/IMG/0199scicit1.gif>

DG
| 1598|2002-03-25 14:42:26|a.manansala@attbi.com|Re: Origins of Pacific islanders|
Thomas wrote:

>>

The Fijians themselves (and I get this from the Highest High Chief of Fiji) say their history is that they came from east africa in canoes and can understand a dialect found in Tanzania.

>>

Fijian is generally classified as a Melanesian language of the Austronesian family. That would make its closest relative in Africa, the Malagasy language of Madagascar. However, I doubt that Fijians would be able to understand Malagasy.

What dialect in Tanzania is intelligible to Fijians?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1599|2002-03-25 14:45:25|Manu Ampim|Manu Ampim|
Greg Reeder" <reeder@sirius.com> wrote:

"The paint finish of the prince Ra-Hotep statue is of extremely

> poor quality compared to all other royal family

statues and reliefs of

> the 4th dynasty era." Please tell me which

painted statues of the 4th

> Dynasty you are comparing it

to.

Well, Reeder here is a brief summary of the poor paint job of the forged Ra-Hotep statue compared to other images of the royal family and high officials from the 4th dynasty era (Pyramid Age).

PAINTED RELIEFS

FIRST: Start logically with the **authentic reliefs from the joint Ra-Hotep - Nefermaat tomb** itself. The artists demonstrated extraordinary skill in painting the vivid multi-color reliefs. The majority of the paint on most of these authentic reliefs is now missing, but it is nevertheless evidence that ***master artists and painters*** created these various images of Ra-Hotep, Nefermaat and their families. I could cover each one of these painted reliefs, but suffice to it say that the color relief images of Ra-Hotep as recorded by Petrie show the even and smooth high quality red-brown body colors. (See Flinders Petrie, *Medum*, 1892, plates 12-14). These various relief images of Ra-Hotep do not indicate any crude application of pigments to produce a realistic body color. This rough amateurish application of the paint colors is exclusive to the forged Ra-Hotep statue.

SECOND: Notice the beautifully painted **offering relief of the high official Iunu**. (4th dynasty, Giza tomb #4150. Now in the Roemer and Pelizaeus Museum, Hildesheim, Germany). Observe the great skills of the painters and their high level ability to use and blend various colors. The execution of the offering scene ranks it among the ancient Egyptian masterpieces.

THIRD: Also, from the Ra-Hotep and Nefermaat tomb note the relief of the **"Meidum geese"** masterpiece which clearly makes the point of the skills of the artists. The rendering of the six geese is almost perfect. The use and blend of the mineral pigments to produce the colors is extraordinary. (4th dynasty, Cairo Museum)

For the quality of the Meidum (Meydum) geese see:
http://socrates.berkeley.edu/~mah/wall_paintings_from_the_tomb_of_Itet.htm

PAINTED THREE DIMENSIONAL SCULPTURES

On the other hand, we are supposed to believe that the artists working in the SAME joint tomb as the Meidum geese, during the SAME 4th dynasty Pyramid Age, did not have sufficient skills to blend the colors of the Ra-Hotep statue because the image is not a "flat" surface like the wall reliefs. We are also suppose to believe that the crude and clumsy Ra-Hotep appearance, with the various shades of paint colors on his body, is due to the image being over 4,000 years old. These two positions of "old age" and "lack of skills" fall apart when confronted with the evidence. The fact is that the African artists of the 4th dynasty Pyramid Age demonstrated mastery of every type of material used (limestone, basalt, greywacke, granite, plaster, wood, etc.) and of every type of surface, including a flat wall surface and the three dimensional sculptures.

The ancient Egyptian mastery of the painting of three dimensional sculptures is demonstrated in numerous statues of royal family members and high officials from the Pyramid Age or 4th dynasty era. I will cite a handful of images which show that the "old age" and the "lack of skill" arguments are untenable and impossible to believe. Compare the crude Ra-Hotep paint finish (which has 3-4 different colors that appear on his legs, upper body, and face) with the following painted statues from gallery 47 in the Cairo Museum:

1. **The seated statue of Itisen**. The smooth and seamless paint finish of the well-preserved seated statue of Itisen is obviously from the hands of talented artists and painters. Itisen (Tesen) was the son of Nefer-herenptah, who was the purification priest and prophet of the mortuary "cults" of Khafre and Menkara. (late 5th dynasty, #JE87805).
2. **The standing image of Nefer-herenptah**. This image clearly has an even, high quality paint finish even though some of the paint is now chipped from his face and upper body. (5th dynasty, #JE87804).

3. **Meresankh and his wife.** The good state of preservation of this husband and wife make it clear that the body colors were evenly applied to these statues. It is evident that the artists had no problem in producing the desired colors. (5th dynasty, #JE66619).
4. **The standing image of the porter of Niankh-pepi.** Niankh-pepi was a high official and chief of upper Kemet. Even this "servant statue" is executed with great care and skill. Notice the smooth dark brown body color, and the intricate multi-color details of the porter's painted basket and chest that he carries. (dynasty 6, #JE30810)
5. **The double statue of Nimaatsed,** who was a judge and prophet in the pyramids of several kings. Although there is some of the paint missing from these two statues of Nimaatsed, it is still apparent that the painters of the statues applied an even blend of paints to the body. (5th dynasty, #CG 133)

ALSO:

6. **The joint statue from the tomb of Ikhetneb.** The preservation of the colors when these statues were found show the high quality and smooth paint finish. (5th dynasty, #6-19775, Phoebe Hearst Museum, Berkeley). I showed in previous posts how twentieth century museum officials systematically stripped the paints from these two images.
7. **The scribe Heti,** who was a high-ranking overseer of scribes. Although most of the paint is now gone from his upper body and legs, it is obvious that the paint on his face is evenly applied by skilled artists. (5th dynasty, Giza tomb #2340. Now in the Roemer and Pelizaeus Museum, Hildesheim, Germany).

There are many other images but I will stop here. [Note: Very little paint survives on statues of Pyramid Age kings and queens, although various kings in this era, such as Neferefre, Djedefre, Zoser, and Neferefre, etc. do have small areas of paint. In my book, I will publish some the royal images from the Pyramid Age and later periods.]

Compare all of these high quality 4,000+ year old images, executed both on flat surfaces and in three dimension (ie statues), to the alleged "Ra-Hotep" statue. These comparative images show the poor quality of the so-called Ra-Hotep "masterpiece," with its crude and various body colors and uneven paint finish. Thus, the arguments of "old age" and "lack of skill" on painted statues are without merit and are contradicted by the above statues and reliefs.

The modern forgers of the alleged "Ra-Hotep" statue simply lacked the skill in duplicating the color scheme and high quality paint finish of the ancient Egyptian artists.

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/vanish3.htm>

----- Original Message -----
From: "Greg Reeder" <reeder@sirius.com>
To: <Ta_Seti@yahoogroups.com>
Sent: Wednesday, March 20, 2002 3:41 PM
Subject: Re: [Ta_Seti] Manu Ampim

> Yes Manu I have seen Ra-Hotep "in the flesh" about 10 times.
>
Yes Manu the paint is not even on the statue. The statue is over 4,000
>
years old. Which other painted statues from the 4th Dynasty have you
> seen? "The paint finish of the prince Ra-Hotep statue is of
extremely
> poor quality compared to all other royal family statues
and reliefs of
> the 4th dynasty era." Please tell me which painted
statues of the 4th
> Dynasty you are comparing it to.
>
> Greg
>
>
>
>
>
>
>

Reeder you have again shown that you don't read the posts, or you
> >
simply ignore the information that is against your position. Let's be
> > serious! The Ra-Hotep statue has numerous different colors on
his
> legs,
> upper body, and also on his face. Haven't
you even looked at the
> > Ra-Hotep statue? How could you have a
question about the

> "touched up"
> > colors of Ra-Hotep if you

had even looked at the evidence in

> question?
> > Your questions

about the paint further documents that you are

> > unfamiliar with the

statues that you are writing about.

> >
> > I have many clear

photos of this fact that I will publish in my book.

> > In the

meantime...

> >
> > For clear photographs of Ra-Hotep's

various colors:

> > See: Edna Russman, _Egyptian Sculpture: Cairo and

Luxor (1989)_,

> pp.
> > 17, 19.
> >
> > I have

already outlined this strange color variation of Ra-Hotep in a

> >

previous post on 3/18. The Ra-Hotep statue has received a poor

>

paint

> > job, and clear close-up photos document this. In fact,

Reeder, if you

> > look at this statue in person you can see it just as

clearly as in

> > Russman's book. There is no doubt about it that

the Ra-Hotep

> statue as
> > been "touched up" to put it lightly.

The 3-4 different colors on

> > Ra-Hotep's body is obvious from

Russman's photos. You must start

> > examining the evidence rather than

continuing to take uninformed

> > positions.
> >
> >

Here is my earlier post with more details on the bad paint job by the

> > Ra-Hotep forgers.
> >
> > "The paint finish of the prince

Ra-Hotep statue is of extremely poor

> > quality compared to all other

royal family statues and reliefs of the

> > 4th dynasty era. For

example, look at the other images of Ra-Hotep

> and

> > his

brother Nefermaat (who shares a joint tomb with Ra-Hotep in

>

Meidum,

> > Egypt) and notice the consistent high quality. In

fact speaking of

> > Meidum, people around the globe marvel at the

painting of the

> Meidum

> > geese masterpiece, which is a

painting that is as close to perfection

> > as any piece ever created

in the world. Your position is inconsistent.

> > On the one hand, how

could the same Meidum artists create a

> nearly

> > perfect world

renown masterpiece of the six geese and other high

> > quality Meidum

reliefs of Ra-Hotep and his family, and in the same

> > joint tomb

create the Ra-Hotep statue, which has 3-4 distinct and

> > uneven paint

colors on his upper body and legs? The sloppy work

> with

> > the multiple paint shades on the body of the Ra-Hotep statue ranges

> > from pale, to light tan, to medium tan, and finally to light brown.

In

> > fact, I will present the complete set of these photographs in

_Modern

> > Fraud_. This forgery was undoubtedly made with low quality

paint in

> an

> > attempt to invent pale-skinned royal family

members during the

> Pyramid

> > Age."

> >

> >

Prof. Manu Ampim

> >

href="http://www.raceandhistory.com/manu/vanish3.htm">http://www.raceandhistory.com/manu/vanish3.htm

> >

> >

> >

> >

> >

> >> Dear Paul,

> >> If you have some information

that Ra-Hotep has been "touched up"

> >> please share it. All the

information I have is that it has not. I am

> >> now wondering if

the poster was referring to the statue of Hemiunu

> >> which

was in the traveling show "Egypt in the Age of the Pyramids."

> >>

Did that show go to Detroit?

> >>

> >> Hemiunu's face

was reconstructed as the head was detached from

> >> the body

and the eyes and nose were 're-created" with a different

> >> color

material. Even the experts will admit that the nose

> >>

reconstruction is less than satisfactory on Hemiunu.. I think in

> >> fact that a case can be made for poor nose

reconstructions (Manu

> >> shows one

> >> exceptionally

bad nose job on his web site) on many statues where

> the

> >>

nose has been damaged.

> >>

> >> What you say

about a previous discussion with Manu is correct.

> >> We all

can learn from these discussions. Is not that the point of

> >> this group?

> >> _

> >> Greg

> >>

> >> >>That must have been another statue

because the face

> >> >>on Ra-Hotep has not

> >> >>been reconstructed.

> >> >

> >> > You say

this rather confidently. However, I remember in

> >> > an earlier

discussion with Manu, you were unfamiliar

> >> > with the fact

that an artifact had indeed lost most of

> >> > its original

paint since discovery.

> >> >

> >> > How do you

know that Rahotep has not been 'touched up.'

> >> >

> >> > Regards,

> >> > Paul Kekai Manansala

> >> >

[face=Arial size=2>http://home.attbi.com/~a.manansala/afro.htm](http://home.attbi.com/~a.manansala/afro.htm)

> >> >

> >> >

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| 1600|2002-03-25 15:00:18|a.manansala@attbi.com|Re: Black Phenotypes in Asia: A Hypothesis on Origins|
Thanks for the detailed explanation, DG (aka Mamadi Sefe Dekote). My views are pretty much the same.

Runoko Rashidi recently asked me for information on the Aeta of the Philippines in preparation for his trip there.

I had a number of Aeta or part-Aeta friends in high school. All of them though are living now in the United States.

Some of the Dumagat, or sea-faring Aeta, still possess knowledge of open navigation on the sea.

Race is a funny thing. For example, biologically-speaking The Rock is the most African person to portray an ancient Egyptian in any major Hollywood film. He's half African American. But he looks thoroughly like his Samoan mother.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1601|2002-03-25 15:38:29|Manu Ampim|Re: Manu Ampim|
"neseret" <egylist@griffis-consulting.com> wrote:

> Of more interest to me is I somehow, to your mind, have to "justify"
> what I have read. I have pointed out that I have read some of
> Obenga's works, but as I am not near my main company library at the
> moment, I don't have access to the titles. I am not impressed by
> Obenga's work in this area, and that position remains. Enough said.
>
> I also don't see you ever answering questions from others for
> citations, or what you have read (outside of listing primarily
> Afrocentric-oriented works, and in a few instances, picture cites in
> other books).

You are sadly mistaken. I have not been asked any questions that I failed to answer, nor have I listed any "Afrocentric-oriented works" since I joined the Ta-Seti egroup. The one exception is the works of Obenga and Diop that I cited in ONE post in reference to their linguistic research. The only other works that I have ever cited since I have joined the list have been Dunham and Simpson, and Selim Hassan in reference to your erroneous claims of Hetepheres II being shown with "whitish skin," and _The American Discovery of Ancient Egypt_ (1995), ed. by Nancy Thomas in order to quote Dr. Keller's statement on the paint colors on the joint statue from the tomb of Ikhetneb being missing *after* their discovery. None of these works are "Afro-centric oriented" as you incorrectly claim. Here, your ideology has failed you. You should check the record before you make ideological statements like this.

Also, you said that you read Diop and Obenga and I simply asked you which works, because it is obvious from your comments that you are uninformed about their linguistic work. Why get defensive if you have read their works as you claim? If you had read their works, you would have known that both men took formal Mdw Ntr classes, which is contrary to your statements.

Apparently, you are unaware that I don't go around looking for people to quote and spend my time following the opinions of others. This seems to be your approach. I do PRIMARY RESEARCH, and thus nearly all of my posts are based on the first-hand evidence that I have examined.

Lastly, see my previous post for my additional comments of the crude paint job of the forged Ra-Hotep statue. If you have any further comments, I suggest that you carefully examine Petrie's original drawings from Meidum. If fact, I invite you to post the relief images of Ra-Hotep.

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/vanish3.htm>

----- Original Message -----

From: "neseret" <egylist@griffis-consulting.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Thursday, March 21, 2002 8:41 AM

Subject: [Ta_Seti] Re: Manu Ampim

> --- In Ta_Seti@y..., "Manu Ampim" wrote:
> > This informed excerpt by Harper is simply re-stating what I have
> already said about Ra-Hotep's current appearance of 3-4 "different
> colors on his legs, upper body, and also on his face." She also
> makes my point that it was a rather "rough application." This is
> exactly my point! The forgers obviously did not have the skills of
> the well-trained African artists.<
>
> Er, you missed Harpur's point. She says, and quite clearly I might
> add, it was in fact a _deliberate_ choice to use two colors on the
> statue, with an eye for creating skin shading and texture. She said:
>
> "Had the statue been left like this it would have been totally bland
> and unnatural, so the painter embarked on a risky operation. First,
> he concocted a mixture of lighter brown paint, then applied the new
> colour with rough, fairly random strokes over the dried red-brown,
> leaving much of the former colour visible underneath. _This bold
> action took away the artificial and (to the modern viewer) 'rubbery'
> appearance of flat red-brown, and gave the impression of texture to
> the skin_." (Harpur, 2001: op cit.; emphasis _ _ mine)
>
> Rather than untrained, Harpur notes this was, in fact, an extremely
> high skill being exhibited, in the hands of a deliberate artist
> trying to convey lifelike qualities to this object.
>
> > p.s. It is interesting that you disappeared when you were posed
> with the simple question of what books by Obenga and Diop had you
> read, since you commented on their work.<
>
> Of more interest to me is I somehow, to your mind, have to "justify"
> what I have read. I have pointed out that I have read some of
> Obenga's works, but as I am not near my main company library at the
> moment, I don't have access to the titles. I am not impressed by
> Obenga's work in this area, and that position remains. Enough said.
>
> I also don't see you ever answering questions from others for
> citations, or what you have read (outside of listing primarily
> Afrocentric-oriented works, and in a few instances, picture cites in
> other books). I figured you were allowed as much information as you
> give others to THOSE questions. Suffice to say I have read the
> majority of the books on the list you gave, and have given my
> impressions of at least a few of them.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>
>
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| 1602|2002-03-25 16:21:41|Manu Ampim|Re: The Photos of Ra-Hotep & Hemiunu - CASE CLOSED!|
Paul,

You are right that there is not a major skill difference between mastering a

flat surface and a three dimensional sculpture. See my previous post for a number of specific statues and reliefs which demonstrate this point that the ancient Egyptian artists were highly skilled in both areas. Thus, the sloppy and amateurish Ra-Hotep paint job is simply another key sign that this statue was created by incompetent modern forgers, who were not able to duplicate the high standard of the ancient African artists.

Manu Ampim
<http://www.raceandhistory.com/manu/vanish3.htm>

```
> Katherine writes:
>
> >If one does not understand the difference in the
> skills and
> complexity required between flat wall relief painting
> and three-
> dimensional sculpture, I'd say there truly IS little
> left to say.
> Sculpture in three dimensions is quite different, as to
> its means of
> execution, from two-dimensional painting (as most any
> book on art,
> Egyptian or not, will inform you).

> Paul Kekai Manansala writes:

> Katherine don't be silly. The difference in skill in
> painting flat walls and three-dimensional sculpture is
> minor. Certainly it would not account for great
> disparities in quality particularly the clumpy painting
> on Rahotep.
>
> Regards,
> Paul Kekai Manansala
> http://homoe.attbi.com/~a.manansala/afro.htm
>

| 1603|2002-03-25 23:34:42|low_stresss|Were are all of the black mummies????|
Jambo, this is my first post. SO I will make a quick
introduction. My name is Alex D. I live in LA. I was trained in
illustration and graphic design at Art Center College of Design, I
studied art history and design at Cleveland Institute of Art, and
psychology at Carnegie Mellon University.

Currently I am a video game artist, and at nights I restore ancient
egyptian art on my computer(my effort to preserve the legacy).

-----
Were can I find images of egyptian mummies. I bought a catalog of
royal mummies which in itself is an interesting find but a
significant number of the mummies are lacking negro features. If
Egypt was a negro civilization were can I find some negro mummies?
Or are the mummies I am looking at "octroon" and "quatroon" type
black folk? :) (the mummy presented as ramses II looks like a
straight up cracker!)

Evidence such as headrests, africoid combs, and even the blue crown
would suggest that the egyptian population must have been nappy and
happy.

If I am to beleive a word of Diop and his sources then the mummies
that are commonly presented to the public must fall into several
catagories.
1) incorrectly labeled (ex http://www.egyptianmuseum.com/mummy5.html)
2) racially mixed selection of mummies(favoring white)
3) roman era mummies?

If the egyptian art of preserving bodies dates back more than 5,000
years there should be plenty of black mummies to study. right???
The only undeniable negro mummy I have seen is of a nubian king and
King Tut in a Time Life book on Egpyt.(taharqo?)

Take it easy.
Alex.
low\_stress@hotmail.com
| 1604|2002-03-26 01:38:37|terance pete|Re: Were are all of the black mummies????|

low_stresss wrote:

| Jambo, this is my first post. SO I will make a quick
| introduction. My name is Alex D. I live in LA. I was trained in
```


illustration and graphic design at Art Center College of Design, I studied art history and design at Cleveland Institute of Art, and psychology at Carnegie Mellon University.

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Take it easy.

Alex.

low_stress@hotmail.com

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First of all you are using outdated archaic racist terms for classification. You have neglected to notice that natron turns many of the mummy hair straight, and that this over time can leave an effect. I also suspect you are probably a person from the stromfront chat????? I debated a couple of you on that board a couple of months ago, so if you are this person please leave. You are not wanted here!!!!

<http://www.egyptianmuseum.com/mummy6.html> you seemed to exclude this mummy with braids that are identifiable with patterns found in Ethiopia northern Sudan

FOR YEARS, EGYPTOLOGY has been fighting a losing battle to hold onto an ancient Egypt that is Caucasian or, at worst, sun-tanned Caucasian.

At the 1974 UNESCO conference Egyptology was dealt a fatal blow. Two African scholars wiped the floor with 18 world-renowned Egyptologists. They proved in 11 different categories of evidence that the ancient Egyptians were Africans (Black). Following that beating, Egyptology has been on its knees praying to be saved by science. Their last glimmer of hope has been the hair on Egyptian mummies. The mummies on display in the world's museums exhibit Caucasoid-looking hair, some of it brown and blonde. These mummies include Pharaoh Seqenenre Tao of the 17th dynasty and the 19th dynasty's Ramesses II. As one scholar put it: "The most common hair colour, then as now, was a very dark brown, almost black colour although natural auburn and even (rather surprisingly) blonde hair are also to be found." Many Black scholars try skilfully to avoid the hair problem. This is a mistake! In 1914, a white doctor in Detroit initiated divorce proceedings against his wife whom he suspected of being a "closet Negro". At the trial, the anthropologist, Franz Boas, was called upon as a race expert. Boas declared: "If this woman has any of the characteristics of the Negro race it

would be easy to find them... one characteristic that is regarded as reliable is the hair. You can tell by microscopic examination of a cross-section of hair to what race that person belongs." With this revelation, trichology (the scientific analysis of hair) reached the American public. But what are these differences? The cross-section of a hair shaft is measured with an instrument called a trichometer. From this you can get measurements for the minimum and maximum diameter of a hair The minimum measurement is then divided by the maximum and then multiplied by a hundred. This produces an index. A survey of the scientific literature produces the following breakdown:

San, Southern African 55.00
Zulu, Southern African 55.00
Sub-Saharan Africa 60.00
Tasmanian (Black) 64.70
Australian (Black) 68.00
Western European 71.20
Asian Indian 73.00
Navajo American 77.00
Chinese 82.60

In the early 1970s, the Czech anthropologist Eugen Strouhal examined pre-dynastic Egyptian skulls _ at Cambridge University. He sent some _ samples of the hair to the Institute of Anthropology at Charles University, Prague, to be analysed. The hair samples were described as varying in texture from "wavy" to "curly" and in colour from "light brown" to "black". Strouhal summarised the results of the analysis: "The outline of the cross-sections of the hairs was flattened, with indices ranging from 35 to 65. These peculiarities also show the Negroid inference among the Badarians (pre-dynastic Egyptians)." The term "Negroid influence" suggests intermixture, but as the table suggests this hair is more "Negroid" than the San and the Zulu samples, currently the most Negroid hair in existence! In another study, hair samples from ten 18th-25th dynasty individuals produced an average index of 51! As far back as 1877, Dr. Pruner-Bey analysed six ancient Egyptian hair samples. Their average index of 64.4 was similar to the Tasmanians who lie at the periphery of the African-haired populations. A team of Italian anthropologists published their research in the Journal of Human Evolution in 1972 and 1980. They measured two samples consisting of 26 individuals from pre-dynastic, 12th dynasty and 18th dynasty mummies. They produced a mean index of 66.50

The overall average of all four sets of ancient Egyptian hair samples was 60.02. Sounds familiar.., just check the table! Since microscopic analysis shows ancient Egyptian hair to be completely African, why does the hair look Caucasoid? Research has given us the answers. Hair is made of keratin protein. Keratin is composed of amino acid chains called polypeptides. In a hair, two such chains are called cross-chain polypeptides. These are held together by disulphide bonds. The bulk of the hair,

the source of its strength and curl, is called the cortex. The hair shafts are made of a protective outer layer called the cuticle.

We are informed by Afro Hair - A Salon Book, that chemicals for bleaching, penning and straightening hair must reach the cortex to be effective. For hair to be permed or straightened the disulphide bonds in the cortex must be broken. The anthropologist Daniel Hardy writing in the American Journal of Physical Anthropology, tells us that keratin is stable owing to disulphide bonds. However, when hair is exposed to harsh conditions it can lead to oxidation of protein molecules in the cortex, which leads to the alteration of hair texture, such as straightening.

Two British anthropologists, Brothwell and Spearman, have found evidence of cortex keratin oxidation in ancient Egyptian hair. They held that the mummification process was responsible, because of the strong alkaline substance used. This resulted in the yellowing and browning of hair as well as the straightening effect.

This means that visual appearance of the hair on mummies cannot disguise their racial affinities. The presence of blonde and brown hair on ancient egyptian mummies has nothing to do with their racial identity and everything to do with mummification and the passage of time. As the studies have shown, when you put the evidence under a microscope the truth comes out.

Do You Yahoo!?
Yahoo! Movies - coverage of the 74th Academy Awards[2]
| 1605|2002-03-26 01:44:47[mansu_musa]Re: Were are all of the black mummies????|
--- In Ta_Seti@y..., "low_stresss" wrote:

> Jambo, this is my first post. SO I will make a quick
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> black folk? :) (the mummy presented as ramses II looks like a
> straight up cracker!)
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> Evidence such as headrests, africoid combs, and even the blue crown
> would suggest that the egyptian population must have been nappy and
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> If I am to beleive a word of Diop and his sources then the mummies
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> King Tut in a Time Life book on Egpyt.(taharqo?)
>
> Take it easy.
> Alex.
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Currently I am a video game artist, and at nights I restore ancient egyptian art on my computer(my effort to preserve the legacy). Is that so hmmm

Let me see you credentials???

If you are using archaic terms like octroon how professional could you be????

ALSO YOU ARE USING JAMBO WHICH HELL IS SWAHIOLI IN AMOCKING TUNE. YOU DON'T SOUND LIKE YOU WANT A DEBATE. SOUNDS TO ME LIKE YOU ARE HERE TO CAUCSE TROUBLE. you ARE MAKING CHILDISH ACCUSATIONS,WHICH IS VERY UNPROFESSIONAL.

| 1606|2002-03-26 01:45:28|mansu_musa|Re: Were are all of the black mummies????|

--- In Ta_Seti@y..., "low_stresss" wrote:

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> introduction. My name is Alex D. I live in LA. I was trained in
> illustration and graphic design at Art Center College of Design, I
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> black folk? :) (the mummy presented as ramses II looks like a
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| 1608|2002-03-26 08:43:12|Mickel Hendrix|Re: Were are all of the black mummies????|

Hotep,

Well, the reason why you can't find any so-called Negro mummies is because there is no such thing as a


Negro. The features you think, or have been erroneously led to believe, that are so-called Caucasian are not actually Caucasian. There are numerous "black" tribes, who possess narrow noses and thin lips, some of which have even been referred to as Negroes by western scholars, who just keep contradicting each other as they trot along, revelling in their academic debauchery.

P.E.A.C.E.

--- low_stress <low_stress@hotmail.com> wrote:

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> King Tut in a Time Life book on Egypt.(taharqa?)
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> Take it easy.
> Alex.
> low\_stress@hotmail.com
>
>
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Do You Yahoo!?

Yahoo! Movies - coverage of the 74th Academy Awards 

<http://movies.yahoo.com/>

| 1609|2002-03-26 12:01:18|a.manansala@attbi.com|Image links on homepage fixed|

Thanks to the help of Paul Braden, I've been able to fix most of the image links on the Afrocentric Debate Resource Page. Again the new URL is:

<http://home.attbi.com/~a.manansala/afro.htm>

As I have the time, I will also a gallery of Dynasty I-IV images.


```

regards,
Paul Kekai Manansala
http://home.attbi.com/~a.manansala/afro.htm
| 1610|2002-03-26 15:03:09|mansu_musa|Re: Were are all of the black mummies????|
--- In Ta_Seti@y..., Mickel Hendrix wrote:

> Hotep,
>
> Well, the reason why you can't find any so-called
> Negro mummies is because there is no such thing as a
> Negro. The features you think, or have been
> erroneously led to believe, that are so-called
> Caucasian are not actually Caucasian. There are
> numerous "black" tribes, who possess narrow noses and
> thin lips, some of which have even been referred to as
> Negroes by western scholars, who just keep
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> > The only undeniable negro mummy I have seen is of a
> > nubian king and
> > King Tut in a Time Life book on Egpyt.(taharqo?)
> >
> > Take it easy.
> > Alex.
> > low_stress@h...
> >
> >
> >
> > _____
> > Do You Yahoo!?

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You have not even responded to this person. He is a fake, and you can tell exactly what he is. I think this is one of those arynist white supremist I battled on stromfront about the ethnicity of the ancient kemetians. YOU are exactly right about other tribes in Africa, having narrow noses, and light complexions but for eons because of the work of people like blumebach they have tried to remove these people from other africans, even going so forth by marking all the languages below the sahara bantu. The other fallacy is that nobody seems to talk about the 8,000 year rock art they found in the sahara, when it was still verdant. Many tribes around chad and niger have always been above the sahara. Most eurocentrics cannot tell you about tassil njer which Heneri Lhote backed up that it was did by black african people. Also what he seem to leave out is amenhotepII' daughter mummy has braids that are found all the way down to ethiopia, and the horn of africa.

THIS person does not sound like he wants to have a debate, but tease people and make fun. The most comical thing is he does not realize that all the so called red hair and blonde hair on the mummies are caused by natron, and chemical used to preserve the mummification process.

I also would like to point out there never was any imaginary line separating so called western africa from the rest of africa. Any one that believes this myths needs to explain why the sahara was verdant over 8,000 years ago??? Also why the masking culture found in the Tassil najer in Algeria???

> Yahoo! Movies - coverage of the 74th Academy Awards®
> <http://movies.yahoo.com/>

| 1611|2002-03-26 15:07:00|mansu_musa|beware low stress |
I think this chatter is trying to sabatage the list, so you can respond to him, but beware!!!
| 1612|2002-03-26 15:09:45|mansu_musa|Re: Image links on homepage fixed|
--- In Ta_Seti@y..., a.manansala@a... wrote:

> Thanks to the help of Paul Braden, I've been able to
> fix most of the image links on the Afrocentric Debate
> Resource Page. Again the new URL is:
>
> <http://home.attbi.com/~a.manansala/afro.htm>
>
> As I have the time, I will also a gallery of Dynasty I-
> IV images.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

Some links do not still work. The tulane links works, but the rest of them do not work. Could you please fix them?
| 1613|2002-03-26 15:41:07|a.manansala@attbi.com|Re: Were are all of the black mummies????|
I don't know why people think mummies are a reliable indicator of what the person looked like when they were alive.

Even immediately after mummification, the mummies changed so much in appearance that facial stuffings and cosmetics were used to restore something of the original appearance.

But some people think that mummies don't undergo any changes after mummification even after thousands of years.

Actually, most mummies that have undergo biochemical testing show a *breakdown* of body proteins. Often only remnants or signatures of the original resins and other substances used for mummification are left.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1614|2002-03-26 22:32:54|low_stresss|Black mummies part II.|
Greetings and appologies for starting this topic off on the wrong foot. I am not trying to make trouble. If anything I would like to share some of my findings and opinions that I have discovered as an illustrator and by digitally restoring ancient egyptian/classical african art.

After recently completing Diop's book(origin of civ) I was expecting to see broad nosed, thick lipped egyptian mummies as the art and culture describe. The small selection of photos I recently obtained of mummies left me a little dissapointed. Thus the skeptical nature of my initial post.

Thanks to those responses that shed light on the nature of these photos. It is sad that this information is not easily accessible to the general public. Were it would be extremely beneficial.

Were can I obtain more photos of mummies?

I am especially interested in one such mummy photo labeled "Queen Taiouuhrit".

Take it easy.
Alex

P.s.
I am still laughing out loud to the response that I might be an aryan, white supremacist, or eurocentric.

In Cleveland, Ohio were I was born and raised terms like Negro, Quatroon, Octroon, Mullatto, sambo and ni99a are still commonly used by the african/black population to describe themselves. Unfortunately these terms are not as archaic as some might think. | 1615|2002-03-26 23:11:40|mansu_musa|Re: Black mummies part II. | --- In Ta_Seti@y..., "low_stresss" wrote:

- > Greetings and appologies for starting this topic off on the wrong
- > foot. I am not trying to make trouble. If anything I would like to
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Really so you happne to be from Cleveland Ohio huh hahahahahah
I happne to know a chatter from Cleaveland that comes on yahoo and tries to say the egyptains came from Asia and migrated from Asia into Africa. LIke I said if you do recontruction of mummies then please l

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- > by the african/black population to describe themselves.
- > Unfortunately these terms are not as archaic as some might think.

I have never in my life heard black people refer to themselves as negro,mulatto,octroon,and various other racial labels that european white have applied to them.
I do know this that my mother which is blacker than any african america was labeled white,because of her geographic locations. they list people from Northern Africa no matter have black their features as white,which is typical of a racist scoeity in America.
Much of this pusedo scholarship comes from Carleton S coon,which said half the population of egypt was red haired based on mummies. Red hair and blonde hair on mummies do not mean they are white,because of the natron chemicals used in the embalming process. The problem is that you are using outdated physical anthropology of the so called negro,well this then people like the afar somalis and ethiopians would not be considered black. Just because a sculpture has thin lips,or aqualine nose is no indication of caucasian

ancestry.
PS If that is you the person from race relations chat please leave
this group,because you are just starting contreversey to entertain
yourself.
Ps Show me your credentials and experiance from taking egyptain art
and reworking it ???
| 1616|2002-03-27 02:14:02|mansu_musa|Re: Black mummies part II.|
--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "low_stresss" wrote:
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http://www.nilekingdoms.org/IMHOTEP3.JPG
| 1617|2002-03-27 04:14:43|mansu_musa|Re: Black mummies part II.|
--- In Ta_Seti@y..., "mansu_musa" wrote:

    > --- In Ta_Seti@y..., "mansu_musa" wrote:
    > > --- In Ta_Seti@y..., "low_stresss" wrote:
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> > features
> > as white,which is typical of a racist scoeity in America.
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> > white,because of the natron chemicals used in the embalming
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> > The problem is that you are using outdated physical anthropology
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> > ethiopians would not be considered black. Just because a
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> > has thin lips,or aqualine nose is no indication of caucasian
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http://www.bergerfoundation.ch/Home/high_akhenaton.html
| 1618|2002-03-27 15:17:51|Djehuti Sundaka|Does "Aithiops" Really Mean "Burnt-Face"?|
An long and interesting post from E. Adams


Here's some more exerppts from my stuff on the origin of the name
Ethiopian, this one about the linguistic problems with an originally
Greek origin, i.e. the idea that somebody like Homer just "made it up"
as a name like the "Dog milkers" or "Lotus eaters". (Instead of the
possibility that an originally plural foreign name like Idiupē or Adiabē
etc. was given a popular etymology and eventually an altered spelling to
indicate a Greek singular or a Greek toponym, etc. E.g. in the Iliad and
Odyssey, the earliest attestations, there is never a singular (Aithiops)
or a toponym (Aithiopia, it is always "Land of the Ethiopians") only the
plural gentilic.
http://groups.yahoo.com/group/Meroe/message/61
| 1619|2002-03-27 16:38:55|a.manansala@attbi.com|Fwd: Tourist-friendly Aswan |
Al-Ahram Weekly Online
21 - 27 March 2002
Issue No.578


Tourist-friendly Aswan


Aswan's granite quarries are famous, its bazaars
exotic, its scenic beauty and sunny climate legendary.


Nevine El-Aref revisits the city whose ancient noblemen
of the Old Kingdom guarded the "southern gate"
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A trip to Aswan to attend a conference provided me with a welcome opportunity to look into the latest tourist developments, notably at the granite quarries, the site of the Roman temple of Khnum, and the temple of Isis, which are all on the eastern bank of the Nile.

Aswan always reminds me of the days when my parents took us there during our mid-year school holidays. I remember how we used to stroll along the broad Corniche at sunset, watching the felluccas (sailboats) with their tall masts etched against the sky. I loved the oriental market full of scents and spices, perfumes, scarves and Nubian baskets. Sometimes my father took us for dinner on a floating restaurant where we would listen to Nubian music and eat freshly caught fish.

Like many other Cairenes, we sailed in felluccas around the granite islands, and I was introduced to such monuments as the beautiful marble mausoleum of the Agha Khan, the noblemen's tombs on Qubbet Al-Hawa, the temples of Philae and Kalabsh and, of course, the unfinished obelisk.

The granite quarry was our first destination on this latest trip: to check out the steps being taken to make the site more "tourist-friendly," a term increasingly in vogue these days. Ali El- Asfar, the general director of Aswan and Nubian monuments, accompanied us and was happy to take us first to a new visitors' centre -- not large, but with all the appropriate facilities.

"This centre is part of a three-phase development plan," he said proudly. "The aim is to clear and develop the whole area into an open-air museum for unfinished works of art."

This granite quarry has been used at every point in Egyptian history, but until recently part of the site was obscured by a rubbish dump. "When we cleared the dump while executing the first phase of our project, we came upon a remarkable number of unknown works, some fragmentary, some cracked, and also unfinished statues, columns, capitals and obelisks," El-Asfar said. "We also found sculpting tools used by ancient workmen at various periods of Egypt's history."

"We will leave existing pieces where we found them, and bring in unfinished monuments, or fragments of monuments, from other places. There are some unfinished Roman baths, and an incomplete statue of Ramses II which was found in Shellal. Also some located within the Nubian village on Elephantine Island," he added.

The plan is to encourage travel agents to include Aswan on their itineraries. Up to now, not more than a day has been allocated for groups travelling on Lake Nasser or Nile cruises to visit the new Nubia Museum and make a brief pause at the unfinished obelisk which lies conveniently near the main road.

Now a new tourist route is planned which will take in other sites, such as the Fatimid cemetery north of the granite quarries. At the quarry site, a walking route is being arranged so that people are guided from the ticket offices at the current entrance and through the visitors centre to the site of the unfinished obelisk, and then towards the other unfinished objects on display, exiting via the back-packers camp to the north and on to the main road.

"All the objects will be suitably labelled, with details of the sites from which they came, and also information of the quarrying techniques in ancient times," El-Asfar said.

Our second destination was the site of a Roman temple, much ruined, built in the ancient city by the Emperor Domitian. Cornelius von Pilgrim, the director of the Swiss mission in Aswan, told us the whole area was covered with refuse. "In order to reveal the ruins more than 2,000 cubic metres of rubble had to be cleared, and we found that the small temple had a small portico at its eastern side, facing the Nile, suggesting that it may have been part of a temple complex," he said.

It appears that the temple was known back in 1798 when

Napoleon's expedition visited Aswan. It is situated north of the then uninhabited southern part of the ancient town, and, as explained by Masr El-Sharqawi, the head of the information department of the Supreme Council of Antiquities (SCA): "When Champollion came to Aswan in 1820, he copied some inscriptions from the door jambs over the entrance of the sanctuary. Later the temple was neglected, stones from the sanctuary were removed, and only the facade and the lateral walls of the open courtyard remained. Later still the temple suffered further damage, and only in the 1970s was an architectural survey made."


Last November, the Swiss-Egyptian Mission at Syene (ancient Aswan) began clearing the area of what is now generally known as the Domitian Temple. I found it difficult, even with the help of architects, to make out the architectural features of the monument. There is no doubt that it is of great historical interest, but I cannot see it developing into a tourist attraction.

We spent the night at the Basma Hotel, just up the hill from the Nubia Museum. We were joined by friends, tried out the pool, and later set out for a stroll around the market and the narrow streets of the old town. This area had changed little from my childhood. As before, most of the traders displayed their wares on the cobbled street in front of their shops. Tall wicker baskets were full of exotic spices with piles of brightly coloured karkadeh (hibiscus), henna and dark-leaved mint. I bought a silver ring and matching bracelet, light-heartedly bargaining as expected in Aswan and setting on a good price.

The temple of Isis was our final destination. This is a small temple also situated in the old town and, I must say, a far cry from the famous Temple of Isis on Philae. This one is made of sandstone with a ceiling of granite. Its sacred precincts have been infringed upon over the millennia, and today its courtyard has disappeared; only the ruins of Roman and Islamic houses remain as an indication of its re-use over the centuries. The temple was even used for some time as a storage area by the SCA.

Now, I was told, an American-Swiss-Egyptian mission was restoring the temple. Discoveries made during the course of their work include 100 pieces of Coptic graffiti and an ancient architectural sketch indicating a planned extension to the temple. "This is extremely rare," said Gaballa Ali Gaballa, archaeological adviser to the minister of culture. "The only similar sketch was found in the tomb of Ramses VI, on a piece of ostraca now on display in the Egyptian Museum."

We rounded off our trip by sailing upstream to Shellal, once an important port. We did not disembark, merely sailing near the bank where the Nile water was clear and shallow, and where it was possible to see the coloured basalt and granite rocks in the water and the varieties of aquatic plants. It was a relaxing conclusion to our trip.

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[1620|2002-03-27 21:27:26|arumese|To Professor Ampim|
Professor, in a previous posting I mistook an image you had posted of a seated Egyptian figure with that of Ra-Hotep (I included the statement below). The statue I was refering to was totally different. I apologize for the mistake.

"I've seen your statue of Ra-Hotep up close and personal. It was displayed at the Detroit institute of Arts a few years ago (around 1998). It was the only statue in the exhibit (apart from the ones representing the Greek and Roman era) that did not look like the typical Negroid. As I looked up at it I noticed that it's face was almost completely reconstructed with relatively fresh material. It was the only one in the exhibit that clearly did not have its original face intact. I was very dissapointed at the obvious effort someone had made to make him white. Nevertheless, even if he did look exactly like he appears now, it is not a decisive issue because I have African American acquaintances who have similar

features. Also, there are blacks in North Africa who tend to have aqualine features as a common trait.

Anyone who would use that depiction of Ra-Hotep as proof that the Egyptians were white has a great big hole in his argument. All you need is to see it in person."

| 1621|2002-03-28 10:17:14|Djehuti Sundaka|Ethics and archaeology|
http://www.economist.com/science/displayStory.cfm?story_id=1056932
Ethics and archaeology

Can you dig it?
Mar 28th 2002
From The Economist print edition

The growing importance of ethical considerations is transforming archaeology

THE first-world-war battlefields of Belgium and France are dangerous places where, even today, unexploded shells lurk, making excavation a potentially lethal activity. But as archaeologists pick up their trowels, they must consider more than their personal safety. For the trenches, dugouts and tunnelsmany containing human remains and personal belongingsare ethical minefields too. In a paper in this month's Antiquity, Nicholas Saunders, an anthropologist at University College, London, says that archaeologists on these battlefields face a concentration of all the issues that have concerned archaeology in the past ten to 15 years.

These ethical concerns fall into three broad areas. First, there is the question of how to treat human remains. Over the past few years, archaeologists have often come into conflict with indigenous peoples over the custody and handling of excavated human remains. In Belgium and France the situation is particularly complex because the allied armies included soldiers from a variety of faiths and ethnicities, including Africans, Indians, Australians and Native Americans, all of whose traditions may prefer to treat remains differently.

Next is the question of ownership of artefacts. In the case of first-world-war sites, local people armed with metal detectors routinely collect medals and other memorabilia. The sale of such items, says Dr Saunders, has provided an important source of income ever since refugees first returned to the area after the conflict. Archaeologists, though, regard such activities as looting. Around the world, the general question of who has the first claim on buried itemslocal people, the descendants of the original owners or archaeologistsis deeply controversial.

A third ethical problem concerns the preservation of sites. Should battlefields be left alone as memorials, redeveloped for tourism, or preserved for the archaeologists of the future? Archaeologists increasingly consider the third option: in recent years, they have become more selective about what and where they dig, so that they do not preclude investigations by subsequent generations.

In short, archaeologists' investigations frequently pit their interests against those of other people, and the concerns of the present against the possible concerns of the future. As ethical considerations come to matter more, there has been a change in the way the public sees archaeologists, and the way archaeologists see themselves. "We went through a period when we thought 'Hey, we're scientists, we should be the number one priority here'," says William Lipe, an archaeologist at Washington State University in Pullman. "But most of us have now come to see it differently."

Archaeology is now changing dramatically, says Karen Vitelli, an archaeologist at Indiana University. Dr Vitelli also chairs the

ethics committee of the Society for American Archaeology (SAA) and is editor of a forthcoming book on archaeological ethics. She was one of the first archaeologists to integrate the study of ethics into archaeological training, and it has now, she says, become a standard part of many degree courses. At the same time, archaeological societies around the world (including the SAA) have adopted codes of ethics to regulate their members. What has brought about this transformation?

Skeletons in the closet

Ethics and archaeology began to collide relatively recently. The modern discipline traces its roots back to the gentleman amateurs of the early 19th century, who brought statues, columns, mummies and trinkets back as souvenirs from their travels around the Mediterranean. Subsequent generations of archaeologists have tended to regard men such as Giovanni Belzonia one-time circus strong-man who shipped Egyptian antiquities back to the British Museum in London as little better than tomb-robbers.

Belzoni was the first European to enter the temple at Abu Simbel. He rediscovered the entrance to the Great Pyramid and found five tombs in the Valley of the Kings, including that of Seti I. An excerpt from his best selling book of 1820 gives a flavour of the antiquarian practices of the time:

Surrounded by bodies, by heaps of mummies in all directions; which previous to my being accustomed to the sight, impressed me with horror. . . I was choked with mummies, and I could not pass without putting my face in contact with that of some decayed Egyptian; but as the passage inclined downwards, my own weight helped me on; however, I could not help being covered with bones, legs, arms and heads rolling from above. Thus I proceeded from one cave to another, all full of mummies piled in various ways, some standing, some lying, some piled on their heads. The purpose of my researches was to rob the Egyptians of their papyri; of which I found a few hidden in their breasts, under their arms, above their knees, or on the legs, and covered by the numerous folds of cloth that envelop the mummy.

By the early 20th century, however, archaeologists had begun to adopt the methodology of science. Increasing emphasis was placed on the accurate measurement and description of sites and publication of results in archaeological journals. Technological advances such as the advent of radiocarbon dating led to further refinements, and the "new" archaeology movement of the 1960s promoted quantitative methods such as statistical analysis. The transformation of archaeology, from tomb-robbing by amateurs into a coherent scientific discipline, was complete.

Paradoxically, the ethical arguments over the treatment of human remains, the ownership of artefacts and responsibility to future generations, all stem in part from archaeology's new-found scientific authority. Having eschewed their dubious forebears, archaeologists reinvented themselves as respectable scientists in search of truth. Who could argue with that?

Bones of contention

Plenty of people, it turned out. Archaeologists' most public conflicts have been with indigenous peoples over the appropriate treatment of human remains. The most infamous example is that of Kennewick Man, a 9,300-year-old skeleton found in 1996 in a riverbank

near the town of Kennewick in Washington state. Intriguingly, its skeletal characteristics are very different from those of modern Native Americans, making Kennewick Man of particular interest to archaeologists trying to understand the peopling of the Americas.

Five Native American tribes, however, claim Kennewick Man as an ancestor under the provisions of the Native American Graves Protection and Repatriation Act (NAGPRA). This law was passed in 1990 to allow Native Americans to remove ancestors' bones, and objects associated with burials and religious practice, from museum collections. A legal battle has rumbled ever since. Granting the remains of Kennewick Man to the Native Americans would deny archaeologists access to an important source of information; but granting them to the scientists would amount to a direct repudiation of the Native Americans' oral history, which is thought to go back 10,000 years.

The passing of NAGPRA demonstrated that science's authority over the dead is not absolute. However scientifically respectable their methods, archaeologists have been forced to acknowledge that they do not operate in a vacuum, and must take the values of others into account, not least because they will otherwise be denied access to important data. Attitudes are changing as a result. Dr Vitelli says that several of her students who are studying bioanthropology, which involves the examination of skeletal remains, are now questioning whether they want to continue in that field, for both ethical and practical reasons.

Kennewick Man, and other similar cases, are not entirely representative. In some cases, indigenous peoples and archaeologists have co-operated and reached compromises. Donald Ryan, an archaeologist at Pacific Lutheran University in Tacoma, Washington, gives one example of how things are changing. Working with Egyptian archaeologists, he excavated six tombs in the Valley of the Kings during the 1990s, including one previously explored by Belzoni. Once their work was complete, the archaeologists cleaned up the tombs, many of which had been ravaged by floods and looting. They placed the mummies in new wooden boxes and sealed the entrances. As a result, says Dr Ryan, it was felt that a bit of order and dignity had been restored.

Before they break ground, archaeologists should talk to local people and try to identify areas where their interests coincide, suggests Dr Vitelli. ☞"It's very hard for many of us, since it means giving up control and authority,☞" she says.

Artefacts on eBay

Another area where archaeologists have invoked their scientific authority is to take a firm stand against looting. Looters irretrievably destroy evidence about the context in which artefacts are found, even if the artefacts are subsequently recovered. Similarly, archaeologists have spoken out against the trade in antiquities. Ancient artefacts sold as objets d'art fetch high prices and thus provide an incentive for looterswho are armed and violent in some cases.

In addition to the damage and loss of context caused by looting, private ownership of artefacts can prevent archaeologists from gaining access for research purposes. It may also prevent future archaeologists from verifying previous findings. This, notes Mark Lynott, an archaeologist at the National Park Service's Midwest Archaeological Centre in Lincoln, Nebraska, is vital if archaeology is to be truly scientific. To avoid appearing either unscientific or complicit with the activities of looters, many archaeologists choose deliberately to ignore data from objects in private collectionswhatever their significance. Archaeologists remain divided over how museums should acquire and

display ancient artefacts of uncertain provenance, for fear that this might encourage looters.

A recent twist to the antiquities trade has come with the advent of Internet auction houses such as eBay. A number of archaeological societies, including the SAA and the Archaeological Institute of America, have asked online auction houses to outlaw the trading of antiquities, to little effect. The problem with policing this trade is that many items have been in private hands for decades, or even centuries, and were originally acquired under very different circumstances. As it is not possible to put the objects back into the ground, says Dr Vitelli, the trading of these items is tolerated. But this provides a loophole for unscrupulous dealers: even though many countries now strictly control the export of antiquities, dealers can simply claim that an item is from an old private collection.

In February, Frederick Schultz, an antiquities dealer, was found guilty by a New York court of conspiring to receive stolen Egyptian antiquities. Mr Schultz claimed that the items he was offering for sale came from the 1920s collection of an Englishman called Thomas Alcock. The US Attorney's Office concluded that [2] "the evidence at trial established that the [2] 'Thomas Alcock Collection' was a complete fiction. [2]" Mr Schultz has launched an appeal.

This case, though, has heartened archaeologists. The fact that a New York court was prepared to uphold an Egyptian patrimony law banning the trade in antiquities unearthed since 1983 is seen as an important victory for opponents of antiquities trading. Furthermore, says Dr Lynott, the discussion over the ethics of trading antiquities has started to change attitudes. The debate has marginalised the people who are willing to engage in such trade. Even so, says Dr Vitelli, it is not clear that archaeologists' opposition to antiquities trading has helped to save sites or to diminish looting.

Moreover, when it comes to the provenance of antiquities, archaeologists themselves are not always standing on terribly firm ethical ground. Many of the items in museums today were, after all, removed by people like Belzoni. [2] "I look at objects in the British Museum, think about how they were removed, and think that's really horrible, [2]" says Dr Lynott. [2] "But had they not been removed at that time, they might not be available for study today. [2]"

Belzoni was working within the laws of the period. And at the time he was plundering the Valley of the Kings, local Egyptians were merrily using mummies as firewood. The dilemma for archaeology is that carting off artefacts for display in museums on the other side of the world smacks of cultural imperialism; but so does demanding that indigenous people treat artefacts in a way that western archaeologists approve of.

Between past and future

Alongside the debates over the handling of human remains and artefacts, archaeologists have also been grappling with their responsibilities to future practitioners of their science. A central paradox of archaeology is that discovery involves destruction; investigation requires intrusion. Where should archaeologists draw the line when deciding how much of an important site to excavate, if they are not to hinder future investigations?

If the field is scientifically healthy, says Dr Lipe, archaeologists will ask new questions in future and have better methods. Dr Lipe is one of the pioneers of the [2] "conservation model [2]"

of archaeology. This is a logical outgrowth of the new archaeology movement of the 1960s, and stresses the careful, well justified and frugal use of archaeological resources, in contrast to the exhaustive excavation of important sites.

Most archaeologists, says Dr Lipe, have had the experience of trying to discover something new about a site that was completely excavated only to find that the question they wanted to ask had not occurred to the original archaeologists. The intellectual health of the field, he says, depends on being able to address new questions or readdress old ones. [1]"Archaeologists must be conservative in how they themselves use the archaeological record, as a matter of ethics. [2]"

This approach has been bolstered by the advent of non-destructive geophysical surveying techniques such as ground-penetrating radar that enable archaeologists to identify and target small areas of interest. Progress in analytical techniques also means that archaeologists can learn a great deal from small amounts of material, provided it is carefully chosen. The result is a move away from the complete excavation of sites towards a more selective, sampling approach.

Belzoni's last laugh

It is deeply ironic that it has taken so long for archaeologists, investigators of the relics of the past, to recognise that archaeological standards, too, are products of their time. Dr Lynott says these are changing almost from year to year. Changing values mean that every generation of archaeologists inevitably regards its predecessors as crude and insensitive. [3]"We see this looking back just a generation or two we don't have to go back as far as Belzoni, [4]" he says.

Future archaeologists may be less critical of Belzoni. Dr Ryan believes Belzoni has been unfairly vilified. He points out that Belzoni went to the trouble of making detailed measurements, drawings and maps of the tombs he found, which was more than most of his contemporaries did. In a period when there were no archaeological standards whatsoever, Dr Ryan argues, Belzoni was not merely a man of his time, he was far ahead of it.

Today, archaeology is in the midst of a second metamorphosis. Having transformed itself internally into a science it is now being reshaped by external social, cultural and political forces. But it is still a work in progress. [5]"What we're seeing now is the emergence of additional voices that have legitimate claims on what is done to and with the archaeological record, [6]" says Dr Lipe. Dr Vitelli, meanwhile, insists that her students regard the current debate as a chance to reinvent archaeology. For example, the investigation of first-world-war battlefields (which have yet to receive much attention from professional archaeologists) offers a chance to develop new approaches in which the interests of all parties are taken into account. Such battlefields are unique, notes Dr Saunders, because they provide an opportunity to perform archaeological investigations within the context of an abundance of historical documents, personal letters, diaries, maps, photographs and military records. [7]"We have an opportunity here to create a new kind of archaeology to make it anthropologically informed from the beginning, [8]" he says.

Double standards abound, however. Dr Saunders' suggestion in 1999 that soldiers' remains and artefacts on first-world-war battlefields should be treated in the same way as those of Australian Aborigines or Native Americans was, he says, initially

greeted with bewilderment.
But things are starting to change. Already, there are signs of compromises between professional archaeologists, and amateur investigators and relic collectors.

Today, amateurs acknowledge the need to seek respectable backing. One amateur group, known as The Diggers, began investigating battlefields near Ypres in 1992. Its members do not claim to be professionals, but the group operates under a licence from Belgium's institute of national archaeology, works with a local museum, and deals with human remains in conjunction with the Commonwealth War Graves Commission.

Widespread public enthusiasm for all things archaeologicalanother relatively recent developmentalso gives archaeologists cause for optimism about the future. To illustrate how much things have changed during the course of her career, Dr Vitelli gives the example of the Franchthi Cave in southern Greece, a site with deposits spanning the period from 30,000BC to 3,000BC. Dr Vitelli worked at the site during the 1970s and, 30 years later, having become involved in archaeological ethics, she returned to the local village of Koilada and offered to give a talk about what had been found. The mayor approved and Dr Vitelli ended up speaking to a packed house in the village school.

⌘"It was standing room only: priests, teachers, schoolchildren. They stayed for an hour-long talk in 98-degree heat,⌘" she says. ⌘"They were interested in learning about us and why we came to their village. The mayor realised they weren't ready for it 30 years ago. And neither were we. And now we all are.⌘"
| 1622|2002-03-28 12:55:38|a.manansala@attbi.com|(no subject)|

>Program of the Seventy-First Annual Meeting of the
>American Association of Physical Anthropologists
>to be held at
>
>The Adam⌘s Mark Hotel
>Buffalo, New York
>April 10 to April 13, 2002

This is the event where Keita and others will present their papers (abstracts posted here earlier).

If anyone is going to the section on NE African anthropology on Apr. 11, I'd like to get copies of the papers. Here is the schedule:

Thursday Afternoon ⌘ April 11, 2002

Session 7. Biocultural Diversity and History in Early Northeast Africa: Issues and Interpretations. Symposium. Grand Ballroom A.

Organizers: S.O.Y. KEITA, Department of Anthropology, The Field Museum, and A.J. BOYCE, Institute of Biological Anthropology, Oxford University. The northeast quadrant of Africa (including the Horn) traditionally has been a place of great interest to anthropologists, and provided rich materials with which to explore the past and build hypotheses. This region and its subareas have also been the focus of various controversies. This symposium will present and explore issues of population and culture history in early northeast Africa using data from archaeology, historical linguistics, genetics and skeletal biology. The purpose is to examine old and new ideas, and show the usefulness of a biocultural approach in exploring population history and affinities, and received models of interpretation, including categorical thinking. Hopefully this will provide stimulation to consider whether or not it is important to develop criteria for reconciling evidence from different disciplines.

1:30 pm Human Genetic Diversity in East Africa:

Implications for Modern Human Origins and Recent Biocultural History. S. TISHKOFF, A. KNIGHT, J.L. MOUNTAIN.
1:45 pm The Nile Valley route Out-of-Africa further considered: An examination of the Late Pleistocene archaeology of northeast Africa and the Levant. A. HAWKINS.
2:00 pm Late Pleistocene and Early Holocene Archaeology of the Nile Corridor: Implications for the Spread of Malaria. A.S. BROOKS, J.E. YELLEN.
2:15 pm Locating a Phylum in Time and Space: the Case of the Afrasian [Afroasiatic Language Family]. H. FLEMING.
2:30 pm Populations and Languages in the Expansion of the Afroasiatic Language Family. C. EHRET.
2:45 pm Break
3:00 pm The Role of Neolithic People in Northeast African Prehistory: A Biocultural Perspective from Nabta Playa, Egypt. J. IRISH, R. SCHILD, A. FROMENT, F. WENDORF.
3:15 pm Evaluation of the Genetics of the Nile Corridor in the Context of African Diversity, Geographic Distances and Language Families. R. KITTLES, S.O.Y. KEITA.
3:30 pm Changes in Nubian Craniofacial Morphology and Dentition: Evaluating the Case For Population Discontinuity. G.J. ARMELAGOS, J. CALCAGNO, A. COPPA, R. VARGIU.
3:45 pm Morphological Micro-evolution of Nubian Populations from A-Group to Christian Epochs: Gene Flow, Not Local Adaptation. A. FROMENT.
4:00 pm Mapping Diversity: Craniofacial Affinities in the Mid-Holocene Nile Valley Considered With Archaeological and Linguistic Data. S.O.Y. KEITA, A.J. BOYCE.
4:15 pm Discussant. A.J. BOYCE.
| 1623|2002-03-28 17:05:55|low_stresss|Re: Black mummies & a lesson in digital egyptology[IMAGES]|
Dear Mr. Musa
Thank you for the image links, now we are talking my language (visual/artist language).

I am going to post some links to images that I just obtained. Some of these images are large in format so please be patient. I think these images will further illustrate the black origins of Egypt.

Some of these photos are from my personal collection and if anyone would like to use/reproduce them please let me know.

African hair styling
<http://www.amuseneering.com/TakeHome/ipeqs/3.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/19.jpg> (i've been wearing my hair like this for the past few years, little did I know it dates back 4000 years)
<http://www.amuseneering.com/TakeHome/ipeqs/mum4.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/mum8.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/21.jpg>

African proportions, profile, and buttocks!
<http://www.amuseneering.com/TakeHome/ipeqs/4.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/5.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/6.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/1.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/2.jpg> (abdmnl anatomy!)
<http://www.amuseneering.com/TakeHome/ipeqs/15.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/28.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/31.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/34.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/22.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/26.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/27.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/16.jpg> (Similar cultural items can be found in modern ethiopia)

Black girls hate to get their hair wet even in ancient time.
<http://www.amuseneering.com/TakeHome/ipeqs/8.jpg>

Idealized blacks, egyptian and nubian.
<http://www.amuseneering.com/TakeHome/ipeqs/9.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/20.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/23.jpg>
<http://www.amuseneering.com/TakeHome/ipeqs/14.jpg>

Not so ideal blacks. :(
<http://www.amuseneering.com/TakeHome/ipeqs/25.jpg>

Black Mummies and modern blacks for comparison.
<http://www.amuseneering.com/TakeHome/ipeqs/10.jpg>

<http://www.amuseneering.com/TakeHome/ipegs/19.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/30.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum1.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum2.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum4.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum5.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum6.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum11.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum12.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum13.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum14.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum15.jpg> Tut
<http://www.amuseneering.com/TakeHome/ipegs/mum16.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum17.jpg> Ramses II
<http://www.amuseneering.com/TakeHome/ipegs/mum18.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum19.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum20.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum21.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum22.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum23.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum24.jpg>

Echoes of ancient of Egypt?

<http://www.amuseneering.com/TakeHome/ipegs/7.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/11.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/mum7.jpg> (abdmnl anatomy!)
<http://www.amuseneering.com/TakeHome/ipegs/12.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/13.jpg>

Papio hamadryas anubis baboon typical to eastern african
<http://www.amuseneering.com/TakeHome/ipegs/33.jpg>

These statutes come from the Naqata(sp) period. The dark one is often ignored or omitted in eurocentric egyptological photo catalogues.

<http://www.amuseneering.com/TakeHome/ipegs/23.jpg>
<http://www.amuseneering.com/TakeHome/ipegs/24.jpg>

Peasant class nubians?

Enjoy!

<http://www.amuseneering.com/TakeHome/ipeqs/99.jpg>

Less than desirable reconstructions of africans from KMT magazine
<http://www.amuseneering.com/TakeHome/ipeqs/mum3.jpg> :(
<http://www.amuseneering.com/TakeHome/ipeqs/mum9.jpg> :(
<http://www.amuseneering.com/TakeHome/ipeqs/mum10.jpg> (hr-nrm)

Mr. Musa you are preacing to the choir.

I already am confident of the black origins of ancient egypt. Yet from the photos of mummies that I have obtained thus far, Ramses II, and a few other mummies stick out. Has there been any DNA research attempted to compare the remains labeled as Ramses with his children?
In any case the remains have a certain dignified grace.

You inquired about my creditials.
I am a young brother so I haven't racked up that many awards YET! But here is a quick list of some of my accomplishments thus far in the field of art.

ACADEMIC
carnegie Mellon university. <http://www.cmu.edu/>
4 semesters. Early withdrawl finicial and personal reasons(death).

Cleveland Institute of Art <http://www.cia.edu/>
Fine Arts Major
Extensive life drawing, anatomical, and form modeling studies.
Studied for a year with a forensic sketch artist.
Medical Illustration studies.
Twice awarded with institutional design awards for replicated an egyptian obelisk and anatomic reconstruction of a skull with muscle and facial tissues.
Art works displayed in school gallery.

Art Center College of Design. CA <http://www.artcenter.edu/>
Illustration/Graphic Design double major completed in 1999.
Merit based scholarship.
Traditional painting, sculpting, rendering studies.
extensive anatomical research and construction of skeletal and muscular systems(studied several cadavers).
Anatomy with Glinn Villpu.
Studies of nature of materials and construction.
hand painting letterforms(sparked my initial interest in mdw-ntchr).
side by side study with working entertainment industry professionals.

some of my art works are periodically displayed on Art Centers web site.

Generally recognized by students, teachers and models for life drawing skills, craft, hard work habits, and inquistive thinking.

PROFESSIONAL

MTV, Music Television

Animation artist, Liquid Television

DPS Media Group. Web Design

Lead Artists on many Disney and Universal web experiences.

Vivendi/Universal Interactive

Lead 3D Artist, Curious George Play and Learn Project(recent promotion)

Jumpstart/Knowledge Adventure illustrator.

SOCIAL(Most important)

Wife and 2 year old baby gild.

Internationally know graphiti crew CST(Cleveland Scribe Tribe)

Rock and Roll Hall of Fame Mural

Preistler Lumber Mural recieved international hiphop awards in 1996.

3rd Place Under17 United State Fencing Associate Men's Foil

Mr. Musa as an creative artist I have a different view point than the typical scientist because I routinely engage in the creative process and the usage of materials. So I beleive that my incite no matter how untotured in egyptology is pertinent. My credits above should give you and other readers an idea of the level of achievements and expertise that I have already attained in my short life.

Let me make mention that I am also living the hiphop culture. Is it not related to the cultures of africa and in turn ancient egypt? That is my true credential. Above all recognition and paychecks obtained from Europeans.

I have included a few images from an established magazine called KMT. Those illustrations are FEEBLE to say the least and any serious practicing artist would not give them a second look. The painting of Narmer/Menes/Aha has decent anatomy but does not resemble the character of the subject. The subject has heavy and strong features.

I also posted a reconstruction of a head and the mummy from which it was derived. In one of the many images I made a few proportional notes which I suggest the artist has deviated from. The artist has completely neglected the mouth area. The mummy clearly has wider eyes and lips.

Egyptology should be swiftly moving into the digital age. I could construct a head in Maya(3d package) that is much more authentic than the KMT head based on actual X-rays and mummy photos.

A skull produced by a CAT scan and form deposition modeling would still involve the artist to guess at tissue placement. Image planes in a 3d package would allow the artist to more accurately emulate the the actual anatomy and surface contours guided by the actual mummy.

The 3d reconstruction could then be expanded along the normals to restore the fullness of the face. BUT anyone with this level of expertise in character modeling is creating creatures for video games and movies for obvious finiancial reasons.

Let us not forget that changes can be quickly made to a 3d model. The final result could them be sent to form deposition modeling labs if a physical production was necessary.

Mr. Musa no matter how much information is provided by scientists artists will always be responsible for producing the images that are presented to the public. Be it a photographer, painter, or restoration artist. These images always deviate from fact and become the fruit of the artists imagination. So naturally we need black artist who are going to see and produce black imagery!

I have studied enough anatomy to reconstruct a mammal from the skeletal system on up. But I would not waste much time in doing so, because the fatty tissue and musculature that gives a character its form are going to be made up anyway.

Another note. Mummies do offer far more incite into the actual character of the living subject. One key to developing a likeness in portraiture is capturing the headshape. Human beings recognize the shape of the head/skull instead of the smaller features. That is how we can still easily recognize our friends if they age,change weight or even get facial reconstructive surgery.

Unless the mummification process drastically alters the cranium shape (which it could), these mummies should appear African or Africoid. And most do. I would speculate that the brow ridge is deformed by the removing of the brain. Sometimes even collapsing.

Eurepean artists, archeologist, and anthropoligst suggest that the flat noses seen on some mummies is ancient damage. But after reading Diop's work I would assume that these mummies are naturally flat nosed. And the "hooked" nasal passage is the real change of integrity that occured after death or maybe even recently(see Manu Ampin)

Alas I have never examined a mummy first hand. I would like to in order to confirm my ideas.

Off to the wife and kids
Take it easy.
Your friend.
Alex d.

p.s. I hope you liked my resume :)
This is my first time on an internet forum, so you must be confusing me with someone else.
Am I still making trouble, forgive my spelling. I am still learning my english
| 1624|2002-03-28 18:10:35|a.manansala@attbi.com|Re: Black mummies & a lesson in digital egyptology[IMAGES]]

>Eurepean artists, archeologist, and anthropoligst
>suggest that the
>flat noses seen on some mummies is ancient damage.
>But after reading
>Diop's work I would assume that these mummies are
>naturally flat
>nosed. And the "hooked" nasal passage is the real
>change of
>integrity that occurred after death or maybe even
>recently(see Manu
>Ampin)

Don't underestimate the importance of the skin in one's appearance.

For example, how many of us looking at a skull could tell if the person had a broad or narrow nose, or full or thin lips based on the bone structure alone?

I'm sure many of us have heard of situations where people were unable to initially recognize their own relatives who had been released after long periods in war-time concentration camps.

Most tests of ancient Egyptian mummies have been unsuccessful in extracting normal human amino acids because these had broken down over so long a period. Some mummies even had biological infestations or signs of earlier infestation (fermentation by-products).

Not to mention that any mummy that was initially bandaged likely had the entire epidermis stripped away during the removal of these bandages. The resins used to adhere the bandages generally penetrated deep into the skin and formed a glass-like bond.

Not that prominent noses or thin lips are in any case rare among sub-Saharan Africans, especially East Africans.

Was it Seligman who even suggested the Bantu were "Hamites" based on their long noses!

Thanks for the pics, btw. What is the significance of the abdominal anatomy that you made a point of stressing?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1625|2002-03-28 20:48:45|osirica|Humor me if you don't mind.
I just wanted you all to know what I really think of when I hear a certain person try to debate us on the Egyptian Black Identity issue. Everytime I see this certain person's replies to any of our posts... this link here shows what I imagine hearing.

<http://www.geocities.com/osirica/This.mp3>

Please just listen to the file. It really speaks volumes of what I am trying to say about the whole thing.
| 1626|2002-03-28 20:53:17|osirica|Re: Humor me if you don't mind.|
Oh and by the way, that clip has nothing to do with gender, just in case that certain person tries to imply otherwise. It has to do with your actual "place" as an informed individual in the topic in questions. If I am not an expert or at least proficient in the area... what place do I have to even debate others who are?

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--- In Ta_Seti@y..., "osirica" wrote:
> I just wanted you all to know what I really think of when I hear a
> certain person try to debate us on the Egyptian Black Identity
> issue.
> Everytime I see this certain person's replies to any of our
> posts...
> this link here shows what I imagine hearing.
>
> http://www.geocities.com/osirica/This.mp3
>
> Please just listen to the file. It really speaks volumes of what I
> am
> trying to say about the whole thing.
```

| 1627|2002-03-28 23:01:27|Clyde Winters|Re: Black Phenotypes in Asia: A Hypothesis on Origins|
Hi DG

This is a great theory, but it does not fix the anthropological, linguistic and archaeological evidence. Granted the Australians probably migrated to Australia over 50,000 years ago, and left remnants of their people in Southeast Asia, and East Asia, but their is historical and linguistic evidence that clearly show the expansion of the Micronesian, Fijian and New Guinea populations from South China, which was early colonized by African and Dravidian speaking people. Moreover, you will discover that the Fijian and other Pacific Island people share many linguistic connections with Africans and also many of the same placenames

see the following:
<http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>

African and Dravidian speaking people also founded the ancient civilizations in China. Last year I had an interesting debate with several scholars explaining the ancient African origin of Chinese civilization. See the following:

<http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm>

This site provides a detailed discussion of the archaeological, skeletal and linguistic evidence supporting the Africa origin of civilization in China.

The African and Dravidian speaking people founded both the Shang and Xia civilizations see the following sites:

<http://www.geocities.com/Tokyo/Bay/7051/blshang.htm>

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

<http://clyde.winters.tripod.com/junezine/id1.html>

It is fine to have theories but theories must be tested. This means that you must use anthropological, linguistic and archaeological evidence to support your ideas, rather than conjecture. The facts are Blacks from Africa, in HISTORIC times settled the Pacific Islands like Fiji. Australia, on the otherhand was probably settled 50,000 years ago. Check out the above sites and you will learn about this ancient history. You don't need to make theories when the facts are right in front of your eyes.

C.A. Winters

At 04:37 PM 3/25/02 -0600, Mamadi Sefe Dekote wrote:

```
>
>"" populations in Asia and the South Seas,
> this is one of those areas where race gets rather tricky---and
> interesting.
>
> There are numerous such peoples in India, throughout
> Southeast Asia, Australia and other areas in the Pacific.
>"" they
>""
> features. That is, to the average person, an inhabitant from
> New Guinea or the Andaman isles bear a striking resemblance to
> African populations---or they look moreso African than
> anyone else.
>
> Thus the names attributed to them by European travelers
> in the 18th and 19th centuries are New Guinea (as an allusion
> to Guinea in Africa) or such terms as Negrito, Negrillo, etc.
>"" included Africans,
>"Negroid populations of
>" Australians were once called Southeast
> Asian Negroes. And the war to exterminate the19th century
>""
>
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>"" all over ancient and medieval Asia and
> the South Seas. They are depicted in art from Shang Dynasty
> China (1783-1134BC) and can be found in Ch'in Dynasty
> writings (221BC). Chinese archaeologist Kwang-chih Chang,
> stated that early skulls found in Southern China bore evidence
>"" types. He goes on to state that as early
>"Negritos whom the Chinese
> call 'Black Dwarfs' are reported in the mountainous districts
>
>
> They are particularly frequent in Southeast Asia in everything from
> writings to religious artworks (there are more than a few Africoid
> Harvard University anthropologist Roland Burrage
> Dixon, discussing the people of medieval Khmer in 1923, noted
>"marked by distinctly short stature, dark skin, curly or
>" Bernard
> Groslier linked the early inhabitants of the region to the Australian
>"" These Melanasi-
> are thought to have entered the region from southern China. A
> larger Mongloid type he believes absorbed these Africoid populations
>"" can be
> found throughout Vietnam, Thailand, Cambodia, etc.
>
>"" types are found in regions such as the Philippines,
> Fiji, Malaysia and elsewhere. Like the Agta of the Philippines
>"" populations are considered the original
> inhabitants of the region.
>
> India is a special and controversial case that is too lengthy to
> explain: maybe some other time.
>
> But getting back to evolution and race, anthropology switched
>"" types
> a while ago. Rather than being lumped in with black Africans,
> they are considered an Asian sub-group---as categorizing by
> skin color is no longer an accepted policy.
>
>"" types migrated out of
> Africa in prehistory, in all likeliness before (for instance) Europeans
> migrated from the continent. In physical appearance, these Africoid
> Asians bear a phenotypic resemblance to black Africans. But genetically,
> they share markers with other Asians. In fact, genetically speaking,
> they are at the
> opposite end of the spectrum from black Africans while Europeans
> converge closer to black Africans (obviously because of proximity and
> the
> fact that Europeans left Africa much more recently than Southeast
> Asian Africoid types).
>
>"" (as in the socially
> recognized phenotype sense of the word) but they are not
> African (at least no more African than any other human). They
> left Africa long ago, like everyone else. That goes for whether
> one is using a Multi-Regional or Recent Out of Africa hominid
> migration model.
>
> Many were swept into the black race once European
> explorers came upon them. And unfortunately for them, their
> physical make up lumped them in with the black African social
> condition in the modern western world. From slavery to
> ideas of inferiority to lynching, these blacks on the other side
> of the world had to endure what African descendants were
> enduring---though in reality they are no more physically
> related to us than any other groups of humanity.
>
> This similar treatment and social condition helped forge
> ties between black Africans (and diasporans) and Asia's
> Africoid population. Marcus Garvey boasted of a chapter
> in Australia. Black Power became a rallying cry from Australia
> to the Pacific islands during the 1960s. And in India (once
> again that complex case), there are even Dalit Panthers---fashioned
> after Black Panthers.
>
> Of course there is still the question of why these populations
>"" phenotype. Some say it
> is a matter of similar micro-evolution due to similar environment.
> So these populations changed to a black phenotype. But the
> question is...changed from what? This theory works well with
> the MRm, who see various Homo erectus as the progenitors
> of humanity. Thus Homo erectus becomes modern humanity
> wherever they were located on the planet. But if we use the
> ROAm, and humanity emerges fully modern from Africa, that
> is another story.
>
> Using the ROAm theory, here's a hypothesis. If all humans
> left Africa tens of thousands of years ago, what did they look like?
> Obviously these early humans had to look like someone---unless
> they were transparent. There have been numerous anthropologists who

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>" to these
> early African hominids. Thus somehow white types turned black in
> Africa. As ludicrous as it may sound, it is still supported
> (even if in silence) by some anthropologists. Most (thankfully)
> believe that any humans who migrated out of Africa held a physical
> make up at least "similar" to modern black African populations
> (with all the variance therein). After all, the Khoi peoples of
> South Africa have thus far been called the oldest humans.
>
> Christopher Stringer (a main proponent for the R0Am) makes
> "Africans Under the
> " in his work popular anthropological/evolutionary work,
> African Exodus.
>
> Anthropologist Jonathan Kingdon concludes that humanity's original
> skin color is brown (like the Khoi peoples) and that black (darkest)
> skin evolved actually from these early migrants in Asia and then
> later within Africa. Less pigmented skin would arrive at a later
> time, with climatic environment changes. Thus these early populations
> are thought to not look precisely like any one set group of modern
> Africans (even the Khoi). But we can say they shared features
> most closely related to modern Africans and Southeast Asian
> Afrioids than to anyone else. In a nutshell, we would classify them
> as black were they alive today in the US.
>
> Keep in mind again, these were migration(S) out of Africa---
> and not simply one thrust from the continent. As humans
> encountered different environmental niches, they began to change
> accordingly---though understanding the reason for these changes
> is still a work in progress.
>
> So if these early humans left Africa with an Afrioid/black phenotype
> (or at least something close enough to distinguish as such),
> "Negritos,
> "
> " or
> "
> physical make-up while their counterparts (for whatever reasons)
> underwent more recognizable physical changes (i.e. Mongloid type
> Asians). Thus
> they still look black, but genetically they are actually more related
> to the Asian populations around them.
>
> Articles such as the one below, actually assert that these Afrioid
> Asian populations represent the earliest migration of humans from
> Africa---with later humans arriving in successive waves. It is dated
> material however. And as we all know, hominid evolutionary theory
> changes near daily.
>
> http://www.sciam.com/1999/0199issue/0199scicit1.html
>
> Point is however, Afrioid/Black types in Asia share a modern
> socio-political relationship with blacks from Africa. But genetically
> and culturally, they are no closer to black Africans than any other
> human grouping. They have simply been outside of Africa far too long.
>
> What they may represent are waves of prehistoric migrants who
> did not undergo more radical phenotypic change. That is, they did
> not diverge greatly from the phenotype they held when they migrated
> from Africa. Other humans (Asians, Europeans, etc.) obviously DID
> undergo such radical phenotypic change. That is not to say these SE
> Asian
> migrants stayed "exactly" the same. Some became darker skinned. Others
> " like
> Africans superficially, but closer examination shows a distinct
> phenotype similar yet different from Africans.
>
> But of course, speaking in modern socio-political terms of race, they
> " by any layman.
>
> It is all a fascinating topic, showing where race, genetics,
> socialization, etc. cause quite a conundrum.
>
> some photos:
>
> Fijians
> http://www.theage.com.au/images/20000522/Speight.jpg
>
> New Guinea native
> http://www.niugini.com/mericentral2.JPG
>
> Aeta/Agta of the Philippines
> http://www.fpcn-global.org/slide-shows/aeta2000/image/33sabun.jpg
>
> Andaman Islander (near Bengal, India)
> http://www.sciam.com/1999/0199issue/IMG/0199scicit1.gif

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>
> DG
>
> Yahoo! Groups Sponsor ADVERTISEMENT
>
> To unsubscribe from this group, send an email to:
> Ta\_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.
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| 1628|2002-03-29 00:12:05|mansu_musa|Re: Humor me if you don't mind.|

--- In Ta_Seti@y..., "osirica" wrote:

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> Oh and by the way, that clip has nothing to do with gender, just in
> case that certain person tries to imply otherwise. It has to do
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with

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> your actual "place" as an informed individual in the topic in
> questions. If I am not an expert or at least proficient in the
> area... what place do I have to even debate others who are?
>
> --- In Ta_Seti@y..., "osirica" wrote:
> > I just wanted you all to know what I really think of when I hear
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a

```
> > certain person try to debate us on the Egyptian Black Identity
> issue.
> > Everytime I see this certain person's replies to any of our
> posts...
> > this link here shows what I imagine hearing.
> >
> > http://www.geocities.com/osirica/This.mp3
> >
> > Please just listen to the file. It really speaks volumes of what
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I

```
> am
> > trying to say about the whole thing.
```

This so called alex d person is a chatter on yahoo race relations. Me and him always debate on the ethnicity on the ancient egyptains. He is making a mockery oput of this group,so I just wanted to let everyone know this. He does not want a debate. The last pictures he posted was the so called african captivces from around the time of amnehotep IV,but what he faield to posdt was the statues of amenhotep IV,Queen tiy,the two of akenaten daughters. The person also says that is his a animator for liquid television in Mtv,well if this is true post your real name and adress where I can get in touch from you. He does not also show the head of the mysterious king they found in abydos which is supposed to be narmer. He makes little slick comments about blue crown,and the shape of black women's behind,like that proves the ancient egyptains were black or white. The also supposed statue he posted from the african influences,was a djenne sculpture,which looks like it was recountructed. Also he posted some shawbits from around the 25th dynasty to mean taharqa ruled egypt,but these are not from the napatahn period.

<http://ist-socrates.berkeley.edu/~mah/MentuhotepII.jpg>

<http://www.akhnet.co.uk/graphics/menuh2b.jpg>

<http://images.google.com/imgres?>

imgurl=www.shadowmyst.com/EST570Site/Images/Tutmosis3.jpg&imgrefurl=ht
tp://www.shadowmyst.com/EST570Site/HistoryTimeLine570.htm&h=170&w=81&p
rev=/images%3Fq%3Damenhotep%2BII%26start%3D40%26svnum%3D10%26hl%3Den%
26sa%3DN

<http://www.thebritishmuseum.ac.uk/egyptian/ea/images/ea7.jpg>

[http://etc.sccoe.org/ti97/97_Curric_Projects/Projects/San_Mateo/SMCOE_
proj/TI97%20Projects/%20CyberTrip/Images/amenhotep%20III.jpg](http://etc.sccoe.org/ti97/97_Curric_Projects/Projects/San_Mateo/SMCOE_proj/TI97%20Projects/%20CyberTrip/Images/amenhotep%20III.jpg)

| 1629|2002-03-29 00:29:44|mansu_musa|Re: Black mummies & a lesson in digital egyptology[IMAGES]|
--- In Ta_Seti@y..., "low_stresss" wrote:

```
> Dear Mr. Musa
> Thank you for the image links, now we are talking my language
> (visual/artist language).
>
> I am going to post some links to images that I just obtained. Some
> of these images are large in format so please be patient. I think
```


> these images will further illustrate the black origins of Egypt.
>
> Some of these photos are from my personal collection and if anyone
> would like to use/reproduce them please let me know.
>
> African hair styling
> <http://www.amuseneering.com/TakeHome/jpegs/3.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/19.jpg> (i've been

wearing

> my hair like this for the past few years, little did I know it

dates

> back 4000 years)
> <http://www.amuseneering.com/TakeHome/jpegs/mum4.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum8.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/21.jpg>
>
>
> African proportions, profile, and buttocks!
> <http://www.amuseneering.com/TakeHome/jpegs/4.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/5.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/6.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/1.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/2.jpg> (abdmnl anatomy!)
> <http://www.amuseneering.com/TakeHome/jpegs/15.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/28.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/31.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/34.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/22.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/26.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/27.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/16.jpg> (Similar cultural
> items can be found in modern ethiopia)
>
> Black girls hate to get their hair wet even in ancient time.
> <http://www.amuseneering.com/TakeHome/jpegs/8.jpg>
>
> Idealized blacks, egyptian and nubian.
> <http://www.amuseneering.com/TakeHome/jpegs/9.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/20.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/23.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/14.jpg>
>
> Not so ideal blacks. :(
> <http://www.amuseneering.com/TakeHome/jpegs/25.jpg>
>
> Black Mummies and modern blacks for comparison.
> <http://www.amuseneering.com/TakeHome/jpegs/10.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/19.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/30.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum1.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum2.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum4.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum5.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum6.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum11.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum12.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum13.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum14.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum15.jpg> Tut
> <http://www.amuseneering.com/TakeHome/jpegs/mum16.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum17.jpg> Ramses II
> <http://www.amuseneering.com/TakeHome/jpegs/mum18.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum19.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum20.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum21.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum22.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum23.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum24.jpg>
>
> Echoes of ancient of Egypt?
> <http://www.amuseneering.com/TakeHome/jpegs/7.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/11.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum7.jpg> (abdmnl

anatomy!)

> <http://www.amuseneering.com/TakeHome/jpegs/12.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/13.jpg>
>
> Papio hamadryas anubis baboon typical to eastern african
> <http://www.amuseneering.com/TakeHome/jpegs/33.jpg>
>
> These statutes come from the Naqata(sp) period. The dark one is
> often ignored or omitted in eurocentric egyptological photo

> catalogues.
> <http://www.amuseneering.com/TakeHome/ipeqs/23.jpg>
> <http://www.amuseneering.com/TakeHome/ipeqs/24.jpg>
>
> Peasant class nubians?
>
>
> Enjoy!
> <http://www.amuseneering.com/TakeHome/ipeqs/99.jpg>
>
> -----
> Less than desirable reconstructions of africans from KMT magazine
> <http://www.amuseneering.com/TakeHome/ipeqs/mum3.jpg> :(
> <http://www.amuseneering.com/TakeHome/ipeqs/mum9.jpg> :(
> <http://www.amuseneering.com/TakeHome/ipeqs/mum10.jpg> (hr-nrm)
>
> Mr. Musa you are preacing to the choir.
>
> I already am confident of the black origins of ancient egypt.

Yet

> from the photos of mummies that I have obtained thus far, Ramses

II,

> and a few other mummies stick out. Has there been any DNA research
> attempted to compare the remains labeled as Ramses with his
> children?
> In any case the remains have a certain dignified grace.
>
> You inquired about my creditials.
> I am a young brother so I haven't racked up that many awards YET!

But

> here is a quick list of some of my accomplishments thus far in the
> field of art.
>
> ACADEMIC
> carnegie Mellon university. <http://www.cmu.edu/>
> 4 semesters. Early withdrawl finicial and personal reasons(death).
>
> Cleveland Institute of Art <http://www.cia.edu/>
> Fine Arts Major
> Extensive life drawing, anatomical, and form modeling studies.
> Studied for a year with a forensic sketch artist.
> Medical Illustration studies.
> Twice awarded with institutional design awards for replicated an
> egyptian obelisk and anatomic reconstruction of a skull with muscle
> and facial tissues.
> Art works displayed in school gallery.
>
> Art Center College of Design. CA <http://www.artcenter.edu/>
> Illustration/Graphic Design double major completed in 1999.
> Merit based scholarship.
> Traditional painting, sculpting, rendering studies.
> extensive anatomical research and construction of skeletal and
> muscular systems(studied several cadavers).
> Anatomy with Glinn Villpu.
> Studies of nature of materials and construction.
> hand painting letterforms(sparked my initial interest in mdw-ntchr).
> side by side study with working entertainment industry

professionals.

> some of my art works are periodically displayed on Art Centers web
> site.
> Generally recognized by students, teachers and models for life
> drawing skills, craft, hard work habits, and inquistive thinking.
>
> PROFESSIONAL
> MTV, Music Television
> Animation artist, Liquid Television
>
> DPS Media Group. Web Design
> Lead Artists on many Disney and Universal web experiences.
>
> Vivendi/Universal Interactive
> Lead 3D Artist, Curious George Play and Learn Project(recent
> promotion)
> Jumpstart/Knowledge Adventure illustrator.
>
> SOCIAL(Most important)
> Wife and 2 year old baby gild.
> Internationally know graphiti crew CST(Cleveland Scribe Tribe)
> Rock and Roll Hall of Fame Mural
> Preistler Lumber Mural recieved international hiphop awards in 1996.
> 3rd Place Under17 United State Fencing Associate Men's Foil
>

> _____
>
> Mr. Musa as an creative artist I have a different view point than

the

> typical scientist because I routinely engage in the creative

process

> and the usage of materials. So I beleive that my incite no matter
> how untotured in egyptology is pertinent. My credits above should
> give you and other readers an idea of the level of achievements and
> expertise that I have already attained in my short life.
>
> Let me make mention that I am also living the hiphop culture. Is

it

> not related to the cultures of africa and in turn ancient egypt?
> That is my true credential. Above all recognition and paychecks
> obtained from Europeans.
>
> I have included a few images from an established magazine called
> KMT. Those illustrations are FEEBLE to say the least and any

serious

> practicing artist would not give them a second look. The painting

of

> Narmer/Menes/Aha has decent anatomy but does not resemble the
> character of the subject. The subject has heavy and strong

features.

>
> I also posted a reconstruction of a head and the mummy from which

it

> was derived. In one of the many images I made a few proportional
> notes which I suggest the artist has deviated from. The artist has
> completely neglected the mouth area. The mummy clearly has wider
> eyes and lips.
>
> Egyptology should be swiftly moving into the digital age. I could
> construct a head in Maya(3d package) that is much more authentic

than

> the KMT head based on actual X-rays and mummy photos.
>
> A skull produced by a CAT scan and form deposition modeling would
> still involve the artist to guess at tissue placement. Image

planes

> in a 3d package would allow the artist to more accurately emulate

the

> the actual anatomy and surface contours guided by the actual

mummy.

>
> The 3d reconstruction could then be expanded along the normals to
> restore the fullness of the face. BUT anyone with this level of
> expertise in character modeling is creating creatures for video

games

> and movies for obvious finiancial reasons.
>
> Let us not forget that changes can be quickly made to a 3d model.

The

> final result could them be sent to form deposition modeling labs if

a

> physical production was necessary.
>
> Mr. Musa no matter how much information is provided by scientists
> artists will always be responsible for producing the images that

are

> presented to the public. Be it a photographer, painter, or

> restoration artist. These images always deviate from fact and become

> the fruit of the artists imagination. So naturally we need black
> artist who are going to see and produce black imagery!
>
> I have studied enough anatomy to reconstruct a mammal from the
> skeletal system on up. But I would not waste much time in doing

so,

> because the fatty tissue and musculature that gives a character its
> form are going to be made up anyway.
>
>
> Another note. Mummies do offer far more incite into the actual
> character of the living subject. One key to developing a likeness

in

> portraiture is capturing the headshape. Human beings recognize the
> shape of the head/skull instead of the smaller features. That is

how

> we can still easily recognize our friends if they age,change weight
> or even get facial reconstructive surgery.
>
> Unless the mummification process drastically altars the cranium

shape

> (which it could), these mummies should appear African or Africoid.
> And most do.
> I would speculate that the brow ridge is deformed by the removing

of

> the brain. Sometimes even collapsing.
>
> Eurepean artists,archeologist, and anthropoligst suggest that the
> flat noses seen on some mummies is ancient damage. But after

reading

> Diop's work I would assume that these mummies are naturally flat
> nosed. And the "hooked" nasal passage is the real change of
> integrity that occured after death or maybe even recently(see Manu
> Ampin)
>
> Alas I have never examined a mummy first hand. I would like to in
> order to confirm my ideas.
>
>
>
> Off to the wife and kids
> Take it easy.
> Your friend.
> Alex d.
>
> p.s. I hope you liked my resume :)
> This is my first time on an internet forum, so you must be

confusing

> me with someone else.
> Am I still making trouble, forgive my spelling. I am still

learning

> my english

Regarding the face of the Great Sphinx, it was studied in 1993 by Frank Domingo, then a forensic specialist for the New York Police Department, and an expert on face recognition. Domingo wrote the standard manual used by police around the country for making composite portraits of crime suspects. I interviewed Domingo for my book, Black Spark, White Fire. He remarked, "The features that I saw, especially in the profile of the Sphinx, are consistent with those types of features seen in Negroids." Especially noteworthy, in Domingo's view, was the prognathism of the Sphinx -- the extent to which the lower part of the face jutted forward. The Sphinx exhibited a degree of prognathism which Domingo observed was typical of black Africans.

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Frank Domingo, then a forensic specialist for the New York Police Department, and an expert on face recognition. Domingo wrote the standard manual used by police around the country for making composite portraits of crime suspects.

I interviewed Domingo for my book, Black Spark, White Fire <http://www.amazon.com/exec/obidos/ASIN/0761521631/ref=ase_centerforth_est01A/102-7638762-7017724>.

He remarked, "The features that I saw, especially in the profile of the Sphinx, are consistent with those types of features seen in Negroids."

Especially noteworthy, in Domingo's view, was the prognathism of the Sphinx -- the extent to which the lower part of the face jutted forward. The Sphinx exhibited a degree of prognathism which Domingo observed was typical of black Afri

| 1630|2002-03-29 05:09:53|osirica|Re: Humor me if you don't mind.| Hey I don't know who Alex D is... but he should ALSO know his role...

However, that clip was really meant to address the debate between myself and a certain woman who sits on her credentials like they matter... because "IT DOESN'T MATTER WHAT YOUR DEGREE IS IN!!!!"

```
--- In Ta_Seti@y..., "mansu_musa" wrote:
> --- In Ta_Seti@y..., "osirica" wrote:
> > Oh and by the way, that clip has nothing to do with gender, just
in
> > case that certain person tries to imply otherwise. It has to do
> with
> > your actual "place" as an informed individual in the topic in
> > questions. If I am not an expert or at least proficient in the
> > area... what place do I have to even debate others who are?
> >
> > --- In Ta_Seti@y..., "osirica" wrote:
> > > I just wanted you all to know what I really think of when I
hear
> a
> > > certain person try to debate us on the Egyptian Black Identity
> > issue.
> > > Everytime I see this certain person's replies to any of our
> > posts...
> > > this link here shows what I imagine hearing.
> > >
> > > http://www.geocities.com/osirica/This.mp3
> > >
> > > Please just listen to the file. It really speaks volumes of
what
> I
> > am
> > > trying to say about the whole thing.
>
>
> This so called alex d person is a chatter on yahoo race relations.
Me
> and him always debate on the ethnicity on the ancient egyptains. He
> is making a mockery oput of this group,so I just wanted to let
> everyone know this. He does not want a debate. The last pictures he
> posted was the so called african captivces from around the time of
> amnehoteb IV,but what he faield to posdt was the statues of
amenhotep
> IV,Queen tiy,the two of akenaten daughters. The person also says
that
> is his a animator for liquid television in Mtv,well if this is true
> post your real name and adress where I can get in touch from you.
> He does not also show the head of the mysterious king they found in
> abydos which is suposed to be narmer.
> He makes little slick comments about blue crown,and the shape of
> black women's behind,like that proves the ancient egyptains were
> black or white.
> The also suposed statue he posted from the african
influences,was
> a djenne sculpture,which looks like it was recontructed.
> Also he posted some shawbits from around the 25th dynasty to mean
> taharqa ruled egypt,but these are not from the napatahn period.
>
> http://ist-socrates.berkeley.edu/~mah/MentuhotepII.jpg
>
> http://www.akhet.co.uk/graphics/menuh2b.jpg
>
> http://www.thebritishmuseum.ac.uk/egyptian/ea/images/ea7.jpg
```


>
>
[http://etc.sccoe.org/ti97/97_Curric_Projects/Projects/San_Mateo/SMCOE_](http://etc.sccoe.org/ti97/97_Curric_Projects/Projects/San_Mateo/SMCOE_proj/TI97%20Projects/%20CyberTrip/Images/amenhotep%20III.jpg)
> proj/TI97%20Projects/%20CyberTrip/Images/amenhotep%20III.jpg

| 1631|2002-03-29 05:13:36|osirica|(no subject)|
"Stephanie" (Her name is changed to prevent her from accusing me of libel) and I had a conversation about Egypt. You guys have all heard it. We posted back and forth. I tell her the Egyptians are Black. I kept explaining to her how the Blackness of the Egyptians is not relavant to race. She doesn't understand, but I can see that she keeps trying to get me to stop saying they are Black. She wants us to be Reasonable and drop the whole thing. Even though she doesn't have any understanding of the phenomonon, she insists that she is the bastion of truth and reason on this topic. Well after a while, I ended up having to tell her something she needed to know.

Here is a clip from our conversation.

<http://www.geocities.com/osirica/This.mp3>
| 1632|2002-03-29 08:56:43|a.manansala@attbi.com|Re: Black mummies & a lesson in digital egyptology[IMAGES]|
Mansu wrote:

>>

I interviewed Domingo for my book, Black Spark, White Fire.
He remarked, "The features that I saw, especially in the profile of the Sphinx, are consistent with those types of features seen in Negroids."

>>

Mansu, Black Spark, White Fire was written by Richard Poe. Are you claming to be the author or did you forget an extra set of quotation marks?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1633|2002-03-29 09:01:54|Emeagwali, Gloria (History)|Re: Were are all of the black mummies????|
[Who selected the mummies for the catalog you have in your possession? Yes there is a big difference between pre-Greco-Roman mummies and after.](#)
[By the way the British Museum still has a few Black mummies.....but you bet, not for long. The braided wig that was there in 1996 wasn't there last year nor was the head rest, the God Bes \(with Central African features??\) etc.](#)
[House cleaning in the museum or is it 'ethnic cleansing'?](#)
[\[Emeagwali, Gloria \(History\)\]](#)
-----Original Message-----
From: terance pete [mailto:alberto34482@yahoo.com]
Sent: Tuesday, March 26, 2002 4:39 AM
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] Were are all of the black mummies????

low_stresss wrote:

Jambo, this is my first post. SO I will make a quick introduction. My name is Alex D. I live in LA. I was trained in illustration and graphic design at Art Center College of Design, I studied art history and design at Cleveland Institute of Art, and psychology at Carnegie Mellon University.

Currently I am a video game artist, and at nights I restore ancient egyptian art on my computer(my effort to preserve the legacy).

Were can I find images of egyptian mummies. I bought a catalog of royal mummies which in itself is an interesting find but a significant number of the mummies are lacking negro features. If Egypt was a negro civilization were can I find some negro mummies? Or are the mummies I am looking at "octroon" and "quatroon" type black folk? :) (the mummy presented as ramses II looks like a straight up cracker!)

Evidence such as headrests, africoid combs, and even the blue crown would suggest that the egyptian population must have been nappy and happy.

If I am to beleive a word of Diop and his sources then the mummies that are commonly presented to the public must fall into several catagories.

- 1) incorrectly labeled (ex <http://www.egyptianmuseum.com/mummy5.html>)
- 2) racially mixed selection of mummies(favoring white)
- 3) roman era mummies?

If the egyptian art of preserving bodies dates back more than 5,000 years there should be plenty of black mummies to study. right????

The only undeniable negro mummy I have seen is of a nubian king and King Tut in a Time Life book on Egypt.(tahrqo?)

Take it easy.
Alex.
low_stress@hotmail.com

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoo.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

First of all you are using outdated racist terms for classification. You have neglected to notice that natron turns many of the mummy hair straight, and that this over time can leave an effect. I also suspect you are probably a person from the stromfront chat???? I debated a couple of you on that board a couple of months ago, so if you are this person please leave. You are not wanted here!!!!

<http://www.egyptianmuseum.com/mummy6.html> you seemed to exclude this mummy with braids that are identifiable with patterns found in Ethiopia northern Sudan

FOR YEARS, EGYPTOLOGY
has been fighting a losing
battle to hold onto an ancient
Egypt that is Caucasian or, at
worst, sun-tanned Caucasian.

At the 1974 UNESCO conference
Egyptology was dealt a fatal blow. Two
African scholars wiped the floor with 18
world-renowned Egyptologists. They
proved in 11 different categories of
evidence that the ancient Egyptians
were Africans (Black). Following that
beating, Egyptology has been on its
knees praying to be saved by science.
Their last glimmer of hope has been the
hair on Egyptian mummies.
The mummies on display in the
world's museums exhibit Caucasoid-
looking hair, some of it brown and
blonde. These mummies include
Pharaoh Seqenenre Tao of the 17th
dynasty and the 19th dynasty's Rameses
II. As one scholar put it: "The most
common hair colour, then as now, was a
very dark brown, almost black colour
although natural auburn and even
(rather surprisingly) blonde hair are
also to be found."

Many Black scholars try skilfully to
avoid the hair problem. This is a
mistake!

In 1914, a white doctor in Detroit
initiated divorce proceedings against his
wife whom he suspected of being a
"closet Negro". At the trial, the
anthropologist, Franz Boas, was called
upon as a race expert. Boas declared: "If
this woman has any of the
characteristics of the Negro race it
would be easy to find them... one
characteristic that is regarded as reliable
is the hair. You can tell by microscopic
examination of a cross-section of hair to
what race that person belongs."
With this revelation, trichology (the
scientific analysis of hair) reached the
American public. But what are these
differences?

The cross-section of a hair shaft is
measured with an instrument called a
trichometer. From this you can get
measurements for the minimum and
maximum diameter of a hair. The
minimum measurement is then divided
by the maximum and then multiplied by
a hundred. This produces an index. A
survey of the scientific literature
produces the following breakdown:

San, Southern African 55.00
Zulu, Southern African 55.00
Sub-Saharan Africa 60.00
Tasmanian (Black) 64.70
Australian (Black) 68.00
Western European 71.20

Asian Indian 73.00
Navajo American 77.00
Chinese 82.60

In the early 1970s, the Czech anthropologist Eugen Strouhal examined pre-dynastic Egyptian skulls – at Cambridge University. He sent some samples of the hair to the Institute of Anthropology at Charles University, Prague, to be analysed. The hair samples were described as varying in texture from "wavy" to "curly" and in colour from "light brown" to "black". Strouhal summarised the results of the analysis: "The outline of the cross-sections of the hairs was flattened, with indices ranging from 35 to 65. These peculiarities also show the Negroid inference among the Badarians (pre-dynastic Egyptians)." The term "Negroid influence" suggests intermixture, but as the table suggests this hair is more "Negroid" than the San and the Zulu samples, currently the most Negroid hair in existence!

In another study, hair samples from ten 18th-25th dynasty individuals produced an average index of 51! As far back as 1877, Dr. Pruner-Bey analysed six ancient Egyptian hair samples. Their average index of 64.4 was similar to the Tasmanians who lie at the periphery of the African-haired populations. A team of Italian anthropologists published their research in the Journal of Human Evolution in 1972 and 1980. They measured two samples consisting of 26 individuals from pre-dynastic, 12th dynasty and 18th dynasty mummies. They produced a mean index of 66.50

The overall average of all four sets of ancient Egyptian hair samples was 60.02. Sounds familiar..., just check the table! Since microscopic analysis shows ancient Egyptian hair to be completely African, why does the hair look Caucasoid? Research has given us the answers.

Hair is made of keratin protein. Keratin is composed of amino acid chains called polypeptides. In a hair, two such chains are called cross-chain polypeptides. These are held together by disulphide bonds. The bulk of the hair, the source of its strength and curl, is called the cortex. The hair shafts are made of a protective outer layer called the cuticle.

We are informed by Afro Hair - A Salon Book, that chemicals for bleaching, penning and straightening hair must reach the cortex to be effective. For hair to be permed or straightened the disulphide bonds in the cortex must be broken. The anthropologist Daniel Hardy writing in the American Journal of Physical Anthropology, tells us that keratin is stable owing to disulphide bonds. However, when hair is exposed to harsh conditions it can lead to oxidation of protein molecules in the cortex, which leads to the alteration of hair texture, such as straightening.

Two British anthropologists, Brothwell and Spearman, have found evidence of cortex keratin oxidation in ancient Egyptian hair. They held that the mummification process was responsible, because of the strong alkaline substance used. This resulted in the yellowing and browning of hair as well as the straightening effect.

This means that visual appearance of the hair on mummies cannot disguise their racial affinities. The presence of blonde and brown hair on ancient egyptian mummies has nothing to do with their racial identity and everything to do with mummification and the passage of time. As the studies have shown, when you put the evidence under a microscope the truth comes out.

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| 1634|2002-03-29 09:47:15|low_stresss|Re: Black mum...ital egyptology - anatomy|

> Thanks for the pics, btw. What is the significance of
> the abdominal anatomy that you made a point of
> stressing?
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

While at art center I had to sit through numerous lectures and listen to professor explain that the study of anatomy began with greek and roman artist. At the time I had just a cursory interest in antique african art. And knew nothing about the funerary culture. So I could speak out. I did not know that African art as early as the pre-dynastic period was based upon anatomical information. Surely the africans at this early age were doing routine dysections(does this correspond with current scientific data?)

In indeginous arts of all peoples the shapes are usually derived by abstracting human form. Yet if you look at some of the examples I provided the shape is actually derived from anatomical information. This type of anatomical shape design is attributed to greeks and romans(at least in all of my text books and art books).

To be fair ancient egyptian artist played both sides of the fence. But there is enough art to successfully demonstrate that egyptians understood these concepts and possibly pioneered some of the elements of greek and roman "high art." (contraposta, using anatomy, proportion)

The "narmer palette" has incised lines describing leg and and arm muscles. If I had a good illustration I could look and see exactly what the artist is trying to do with the anatomy. The anatomy would be considered a deliberate third, fourth, or fifth read which shows a very complex compositional layout.

In the case of Narmer the bicep connection is emphasised perhaps to show his strength. Or the power of the blow that is to come. There is muscular detail on the legs too. But I can't really comment on it because of the quality of my photo illustration.(If anyone has a close up view could they post it)

An illustrators job is to highlight certain pictoral facts to help convey emotion and story. If pre-dynastic artists were emphasizing anatomy to help convey the story of narmer that is an important find. Not only in understanding the composition of the piece but also in the history of art in general.

Some of the other examples I citied of female sculpture art show abdominal muscles and pelvic information. Particually the iliatic crest. The pelvic crest is one proportional land mark that I discovered is key to high-renaissance and baroque period art in europe. If we look at the triads of MenKaRa one can observe that the egyptian artist used this very same landmark! The artist has gone out of his way to stylize this area which is not visible unless the model is very thin. So the artist had to make conscious decisions to model the form in this unnatural way.

The scapulae and illitac crest are two land marks that Romans used as compositional tools in contraposto figure gestures. I have found one example of egyptian art that has this gestural quality too!!! I'll post a pic over the weekend.

There are other temple reliefs that have excellent anatomy, in some cases actually connections of muscle groups are shown in the outline! I find this extremely interesting because Egyptian relief art is so abstract yet there is a successful attempt to include realistic information over and over again. How much 3D anatomical information is presented in the relief carving can only be determined by first hand examination with a movable light source. So I can't comment.

take it easy
have a safe weekend.
alex d.

Anatomy is a very difficult tool for the artist to wield. Anybody can add muscles but can one suggest muscles that complement form and composition? That is a skill found few and far between. Take a look at comic book art if you want to see a whole generation of artists struggling to use anatomy correctly.
| 1635|2002-03-29 10:24:02|low_stresss|Re: Humor me if you don't mind.|
Sorry if you still think I am making a joke of black Egypt and black Egyptology. I am not. You _really_ have me confused with someone else. I don't even know how to chat on the internet. So I couldn't be the same person you are chatting with about race relations. But IF that same person's name is alex that is a simple coincidence. I don't believe in the term "race" or at least as how it is used popularly used. Race discussion that don't unify all black folks regardless of ethnicity and skin color are a waste of time.

I have a sincere interest in forwarding information on classical Africa. and I believe that I have the credentials to speak about the art

Why would I try and denigrate ancient Africa when I am myself a black man? Do you not see the relevance of the images I posted as being typical black Africans (or even black Americans/Caribs too). As a black man I think I have the right to point out a black woman's booty in ancient or modern times?!? right or wrong.

I am sure that you have me mistaken with someone else. But you should verify. Here is my work phone 310-649-8360. I am at work right now until 5:00pm PST. I'd love to chat with you about black Egypt-Saharan and Egyptian wall art.

MTV's animation department has been disbanded as of Spygroove and Daria in place of Reality Teevee :(

Can I get an apology???

alex d.
| 1636|2002-03-29 10:35:21|Mamadi Sefe Dekote|Re: Black Phenotypes in Asia: A Hypothesis on Origins|
Mr. Winters,

First off I have read several of your online sites. I've found them interesting, informative and intriguing-- even when I didn't necessarily agree. That being said...

One of your first statements was:

>Granted the Australians probably migrated to
>Australia over 50,000 years ago, and left remnants of their people in
>Southeast Asia, and East Asia, but there is historical and linguistic
>evidence that clearly show the expansion of the Micronesian, Fijian and

New

>Guinea populations from South China, which was early colonized by

African

>and Dravidian speaking people.

I have not really stated anything *too* contrary to this, though my interpretation(s) may be different.

That the expansion of areas such as (firstly) New Guinea and (much later) Fiji come from Melanians who may have come from (or even remained) in S. China is something I even alluded to in my post with a quote. It's quite probable they took this route to reach places like the Solomon Islands in prehistory (along with maritime

travel) and that some of them remained on the Asian mainland. I have not ruled that out.

I chose however to use words such as "Africoid" rather than African, since these peoples have been out of Africa for quite

a long time.

New Guinea, Solomon Islands, etc. look to have been inhabited between 40,000 and 18,000 years ago, as evidenced by sites like Bobongara (38 kya), Kosipe (26 kya), Wanlek (15 kya) and places like Kilu in the Solomon Islands (18 to 26 kya).

These are pre-historic migrants. That's how I define such dates.

In the more modern era (3.5 kya), these migrants from regions like the Solomon Islands and New Guinea will make thrusts into various other islands in the region (Fiji, etc.). And as I said, there is still the possibility that they may have come from SE Asia---or both. I see no African migration involved during this era.

As for the rest of your post,

As I stated I have read several of your theories. And thank you for the links, I will continue to read several more. That you disagree with what I stated is fine. Some of what I've read of your theories I agree with. Others I do not.

Nothing however I stated was of "conjecture." My graduate studies may be in history, but I was an anthropological undergrad major. Thus I've got some of the basics on research methodology down.

I used that same anthropological/historical perspective to formulate a "theory" on blacks phenotypes in Asia. And I can hardly claim it as my own theory, as it is postulated (even if indirectly) through numerous anthropological finds and works. Point is, I'm not simply pulling contentions out of mid-air and arranging them within some historical/anthropological jargon. Even if I disagree with your theory on this, I do not think you are speaking in mere "conjecture" either.

I'm no linguist. But I learned enough on linguists to know that it is easy to find linguistic relationships between groups that may or may not have a relationship. The further in proximity the groups get from each other, the more unconvinced I become of any true relationship unless there is signifcant explanation.

I do agree there may be linguistic relationships between East Indians and East Africa. There could indeed be as the two regions had significant contact in ancient and possibly prehistoric times. This however does not mean that people as far flung as New Guinea

are of recent African origin. The dates given for the peoples of New Guinea seem to illustrate this easy enough. They have been there for quite a long time. And they may figure prominently into the origins of the Fijian peoples and others of the region.

I do agree there there may be linguistic relationships between people from Madagascar, Southeast Asia and the Pacific Islanders. But last I remembered, this was thought to be a trait that came from *Asia,* (Malay region) not Africa. Not surprising as the inhabitants of Madagascar have significant ties to both the Asian and African continent. The earliest inhabitants of Madagascar (thus found that I recall) came from the Malay region, and only quite recently. I can certainly see how their

Asian linguistics may have intermingled with some African types which are in obvious close proximity.

I simply have a hard time buying however that Melanesian populations who

left Africa well *over* 40 kya managed to retain some form of linguistic

cohesiveness with East African populations. If that was the case, I'd expect numerous closer peoples (Arabia, Europe, etc.) to show such linguistic cohesiveness as well. And I do not accept that these populations of Melanesia left Africa anytime in the recent historic era.

As for Indian-Chinese relationships, I suppose being in close proximity that is obvious (i.e., Buddhism's migration to China). As for whether "Africans and Dravidians" founded China's cultural complexes, I must say I'm not sold on that theory.

But of course your theories are yours to have. And you study this area much more than I do.

What I'm saying however is that as a reader of your work, as compared to

other peoples' works, your arguments have simply left me unconvinced (in this specific area anyway). So think of me not so much as a dissenter or critic, but a mere student who is reading and critically analyzing competing accounts. I did it with Egypt and came out *more* on the side of Diop. I did it with evolutionary hominid theory and come out more so on the ROAm. I've done it with some of your other writings (on other areas) and come out more so on your side.

When I find evidence that you've presented that is more convincing than competing evidence I've read on Asian Africoids, I'll adjust my perceptions accordingly.

Respectfully,

DG

> Hi DG
> This is a great theory, but it does not fix the anthropological,
> linguistic
> and archaeological evidence. Granted the Australians probably migrated
> to
> Australia over 50,000 years ago, and left remenants of their people in
>
> Southeast Asia, and East Asia, but their is historical and linguistic
> evidence that clearly show the expansion of the Micronesian, Fijian
> and New
> Guinea populations from South China, which was early colonized by
> African
> and Dravidian speaking people.Moreover, you will discover that the
> Fijian

> and other Pacific Island people share many linguistic conections with
> Africans and also many of the same placenames
> see the following:
> <http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>
>
> African and Dravidian speaking people also founded the ancient
> civilizations
> in China. Last year I had an interesting debate with several scholars
> explaining the ancient African origin of Chinese civilization. See
> the
> following:
> <http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm>
> This site provides a detailed discussion of the archaeological,
> skeletal
> and linguistic evidence supporting the Africa origin of civilization
> in China.
>
> The African and Dravidian speaking people founded both the Shang and
> Xia
> civilizations see the following sites:
> <http://www.geocities.com/Tokyo/Bay/7051/blshang.htm>
> <http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>
> <http://clyde.winters.tripod.com/junezine/idi.html>

> It is fine to have theories but theories must be tested. This means
> that
> you must use anthropological, linguistic and archaeological evidence
> to
> support your ideas, rather than conjecture. The facts are Blacks from
> Africa, in HISTORIC times settled the Pacific Islans like Fiji.
> Australia,
> on the otherhand was probably settled 50,000 years ago. Check out the
> above
> sites and you will learn about this ancient history. You don't need to
> make
> theories when the facts are right in front of your eyes.
>
> C.A. Winter

>
>
>

| 1637|2002-03-29 10:41:21|low_stresss|Re: Were are all of the black mummies????|
Dear Gloria,
Thank you for your reply. The mummies that I was initially looking
at were not the same mummies that I posted. The image that was

presented as Seti was the color of butter, and next to the image of Ramses II there was an illustration of the king with rose cheeks. I admit I was duped by the images. The illustrations were in a book I bought for my daughter! They feed the children lies early on!

This is why I was outraged.
http://www.amuseneering.com/TakeHome/jpegs/mum_ram.jpg
http://www.amuseneering.com/TakeHome/jpegs/mum_set.jpg

Alex d.

--- In Ta_Seti@y..., "Emeagwali, Gloria (History)" wrote:

> Who selected the mummies for the catalog you have in your possession? Yes

> there is a big difference between pre-Greco-Roman mummies and after.
> By the way the British Museum still has a few Black

mummies.....but

> you bet, not for long. The braided wig that was there in 1996 wasn't there

> last year nor was the head rest, the God Bes (with Central African > features??) etc.
> House cleaning in the museum or is it 'ethnic

cleansing'?

> [Emeagwali, Gloria (History)]
> >
>

| 1638|2002-03-29 11:00:27|Djehuti Sundaka|The dirt of centuries covers the Memnon Colossi in Luxor Egypt|
http://dw-world.de/english/0,3367,1441_A_484626_1_A,00.html
Time for a Spring Cleaning in Egypt

The dirt of centuries covers the Memnon Colossi in Luxor Egypt

There's nothing like a good thorough cleaning to bring out the shine, especially when it's a 3000 year old Egyptian statue, and the cleaning crew makes a startling archaeological discovery.

The Memnon Colossi in Luxor have stood the test of time, withering wind and weather for more than three millennia. Once the guards to the entrance of the temple of Pharaoh Amenhotep III, these 18-meter high (59 feet) statues are all that remains of a mighty kingdom on the Nile.

The two giant statues have witnessed wars, floods and destruction. Their once proud visages are battered and worn, and they are dirty covered with the dust and grime of centuries.

A good thorough cleaning is exactly what the two colossal sentinels need to restore their ancient splendor. But how exactly do you remove three thousand years of dirt from an archaeological treasure?

Removing the dirt of ages

The German cleaning company Kärcher has the answer. Specialized in the removal of pollution from historical facades, the company has developed a high pressure air blaster for cleaning fragile buildings and monuments.

In the case of the Memnon Colossi, the cleaning crew sprayed the statues with very fine powder-like particles of calcium carbonate for twelve hours a day. Over five million tons of the cleaning agent were needed until the thick layers of dirt and sand slowly disappeared from the statues' surface.

After eight weeks of careful cleaning, the Kärcher crew made a discovery worthy of an archaeology excavation. Underneath all the layers of grime they found paint. The statues, it seems, had originally been covered in paint.

The color of centuries

"We didn't expect so much paint", said Thorsten Möwes of Kärcher, pointing to the queen's jagged red crown at the feet of the left colossus.

"You couldn't see anything of the sort prior to the cleaning; and now even the inscriptions are legible," Möwes said boasting of what he had uncovered.

The Kärcher cleaning team removed enough of the layered sand to reveal Greek and Latin graffiti. Most of it is love poetry, Möwes explained, but there's also an inscription from the Roman emperor Hadrian at the basis of the right statue.

There's still quite a bit of dirt and sand still covering the statues. Only about a sixth of it has been removed so far, but the cleaning crew wants to hold off on air blasting for fear of damaging the fragile paint layer. Archaeologists will take over the cleaning from here, said Kärcher's spokesperson Frank Schäd.

Careful cleaning crew

The Kärcher cleaning team is no ordinary janitorial staff. They are a group of highly trained engineers, architects and restorers. Thorsten Möwes, for example, is a certified master for cleaning and restoring historical buildings. Prior to the Memnon project, he was in charge of cleaning an ancient Roman bath house in southern Germany.

The Kärcher company can call on several years of experience when it comes to cleaning old facades. They are the recognized experts in the field, and have proven their careful skill in cleaning the Statue of Liberty, the Brandenburg Gate and the columns on St. Peter's square in Rome.

The Memnon Colossoi, however, is the company's "most interesting scientific project so far," said Schäd.

The costs for cleaning the statues are estimated at 250,000 euro (219,400), but Kärcher is footing the entire bill as part of its contribution to preserving one of the world's great archaeological treasures.
| 1639|2002-03-29 11:15:28|Djehuti Sundaka|Egypt Unearths Rare Pharaonic Bust in Nile Delta|
http://abcnews.go.com/wire/US/reuters20020328_156.html
Egypt Unearths Rare Pharaonic Bust in Nile Delta

March 28

CAIRO (Reuters) - Archaeologists in Egypt's Nile Delta have unearthed a colossal bust which could belong to Queen Nefertari, the wife of legendary Pharaoh Ramses II, Egyptian antiquities officials said on Thursday.

A German-Egyptian mission discovered the 12-foot high, 24,000-pound granite bust in the town of Zagazig, some 36 miles northeast of Cairo.

Nearby, the team found a statue of Ramses II, who ruled Egypt more than 3,000 years ago when some historians believe Moses led the biblical exodus of the Israelites.

Archaeologists said the bust belonged to one of Ramses' daughters or wives, probably Nefertari. They said the find was especially interesting because artifacts of the queen are very rare in the Delta region.

Egyptologists believe the bust is part of a statue -- as yet undiscovered -- which could be around 66 feet high and would be the largest statue of the 19th dynasty ever found in the Delta.

Ramses II was one of ancient Egypt's last great pharaohs, famous for his campaigns against the Hittites and for building monuments all over Egypt during his 60-year rule during the 13th century BC.
| 1640|2002-03-29 11:39:13|Thomas Mountain|Re: Origins of Pacific islanders|
good question, I'll see if I can find out.

```
> From: a.manansala@attbi.com
> Reply-To: Ta_Seti@yahooogroups.com
> Date: Mon, 25 Mar 2002 22:42:24 +0000
> To: Ta_Seti@yahooogroups.com
> Subject: Re: [Ta_Seti] Origins of Pacific islanders
>
> Thomas wrote:
>
>>>
> The Fijians themselves (and I get this from the Highest
> High Chief of Fiji) say their history is that they
> came from east africa in canoes and can understand a
> dialect found in
> Tanzania.
>>>
```


>
> Fijian is generally classified as a Melanesian language
> of the Austronesian family. That would make its closest
> relative in Africa, the Malagasy language of
> Madagascar. However, I doubt that Fijians would be able
> to understand Malagasy.
>
> What dialect in Tanzania is intelligible to Fijians?
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>
>
>
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>
>

| 1641|2002-03-29 11:45:55|terance pete|Re: Black mummies & a lesson in digital egyptology[IMAGES]|

a.manansala@attbi.com wrote:

Mansu wrote:

>>
I interviewed Domingo for my book, Black Spark, White
Fire.
He remarked, "The features that I saw, especially in
the profile of
the Sphinx, are consistent with those types of features
seen in
Negroids."
>>

Mansu, Black Spark, White Fire was written by Richard
Poe. Are you claiming to be the author or did you forget
an extra set of quotation marks?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

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Sorry, I forgot the quotations, and my spelling is very poor. I was posting that in response to the post by low stress and reconstruction for the mummies. I have read the book Black spark white fire, and he talked about two mummies he found. One was claimed to be negriod, and the other was caucasoid. The two mummies were identical twins. There was also another case where Mark Leiner was trying to reconstruct the sphinx using Khafra's face, but he got into trouble.

These examples I was posting from the book shows how people can really miss the mark with the reconstruction of the mummy remains. I never claimed to write the book. I was using excerpts from it.

Do You Yahoo!?

Yahoo! Greetings - send greetings for Easter, Passover

| 1642|2002-03-29 13:00:16|Greg Reeder|Re: Black mummies & a lesson in digital egyptology[IMAGES]|
terance pete wrote:

>I have read the book Black spark white fire, and he
> talked about two mummies he found. One was claimed to be

negriod, and

> the other was caucasoid. The two mummies were identical twins.

I have not read the book though it sounds interesting. The above statement caught my attention. Are these "twins" the ones whose remains are now in Manchester? They have been characterised as one being "negroid" and the other not. The non "negroid" was a "eunachoid". They were identified as brothers because both claimed the same mother but now their biological relationship has been called into question because one is so much older than the other and they do not appear to have similar bone structure. So your statement that they were twins is puzzling. But maybe you are talking about something very different. Anyone have the book and care to clarify what it says and where and who the mummies are?

Greg Reeder
www.egyptology.com
| 1643|2002-03-29 13:16:31|terance pete|Re: Black mummies & a lesson in digital egytology[IMAGES]|

Greg Reeder wrote:

terance pete wrote:

>I have read the book Black spark white fire,and he
> talked about two mummies he found. One was claimed to be
negriod,and
> the other was caucasoid. The two mummies were idential twins.

I have not read the book though it sounds interesting. The above
statement caught my attention. Are these "twins" the ones whose
remains are now in Manchester? They have been characterised as
one being "negroid" and the other not. The non " negroid" was a
"eunachoid" . They were identified as brothers because both claimed
the same mother but now their biological relationship has been called
into question because one is so much older than the other and they
do not appear to have similar bone structure. So your statement that
they were twins is puzzling. But maybe you are talking about
something very different. Anyone have the book and care to clarify what
it says and where and who the mummies are?

Greg Reeder
www.egyptology.com

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I got the following information from the book black spark white fire by Richard poe.

Do You Yahoo!?
Yahoo! Greetings - send greetings for Easter, Passover
| 1644|2002-03-29 15:09:57|rahkyt|Black Spark/White Fire|
m htp

I interviewed Domingo for my book, Black Spark, White Fire.

an interesting work. i read it about 6 months ago and was particualarly interesting in your discussion about the possibility of the seperate ethnic groups of humanity evolving in one area, east afrika if i recall correctly. it was suggested that the thin noses, flat lips, straight hair all evolved in this area, and then, when the climate changed, the groups that found it hardest to take the increased heat migrated northwards. i do not want to misstate the argument, but i thought that was an interesting take. i teach human and physical geography classes at the introductory college level and when i read that, i thought it made more sense than the theory that all of the specific genetic traits that differentiate human ethnicity could have evolved in such a short amount of time, even if the different groups were separated, with no interaction, over thousands of years. we know now that this could not be true, so, it makes even more sense.

the rest of the book was directly on point as well, imho, especially regarding the dispensation of the mysteries and thier evolution into the european masonic system, as well as the origins of the greeks. well researched and thought out.

black spark white fire. an excellent work. i have highly recommended it to some folx who really needed to read what that book was saying.

peace and progress,

Rahkyt
--

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| 1645|2002-03-29 15:39:10|Bradenqp@aol.com|Africa's 100 Best Books|
The results of the effort by the Zimbabwe International Book Fair to compile a list of the 100 greatest books by African authors is quite interesting. The competition allowed all interested parties, regardless of nationality, to nominate books by African individuals for the list. It seems many in the African centered community in the US were unaware of the competition, since a number of books by Afrocentric writers of African nationalities were not nominated. I myself only became aware of the competition after the deadline for nominations had passed on September 30th 2001.

However, it is of significance to observe the significance of the selection of works by authors such as Cheikh Anta Diop, Joseph Ki-Zerbo and Ayi Kwei Armah. These selections will force African intellectuals throughout the continent to become familiar with these works. This can only be a good thing.

Here is a link to the announcement of the selections from the Zimbabwe International Book fair:
<http://zibf.org/newsreleaseac.html>

Here also is a link to an overview of the competition with a more extensive listing of the winning selections:
<http://www.columbia.edu/cu/lweb/indiv/africa/cuv1/Afbks.html>

Paul Braden
| 1646|2002-03-29 16:04:59|Mamadi Sefe Dekote|Two Brothers in "Black Spark, White Fire"|
The reconstructions presented in the book are of two different cases.

The picture on the front of the book is a reconstruction/artist depiction of Natsef-Amun, a waab priest who may have existed sometime under the reign of Ramesses XI (1113-1085BC). The reconstruction was done for the University of Manchester by forensic artist Richard Neave, in 1989.

It was in reconstructing this skull that the noted Egyptologists were so greatly "surprised" at seeing "a face with somewhat negroid features..."

He has been explained away as a Nubian, the oft-time excuse used whenever a so-called "true Negro" emerges before the eyes of many a mainstream Egyptologist.

Attempting to show the history of such race-dilemmas in Egyptology, the book also discusses the two claimed brothers Khunum-Nakht and Nekht-Ankh (2040-1674BC). Richard Neave, who reconstructed the face of Natsef-Amun, also reconstructed that of the two brothers at Manchester University in 1973.

Richard Poe comments on this with the following:

"What came as a revelation to the learned scientists and scholars who studied the Two Brothers would have been obvious, from the beginning, to any African American. In fact, it is quite common, among mixed populations, for one sibling to come out with distinctly "black" features and another with "white." Bioanthropologist Shomarka Keita suggests these British researchers may have been hobbled in their scientific thinking by a lack of personal experience observing large and

varied black populations.

Until the Two Brothers are finally subjected to the new technique of

DNA 'fingerprinting,' we cannot know their actual relationship for sure.

But whether they are foster brothers, half-brothers, or full brothers, the mere fact that they appear in the same family says a great deal about the racial composition of ancient Egypt."

On the one hand this is a valid assessment. Show a picture of the supposed "white" looking bust of Nefertiti to some and they see a white woman. Show it to numerous blacks (as I have done) and they see a black woman with lighter skin---common in many regions of the western hemisphere African diaspora.

Of course on the other hand, there is still the entire fallacious Hamitic hypothesis to address with such things and deciding "what is white" and "what is not." I know enough Eritreans for instance who become hotly annoyed when in the US they are asked if they are "mixed."

Note, there was never a claim that the busts of Khunum-Nakht and Nekht-Ankh (2040-1674BC) were "twins" in the work.

DG

Greg Reeder said:

> I have not read the book though it sounds interesting. The above
> statement caught my attention. Are these "twins" the ones whose
> remains are now in Manchester? They have been characterised as
> one being "negroid" and the other not. The non " negroid" was a

> "eunachoid" . They were identified as brothers because both claimed
> the same mother but now their biological relationship has been called
> into question because one is so much older than the other and they
> do not appear to have similar bone structure. So your statement that
> they were twins is puzzling. But maybe you are talking about
> something very different. Anyone have the book and care to clarify
> what
> it says and where and who the mummies are?

| 1647|2002-03-29 16:15:52|terance pete|Re: Two Brothers in "Black Spark, White Fire"|

Mamadi Sefe Dekote wrote:

The reconstructions presented in the book are of two different cases.

The picture on the front of the book is a reconstruction/artist depiction of Natsef-Amun, a waab priest who may have existed sometime under the reign of Ramesses XI (1113-1085BC). The reconstruction was done for the University of Manchester by forensic artist Richard Neave, in 1989.

It was in reconstructing this skull that the noted Egyptologists were so greatly "surprised" at seeing "a face with somewhat negroid features..."

He has been explained away as a Nubian, the oft-time excuse used whenever a so-called "true Negro" emerges before the eyes of many a mainstream Egyptologist.

Attempting to show the history of such race-dilemmas in Egyptology, the book also discusses the two claimed brothers Khnum-Nakht and Nekht-Ankh (2040-1674BC). Richard Neave, who reconstructed the face of Natsef-Amun, also reconstructed that of the two brothers at Manchester University in 1973.

Richard Poe comments on this with the following:

"What came as a revelation to the learned scientists and scholars who studied the Two Brothers would have been obvious, from the beginning, to any African American. In fact, it is quite common, among mixed populations, for one sibling to come out with distinctly "black" features and another with "white." Bioanthropologist Shomarka Keita suggests these British researchers may have been hobbled in their scientific thinking by a lack of personal experience observing large and varied black populations.

Until the Two Brothers are finally subjected to the new technique of DNA 'fingerprinting,' we cannot know their actual relationship for sure.

But whether they are foster brothers, half-brothers, or full brothers, the mere fact that they appear in the same family says a great deal about the racial composition of ancient Egypt."

On the one hand this is a valid assessment. Show a picture of the supposed "white" looking bust of Nefertiti to some and they see a white woman. Show it to numerous blacks (as I have done) and they see a black woman with lighter skin---common in many regions of the western hemisphere African diaspora.

Of course on the other hand, there is still the entire fallacious Hamitic hypothesis to address with such things and deciding "what is white" and "what is not." I know enough Eritreans for instance who become hotly annoyed when in the US they are asked if they are "mixed."

Note, there was never a claim that the busts of Khnum-Nakht and Nekht-Ankh (2040-1674BC) were "twins" in the work.

DG

Greg Reeder said:

> I have not read the book though it sounds interesting. The above
> statement caught my attention. Are these "twins" the ones whose
> remains are now in Manchester? They have been characterised as
> one being "negroid" and the other not. The non " negroid" was a

> "eunachoid" . They were identified as brothers because both claimed
> the same mother but now their biological relationship has been called
> into question because one is so much older than the other and they
> do not appear to have similar bone structure. So your statement that
> they were twins is puzzling. But maybe you are talking about
> something very different. Anyone have the book and care to clarify
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> it says and where and who the mummies are?

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Note, there was never a claim that the busts of Khunum-Nakht and
Nekht-Ankh (2040-1674BC) were "twins" in the work.

WELL MAYBE NOT ON THE BOOK,BUT ON HIS WEB SITE HE CLAIMS THIS??

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| 1648|2002-03-29 17:13:39|vigjay|mansu musa/terance pete|
why do you post under two names using the same email address ?
| 1649|2002-03-29 17:18:37|terance pete|Re: mansu musa/terance pete|

vigjay wrote:

why do you post under two names using the same email address ?

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i DON'T KNOW

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| 1650|2002-03-29 17:31:00|Greg Reeder|Re: mansu musa/terance pete|
I don't get it either. Some posts I get from Terance Pete appear to be only
a reposting of someone elses post such as the one from
Mamadi Sefe Dekote which then reposted by Terance Pete with nothing
added...at least not on my end???
Greg

Greg Reeder

reeder@sirius.com

<http://www.egyptology.com/>

----- Original Message -----

From: vigjay <vigjay@yahoo.com>

To: <Ta_Seti@yahoogroups.com>

Sent: Friday, March 29, 2002 5:13 PM

Subject: [Ta_Seti] mansu musa/terance pete

> why do you post under two names using the same email address ?

>

>

>

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>

>

| 1651|2002-03-29 17:31:59|a.manansala@attbi.com|Re: mansu musa/terance pete|


```
>
>
> vigjay <vigjay@yahoo.com> wrote: why do you post under two names using the
> same email address ?
>
>
> i DON'T KNOW
>
>
>
>
>
>
> -----
> Do You Yahoo!?
```

Yahoo! Greetings - send greetings for Easter, Passover
| 1652|2002-03-29 17:33:48|a.manansala@attbi.com|Re: mansu musa/terance pete|

```
>
>
> vigjay <vigjay@yahoo.com> wrote: why do you post under two names using the
> same email address ?
>
>
>
```

```
> i DON'T KNOW
>
>
```

Maybe you registered with a different name than the one
you are using with your email program. In that case,
different names would appear when posting via the web
as opposed to posting by email.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1653|2002-03-29 17:48:48|Greg Reeder|Re: Two Brothers in "Black Spark, White Fire"|
Dear Mamadi Sefe Dekote ,
Thank you so much for your report back on the book and what it says about
the two "brothers".

Yes a very interesting find and one I have been investigating.
Nekht Ankh and Khnum Nekht. Sometimes the "Nekht" part of their names is
spelled differently in English but to me the hieroglyphs look the same???
Nekht Ankh was a "eunuch"
[apparently] and was buried in a black coffin. His brother(?) Khnum Nekht
was physically Negroid (?) (well that is how it is reported I agree that
it does not mean he is different from other Egyptians)
and was buried in a white coffin.
Here is part of a book review I wrote for the journal KMT concerning this
find.

Conversations With Mummies: New Light on the Lives of Ancient Egyptians
by Rosalie David, Rick Archbold
192 pages (October 2000)
Harpercollins; ISBN: 0688171435

"In 1975 Dr David conducted Britain's first modern autopsy of an Egyptian
Mummy. In doing so she was reviving a scientific investigation of mummy
remains first performed by Margaret Murray in 1908 at the University of
Manchester where Murray unwrapped and autopsied the remains of what were
thought to be two brothers. The two mummies with their accompanying grave
goods from a Middle Kingdom burial were given to the museum by none other
than Sir Flinders Petrie. (In exchange Petrie requested a contribution
toward his excavations in the sum of £500.00 which was quickly provided.)

It is a conversation with these two mummies that most interested me because
I have long been fascinated by their story. Their mummies and grave goods
indicate a true ancient Egyptian mystery. The two men, Khnum-Nakht and
Nekht-Ankh both claimed to have the same mother. However one was "Negroid"
and the other was not. The non-Negroid man was a eunuch or eunuchoid. One
was sixty years old at the time of his death and the other about thirty
years younger. The younger one died just a year after the older one. Reading
the descriptions by Dr David about the mummies in this present work I was
confused by her labeling Nekht-Ankh as the younger brother and Khnum-Nakht
as the older brother when her other writings on the subject and the original
autopsy report state that the eunuchoid Nekht- Ankh was the older one and
the Negroid mummy of Khnum-Nakht the younger one. Have the mummies been
re-identified?

Having read the original autopsy report published by Margaret Murray in 1910
I eagerly awaited the latest findings and conclusions of Dr David. The fact

that they are racially distinct, and their vast age difference, concludes Dr David, makes their being biological brothers problematical. More likely she believes one was adopted. Most interesting is her statement " Whatever their blood relationship, other evidence in the tomb suggests a bond of deep affection." But where is the DNA evidence. On April 13th 1999 Dr David indicated in a letter to me that DNA analysis was "being undertaken". Was it not done? Of course with out it we cannot know for sure whether these two men were biologically related or not."

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Mamadi Sefe Dekote <dg14@swt.edu>

To: <Ta_Seti@yahooogroups.com>

Sent: Friday, March 29, 2002 3:05 PM

Subject: [Ta_Seti] Two Brothers in "Black Spark, White Fire"

> The reconstructions presented in the book are of
> two different cases.
>
> The picture on the front of the book is a reconstruction/artist
> depiction of Natsef-Amun, a waab priest who may have existed
> sometime under the reign of Ramesses XI (1113-1085BC).
> The reconstruction was done for the University of Manchester
> by forensic artist Richard Neave, in 1989.
>
> It was in reconstructing this skull that the noted Egyptologists
> were so greatly "surprised" at seeing "a face with somewhat
> negroid features..."
>
> He has been explained away as a Nubian, the oft-time excuse
> used whenever a so-called "true Negro" emerges before the
> eyes of many a mainstream Egyptologist.
>
> Attempting to show the history of such race-dilemmas in Egyptology,
> the book also discusses the two claimed brothers Khnum-Nakht and
> Nekht-Ankh (2040-1674BC). Richard Neave, who reconstructed
> the face of Natsef-Amun, also reconstructed that of the two brothers
> at Manchester University in 1973.
>
> Richard Poe comments on this with the following:
>
> -----
>
> "What came as a revelation to the learned scientists and scholars
> who studied the Two Brothers would have been obvious, from the
> beginning, to any African American. In fact, it is quite common, among
> mixed populations, for one sibling to come out with distinctly "black"
> features and another with "white." Bioanthropologist Shomarka Keita
> suggests these British researchers may have been hobbled in their
> scientific thinking by a lack of personal experience observing large and
>
> varied black populations.
>
> Until the Two Brothers are finally subjected to the new technique of
>
> DNA 'fingerprinting,' we cannot know their actual relationship for sure.
>
> But whether they are foster brothers, half-brothers, or full brothers,
> the
> mere fact that they appear in the same family says a great deal about
> the
> racial composition of ancient Egypt."
>
> -----
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> On the one hand this is a valid assessment. Show a picture of the
> supposed "white" looking bust of Nefertiti to some and they see
> a white woman. Show it to numerous blacks (as I have done) and
> they see a black woman with lighter skin---common in many regions
> of the western hemisphere African diaspora.
>
> Of course on the other hand, there is still the entire fallacious
> Hamitic
> hypothesis to address with such things and deciding "what is white"
> and "what is not." I know enough Eritreans for instance who become
> hotly annoyed when in the US they are asked if they are "mixed."
>
> Note, there was never a claim that the busts of Khnum-Nakht and
> Nekht-Ankh (2040-1674BC) were "twins" in the work.
>
>

> DG

| 1654|2002-03-29 17:58:08|a.manansala@attbi.com|Re: mansu musa/terance pete|
Greg wrote:

>>I don't get it either. Some posts I get from Terance

Pete appear to be only
a reposting of someone elses post such as the one from
Mamadi Sefe Dekote which then reposted by Terance Pete
with nothing
added...at least not on my end???

Greg

>>

Check at the very bottom of the message right under the
last Yahoo tag. For some reason, many of
Mansu_Musa/Terance Pete's messages get placed there.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1655|2002-03-29 18:22:42|Greg Reeder|Re: Two Brothers in "Black Spark, White Fire"|
Thanks Paul for pointing out where Mansu_Musa/Terance Pete's words are.

Now Mansu_Musa/Terance Pete please tell us where his web site is ...I would like to follow up on this.
Thanks,
Greg

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

Note, there was never a claim that the busts of Khunum-Nakht and
Nekht-Ankh (2040-1674BC) were "twins" in the work.

WELL MAYBE NOT ON THE BOOK,BUT ON HIS WEB SITE HE CLAIMS THIS??

| 1656|2002-03-29 18:33:28|terance pete|Re: Two Brothers in "Black Spark, White Fire"|

Greg Reeder wrote:

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Greg

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Ta_Seti-unsubscribe@yahoogroups.com

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My apologize you are correct about him no saying they were not twins. I read the statment wrong,and over reacted. I apologize

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| 1657|2002-03-29 19:50:44|Clyde Winters|Re: Black Phenotypes in Asia: A Hypothesis on Origins|
Hi DG
You make some very valid points. The best point you made was that you know

nothing about linguistics etc. This is a shame. Today you can go to any library and read up on any topic. The fact that you say you have failed to validate any of your theories is sad.

If you made a cursory search of the literature on the expansion of culture in the Pacific you would not make some of the claims you make. You must read, read read and do more reading to perfect the Afrocentric historical reality.

Diop made it clear that researchers should try to do their best to really learn a subject before they claim they disagree with this or that theory. If you fail to investigate linguistic, anthropological and archaeological evidence/methods, how can you disagree with any hypothesis? Throughout the debates I have seen on TaSeti and other forums researchers present evidence to support their claims. If you don't know anything about a subject you wish to discuss how can you confirm or disconfirm any theory put forth on this forum. Knowledge is power. This power comes from research not conjecture.

I love a good debate. But please present arguments based on evidence. This is how we learn, conjecture can not help anyone grow in knowledge.

C.A. Winters

At 12:36 PM 3/29/02 -0600, Mamadi Sefe Dekote wrote:

```
> Mr. Winters,
>
> First off I have read several of your online sites.
> I've found them interesting, informative and intriguing---
> even when I didn't necessarily agree. That being said...
>
> One of your first statements was:
>
>>Granted the Australians probably migrated to
>>Australia over 50,000 years ago, and left remnants of their people in
>>Southeast Asia, and East Asia, but their is historical and linguistic
>>evidence that clearly show the expansion of the Micronesian, Fijian and
> New
>>Guinea populations from South China, which was early colonized by
> African
>>and Dravidian speaking people.
>
> I have not really stated anything *too* contrary to this, though
> my interpretation(s) may be different.
>
> That the expansion of areas such as (firstly) New Guinea and (much
> later) Fiji come from Melanians who may have come from
> (or even remained) in S. China is something I even alluded to in
> my post with a quote. Its quite probable they took this route to
> reach places like the Solomon Islands in prehistory (along with maritime
>
> travel) and that some of them remained on the Asian mainland.
> I have not ruled that out.
>
>" rather than
> African, since these peoples have been out of Africa for quite
> a long time.
>
> New Guinea, Solomon Islands, etc. look to have been inhabited
> between 40,000 and 18,000 years ago, as evidenced by sites
> like Bobongara (38 kya), Kosipe (26 kya), Wanlek (15 kya)
> and places like Kilu in the Solomon Islands (18 to 26 kya).
>
> These are pre-historic migrants. That's how I define such dates.
>
> In the more modern era (3.5 kya), these migrants from regions like the
> Solomon Islands and New Guinea will make thrusts into
> various other islands in the region (Fiji, etc.). And as I said,
> there is still the possibility that they may have come from
> SE Asia--or both. I see no African migration involved during
> this era.
>
> As for the rest of your post,
>
> As I stated I have read several of your theories.
> And thank you for the links, I will continue to read several more.
> That you disagree with what I stated is fine.
> Some of what I've read of your theories I agree with.
> Others I do not.
>
>"
> My graduate studies may be in history, but I was
> an anthropological undergrad major. Thus I've got some of
> the basics on research methodology down.
>
> I used that same anthropological/historical perspective
>" on blacks phenotypes in Asia. And I can
> hardly claim it as my own theory, as it is postulated (even if
> indirectly)
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> through numerous anthropological finds and works. Point is, I'm
> not simply pulling contentions out of mid-air and arranging
> them within some historical/anthropological jargon. Even if I disagree
> with your theory on this, I do not think you are speaking in mere
>" either.
>
> I'm no linguist. But I learned enough on linguists to know that
> it is easy to find linguistic relationships between groups
> that may or may not have a relationship. The further
> in proximity the groups get from each other, the more unconvinced
> I become of any true relationship unless there is signifcant
> explanation.
>
> I do agree there may be linguistic relationships between
> East Indians and East Africa. There could indeed be as
> the two regions had significant contact in ancient and possibly
> prehistoric
> times. This however does not mean that people as far flung as New Guinea
>
> are of recent African origin. The dates given for the peoples of
> New Guinea seem to illustrate this easy enough. They have been there
> for quite a long time. And they may figure prominently into the origins
> of the Fijian peoples and others of the region.
>
> I do agree there there may be linguistic relationships between
> people from Madagascar, Southeast Asia and the Pacific Islanders.
> But last I remembered, this was thought to be a trait that
> came from "Asia," (Malay region) not Africa. Not surprising as the
> inhabitants
> of Madagascar have significant ties to both the Asian and African
> continent.
> The earliest inhabitants of Madagascar (thus found that I recall) came
> from
> the Malay region, and only quite recently. I can certainly see how their
>
> Asian linguistics may have intermingled with some African types which
> are in obvious close proximity.
>
> I simply have a hard time buying however that Melanesian populations who
>
> left Africa well *over* 40 kya managed to retain some form of linguistic
>
> cohesiveness with East African populations. If that was the case, I'd
> expect numerous closer peoples (Arabia, Europe, etc.) to show such
> linguistic cohesiveness as well. And I do not accept that these
> populations
> of Melanesia left Africa anytime in the recent historic era.
>
> As for Indian-Chinese relationships, I suppose being in close proximity
> that is obvious (i.e., Buddhism's migration to China). As for whether
>" founded China's cultural complexes, I must
> say I'm not sold on that theory.
>
> But of course your theories are yours to have.
> And you study this area much more than I do.
>
> What I'm saying however is that as a reader of your work, as compared to
>
> other peoples' works, your arguments have simply left me unconvinced
> (in this specific area anyway). So think of me not so much as a
> dissenter
> or critic, but a mere student who is reading and critically analyzing
> competing
> accounts. I did it with Egypt and came out *more* on the side of Diop.
> I did it with evolutionary hominid theory and come out more so on the
> ROAm. I've done it with some of your other writings (on other areas)
> and come out more so on your side.
>
> When I find evidence that you've presented that is more convincing
> than competing evidence I've read on Asian Africoids, I'll adjust my
> perceptions accordingly.
>
> Respectfully,
>
>
> DG
>
> -----
>
>
>
>> Hi DG
>> fix the anthropological,
>> linguistic
>> and archaeological evidence. Granted the Australians probably migrated
>> to
>> Australia over 50,000 years ago, and left remenants of their people in
>>

```



```

--- In Ta_Seti@y, "low_stress" wrote:
> Sorry if you still think I am making a joke of black egpyt and
black
> egyptology. I am not. You really have me confussed with
someone
> else. I don't even know how to chat on the internet. So I
couldn't
> be the same person you are chatting with about race relations.
But
> IF that same person's name is alex that is a simple
coincidence. I
> don't beleive in the term "race" or atleast as how it is used
> popularly used. race discussion that don't unify all black folks
> regardless of ethnicity and skin color are a waste a time.
>
> I have a sincere interest in forwarding information on classical
> africa. and I believe that I have the creditials to speak about the
> art

```



```
>
> Why would I try and denigrate ancient africa when I am myself
a black
> man? Do you not see the relevance of the images I posted as
being
> typical black africans(or even black americans/caribs too). As
a
> black man I think I have the right to point out a black woman's
booty
> in ancient or modern times?!? right or wrong.
>
> I am sure that you have me mistaken with someone else. But
you
> should verify. Here is my work phone 310-649-8360. I am at
work
> right now until 5:00pm PST. I'd love to chat with you about
black
> egyptsharian and egyptian wall art.
>
> MTV's animation department has been disbanned as of
spygroove and
> daria in place of reality teevee :(
>
> Can I get an appology???
>
>
> alex d.
```

| 1659|2002-03-30 00:43:35|neseret|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., Mickel Hendrix wrote:

```
> Katherine, let me ask you a few simple questions, I'm
> sure you can easily answer. Did the Kemites, from a
> majority point of view, have a brown-skinned
> complexion or a pale-skinned complexion? Was their
> culture more closely related to modern Indo-Europeans
> or the modern black tribes of Afruika? Having been a
> people who practiced a system of matriarchy, was that
> custom Afruikan or Indo-European?
```

Hard to believe this topic continues on after a week of no response by me. I see also that Osirica continues to argue with me and sets out my position while I am not here. Rather bizarre, really, and truly classic strawman tactics. Ah well.

In answer to YOUR question, however: I think one can view the art and understand how the Egyptians portrayed themselves, and from the point of view of the ancient Egyptians, they saw their skin tone as a red-brown coloration (light tones were used for women, possibly because they stayed indoors more than males), which they distinguished from the Asiatics of the Northeast, the Nubians of the South, and the Libyans of the Northeast. A review of Egyptian art from the Old Kingdom onwards shows this.

Using anachronistic terms of "black" and "white" to refer to peoples of ancient times as if these terms had meaning _to ancient peoples_ in _ancient times_ is simply absurd. These terms did not have the meaning to which you allude, as "designators" of "race" or separation of peoples into modern-styled physiognomic classifications: their art shows this; their literature reflects this.

The Egyptians, as did most ancient persons, referred to persons as being defined _by their location_. Thus, the Libyan, reflecting all of Libya, has a distinct way of looking, such as braided hair style, tattooing, geometrically-patterned clothing, feathers in hair, penis sheaths, etc. They also were shown paler than the Egyptians, with brown and fair eyes: this reflects the way they saw the people of a _location_, just as one might view the Greeks as a single representation as a male wearing a chlamys, with curly hair, bound by a fillet. Asiatics, as a general portrayal, wore their hair longer, often in braids, differing clothing styles, beards, dark eyes, more angular faces than the Egyptians, etc. They were often shown lighter than the Egyptians as well, but not always. Likewise, Nubians, of which the Egyptians distinguished several types of Nubians, wore their hairstyles distinctly different from the other foreigners and the Egyptians, their clothing styles were distinct from each other and both other foreigners and Egyptians, and so on.

However, the Egyptians always distinguished _themselves_ as not looking like _any_ of these foreign groups. They show this in their art; they state it in their texts. What they said, however, was not about "race" or anything to do with the idea of physiognomic differences being the key, which seems to be the emphasis of this List. What the Egyptian viewpoint was (from art and texts) was these persons who did not reside in Egypt were not _of_ Egypt, and as such, they viewed them as "separate," "foreign," and "not of 'the

people'[the Egyptians]."

As Yi-Fu Tuan pointed out, man is the measure of his world around him: he is the norm, and others around him are always "others" which are distinguishable by him by clothing, styling, etc.* Such is the case with the Egyptians, and by this it is merely a means to defining one's world. It is always interesting to note, however, that when known foreigners (Libyans, Canaanites, Nubians, etc.) enter Egypt, being show upon entry _as foreigners_, that within a few years of living within the country, their imagery changes to the more standardized "Egyptian" style of portrayal - to himself (as such imagery is usually found in personal settings such as tombs), and ostensibly to family and others. The place defines the man, not his features. This is what the Egyptians both showed and wrote in regards to this topic.

It is only in the more cosmopolitan period of the New Kingdom, for example, do the Egyptians even conceive of an afterlife which showed foreigners as having access to an afterlife, and this is why you first see foreigners, with their distinct characteristics show up in the Fifth Hour of the Book of Gates. Prior to this, one see images of foreigners, particularly Asiatics and Nubians, created to be destroyed, with inscriptions of execration texts written upon them. The Stela of Kamose, for example, writes of how both the Nubians and Hyksos plagued him in war, and refers to them in execration texts terms as well.

However, your question, like Osirica's debating me while I am not here, points up, IMO, what is the crux of the Afrocentric argument. This crux relies totally upon the whole concept that simply because I, or any other scholar with whom you disagree, don't hold to using anachronistic terminology or use _your_ definitions on how to view the ancient Egyptians, we are somehow "racist" and see Egyptians as "white": this is patently absurd. To continue to say this when no modern Egyptologists nor I hold this position, and, to my knowledge, no one has even alluded to such an assertion, is what defines a classic "strawman argument." If you don't want this type of argument pointed out for its absurdity, then best not to use it.

While I doubt anyone to this list really cares, there is a very good book on the topic of the ancient Egyptian view of foreign peoples in

Valbelle, D. 1990. _Les Neuf Arcs: L'Ägyptien et les Ätrangers de la Prehistoire Ä la ConquÄte d'Alexandre_. Paris: Armand Colin.

Enjoy: beyond this comments, however, I see this discussion going nowhere productive.

* Other References:

Tuan, Y.-F. 1977. _Space and Place: The Perspective of Experience_. Minneapolis: University of Minnesota Press.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1660|2002-03-30 04:19:56|terance pete|Re: To Katherine Griffis-Greenberg|

naseret wrote:

--- In Ta_Seti@y..., Mickel Hendrix wrote:

> Katherine, let me ask you a few simple questions, I'm
> sure you can easily answer. Did the Kemites, from a
> majority point of view, have a brown-skinned
> complexion or a pale-skinned complexion? Was their
> culture more closely related to modern Indo-Europeans
> or the modern black tribes of Afruika? Having been a
> people who practiced a system of matriarchy, was that
> custom Afruikan or Indo-European?

Hard to believe this topic continues on after a week of no response by me. I see also that Osirica continues to argue with me and sets out my position while I am not here. Rather bizarre, really, and truly classic strawman tactics. Ah well.

In answer to YOUR question, however: I think one can view the art and understand how the Egyptians portrayed themselves, and from the point of view of the ancient Egyptians, they saw their skin tone as a red-brown coloration (light tones were used for women, possibly because they stayed indoors more than males), which they distinguished from the Asiatics of the Northeast, the Nubians of the South, and the Libyans of the Northeast. A review of Egyptian art from the Old Kingdom onwards shows this.

Using anachronistic terms of "black" and "white" to refer to peoples of ancient times as if these terms had meaning _to ancient peoples_ in _ancient times_ is simply absurd. These terms did not have the meaning to which you allude, as "designators" of "race" or separation of peoples into modern-styled physiognomic classifications: their art shows this; their literature reflects this.

The Egyptians, as did most ancient persons, referred to persons as being defined _by their location_. Thus, the Libyan, reflecting all of Libya, has a distinct way of looking, such as braided hair style, tattooing, geometrically-patterned colothing, feathers in hair, penis sheaths, etc. They also were shown paler than the Egyptians, with brown and fair eyes: this reflects the way they saw the people of a _location_, just as one might view the Greeks as a single representation as a male wearing a chlamys, with curly hair, bound by a fillet. Asiatics, as a general portrayal, wore their hair longer, often in braids, differing clothing styles, beards, dark eyes, more angular faces than the Egyptians, etc. They were often shown lighter than the Egyptians as well, but not always. Likewise, Nubians, of which the Egyptians distinguished several types of Nubians, wore their hairstyles distinctly different from the other foreigners and the Egyptians, their clothing styles were distinct from each other and both other foreigners and Egyptians, and so on.

However, the Egyptians always distinguished _themselves_ as not looking like _any_ of these foreign groups. They show this in their art; they state it in their texts. What they said, however, was not about "race" or anything to do with the idea of physiognomic differences being the key, which seems to be the emphasis of this List. What the Egyptian viewpoint was (from art and texts) was these persons who did not reside in Egypt were not _of_ Egypt, and as such, they viewed them as "separate," "foreign," and "not of 'the people'[the Egyptians]."

As Yi-Fu Tuan pointed out, man is the measure of his world around him: he is the norm, and others around him are always "others" which are distinguishable by him by clothing, styling, etc.* Such is the case with the Egyptians, and by this it is merely a means to defining one's world. It is always interesting to note, however, that when known foreigners (Libyans, Canaanittes, Nubians, etc.) enter Egypt, being show upon entry _as foreigners_, that within a few years of living within the country, their imagery changes to the more standardized "Egyptian" style of portrayal - to himself (as such imagery is usually found in personal settings such as tombs), and ostensibly to family and others. The place defines the man, not his features. This is what the Egyptians both showed and wrote in regards to this topic.

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However, your question, like Osirica's debating me while I am not here, points up, IMO, what is the crux of the Afrocentric argument. This crux relies totally upon the whole concept that simply because I, or any other scholar with whom you disagree, don't hold to using anachronistic terminology or use _your_ definitions on how to view the ancient Egyptians, we are somehow "racist" and see Egyptians as "white": this is patently absurd. To continue to say this when no modern Egyptologists nor I hold this position, and, to my knowledge, no one has even alluded to such an assertion, is what defines a classic "strawman argument." If you don't want this type of argument pointed out for its absurdity, then best not to use it.

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Ta_Seti-unsubscribe@yahoogroups.com

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light tones were used for women, possibly becuae
they stayed indoors more than males

Well I have heard this beofore that the women are painted yellowish,but even in merotic tombs this is the case to?? IN meortic tombs we see that women are painted a yellowish color. I see that most of the time Egyptains painted themselves reddish brown,but this does not explain mentuhotep II statue,which is black. Also I noticed while reading a book there was s scene where tutankhamen stomping the nubians,yet one nubian in the scene is colored just like tutankhaum??

I wish I had a scanner I would scan the picture.

The nubians in this scene are also puring dust over their heads to mourn their dead fallen soliders in battle. from what I understand puring of sand over the head was common thing done when in battle. The libyans asiatics do not do this??

Do You Yahoo!?

Yahoo! Greetings - send greetings for Easter, Passover

| 1661|2002-03-30 08:30:21|Alex van Deelen|Re: Digest Number 332|
Message: 3

Date: Fri, 29 Mar 2002 17:46:37 -0000

From: "low_stresss" <low_stress@hotmail.com>

Subject: Re: Black mum...ital egyptology - anatomy

>> Thanks for the pics, btw. What is the significance of
>> the abdominal anatomy that you made a point of
>> stressing?
>>

>> Regards,
>> Paul Kekai Manansala
>> <http://home.attbi.com/~a.manansala/afro.htm>

>
>

>The scapulae and illitac crest are two land marks that Romans used as
>compositional tools in contraposto figure gestures. I have found one
>example of egyptian art that has this gestural quality too!!! I'll
>post a pic over the weekend.
>

>There are other temple releifs that have excellent anatomy, in some
>cases actually connections of muscle groups are shown in the
>outline! I find this extremely interesting because egyptian releif
>art is so abstract yet there is a successful attempt to included
>realistic information over and over again. How much 3D anatomical
>information is presented in the relief carving can only be determined
>by first hand examination with a movable light source. So I can't
>comment.
>

>take it easy
>have a safe weekend.
>alex d.
>

>Anatomy is a very difficult tool for the artist to wield. Anybody
>can add muscles but can one suggest muscles that complement form and
>composition? That is a skill found few and far between. Take a look
>at comic book art if you want to see a whole generation of artists
>struggling to use anatomy correctly.

Now, more posts like this and people won't be accused of trolling. :-)
Closer analysis of sculpture and anatomy is most certainly a
useful contribution to the debate.

Considering that this list has had it's share of troll investation,
it's best to tread lightly.

Alex

<http://www.geocities.com/vandeelen/Afrocentric/>

| 1662|2002-03-30 16:26:07|Mamadi Sefe Dekote|Re: Black Phenotypes in Asia: A Hypothesis on Origins|
Mr. Winters,

I tried as best as possible to be civil in my response, ignoring your little barbs and insults the first time. Yet you respond with them once more.

So I'll try this again. And unlike yourself, I'll remain polite in my reply.

You are not arguing with me.
What I stated in my last post are not my findings.
I have done no primary research on these topics.
It is not my field of expertise.
I am a mere student/reader of the topic.
I am repeating in essence the evidence presented by numerous researchers in the field.

Therefore your argument/debate is not with me.
It is with others (researchers) who state differently from you.
What I am telling you is that I (as a student of this area) put more credence into what they have said, rather than what you have stated. And the reason for this is that they have simply done a better job of convincing me as to their claims (in this area).

I said I was no linguist.
I did not say I was alien to it.
Your linguistic evidence coupled with your archaeological evidence does not negate the dates other researchers have given for instance for the earliest occupation dates for places like New Guinea. They do not explain why peoples who you claim to have left Africa so recently show such a difference genetically from modern Africans. I find your theory interesting, but I'm just not buying it. That's not based on conjecture. It's based on the competing evidence given by primary researchers in the field. I presented some of those to you already. None of those dates I gave you for sites in New Guinea were contrived or mere conjecture.

So there's no need to wonder about my linguistic skills.
Your debate is with those others who study this field and whom have convinced me as to their claims, MORE than you have. I am certain that if you are such a great researcher in this field, you must be aware there have been (and are) others whose theories are wholly different from your own. Are you saying these researchers are only speaking in conjecture? And that you are the only one who is presenting evidence? That seems a rather high-handed claim....

I'm not your debater. I'm simply a member of your audience who is not convinced of your evidence, in face of what others have put forth. Insulting your audience isn't going to do much in convincing them. I would suggest perhaps you go about deconstructing the more established theories (if possible).

Mind you, I am no slave of mainstream ideology.
I just ask that either side in an argument convince me.
Diop did that.
I have seen those such as Van Sertima do it.
Martin Bernal has done it.
Certainly no critically minded reader would ask for less.

I don't really think there's much more for me to say on this topic. I'll just keep reading what you've written and compare it with other work that I read.

When I see evidence from you that is competitive enough to negate that which I have seen from other researchers, I'll adjust my conclusions appropriately.

Respectfully,

DG

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===== Original Message From Ta\_Seti@yahoogroups.com =====
>Hi DG
>You make some very valid points. The best point you made was that you know
>nothing about linguistics etc. This is a shame. Today you can go to any
>library and read up on any topic. The fact that you say you have failed to
>validate any of your theories is sad.
> If you made a cursory search of the literature on the expansion of
>culture in the Pacific you would not make some of the claims you make. You
>must read, read read and do more reading to perfect the Afrocentric
>historical reality.
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> Diop made it clear that researchers should try to do their best to
> really learn a subject before they claim they disagree with this or that
> theory. If you fail to investigate linguistic, anthropological and
> archaeological evidence/methods, how can you disagree with any hypothesis?
> Throughout the debates I have seen on TaSeti and other forums
> researchers present evidence to support their claims. If you don't know
> anything about a subject you wish to discuss how can you confirm or
> disconfirm any theory put forth on this forum. Knowledge is power. This
> power comes from research not conjecture.
> I love a good debate. But please present arguments based on evidence.
> This is how we learn, conjecture can not help anyone grow in knowledge.
> C.A. Winters
>
>
>
> At 12:36 PM 3/29/02 -0600, Mamadi Sefe Dekote wrote:
>> Mr. Winters,
>>
>> First off I have read several of your online sites.
>> I've found them interesting, informative and intriguing---
>> even when I didn't necessarily agree. That being said...
>>
>> One of your first statements was:
>>
>>> Granted the Australians probably migrated to
>>> Australia over 50,000 years ago, and left remnants of their people in
>>> Southeast Asia, and East Asia, but there is historical and linguistic
>>> evidence that clearly show the expansion of the Micronesian, Fijian and
>> New
>>> Guinea populations from South China, which was early colonized by
>> African
>>> and Dravidian speaking people.
>>
>> I have not really stated anything *too* contrary to this, though
>> my interpretation(s) may be different.
>>
>> That the expansion of areas such as (firstly) New Guinea and (much
>> later) Fiji come from Melanians who may have come from
>> (or even remained) in S. China is something I even alluded to in
>> my post with a quote. Its quite probable they took this route to
>> reach places like the Solomon Islands in prehistory (along with maritime
>>
>> travel) and that some of them remained on the Asian mainland.
>> I have not ruled that out.
>>
>>"" rather than
>> African, since these peoples have been out of Africa for quite
>> a long time.
>>
>> New Guinea, Solomon Islands, etc. look to have been inhabited
>> between 40,000 and 18,000 years ago, as evidenced by sites
>> like Bobongara (38 kya), Kosipe (26 kya), Wanlek (15 kya)
>> and places like Kilu in the Solomon Islands (18 to 26 kya).
>>
>> These are pre-historic migrants. That's how I define such dates.
>>
>> In the more modern era (3.5 kya), these migrants from regions like the
>> Solomon Islands and New Guinea will make thrusts into
>> various other islands in the region (Fiji, etc.). And as I said,
>> there is still the possibility that they may have come from
>> SE Asia--or both. I see no African migration involved during
>> this era.
>>
>> As for the rest of your post,
>>
>> As I stated I have read several of your theories.
>> And thank you for the links, I will continue to read several more.
>> That you disagree with what I stated is fine.
>> Some of what I've read of your theories I agree with.
>> Others I do not.
>>
>>""
>> My graduate studies may be in history, but I was
>> an anthropological undergrad major. Thus I've got some of
>> the basics on research methodology down.
>>
>> I used that same anthropological/historical perspective
>>"" on blacks phenotypes in Asia. And I can
>> hardly claim it as my own theory, as it is postulated (even if
>> indirectly)
>> through numerous anthropological finds and works. Point is, I'm
>> not simply pulling contentions out of mid-air and arranging
>> them within some historical/anthropological jargon. Even if I disagree
>> with your theory on this, I do not think you are speaking in mere
>>"" either.
>>
>> I'm no linguist. But I learned enough on linguists to know that
>> it is easy to find linguistic relationships between groups

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>> that may or may not have a relationship. The further
>> in proximity the groups get from each other, the more unconvinced
>> I become of any true relationship unless there is significant
>> explanation.
>>
>> I do agree there may be linguistic relationships between
>> East Indians and East Africa. There could indeed be as
>> the two regions had significant contact in ancient and possibly
>> prehistoric
>> times. This however does not mean that people as far flung as New Guinea
>>
>> are of recent African origin. The dates given for the peoples of
>> New Guinea seem to illustrate this easy enough. They have been there
>> for quite a long time. And they may figure prominently into the origins
>> of the Fijian peoples and others of the region.
>>
>> I do agree there there may be linguistic relationships between
>> people from Madagascar, Southeast Asia and the Pacific Islanders.
>> But last I remembered, this was thought to be a trait that
>> came from *Asia,* (Malay region) not Africa. Not surprising as the
>> inhabitants
>> of Madagascar have significant ties to both the Asian and African
>> continent.
>> The earliest inhabitants of Madagascar (thus found that I recall) came
>> from
>> the Malay region, and only quite recently. I can certainly see how their
>>
>> Asian linguistics may have intermingled with some African types which
>> are in obvious close proximity.
>>
>> I simply have a hard time buying however that Melanesian populations who
>>
>> left Africa well *over* 40 kya managed to retain some form of linguistic
>>
>> cohesiveness with East African populations. If that was the case, I'd
>> expect numerous closer peoples (Arabia, Europe, etc.) to show such
>> linguistic cohesiveness as well. And I do not accept that these
>> populations
>> of Melanesia left Africa anytime in the recent historic era.
>>
>> As for Indian-Chinese relationships, I suppose being in close proximity
>> that is obvious (i.e., Buddhism's migration to China). As for whether
>>" founded China's cultural complexes, I must
>> say I'm not sold on that theory.
>>
>> But of course your theories are yours to have.
>> And you study this area much more than I do.
>>
>> What I'm saying however is that as a reader of your work, as compared to
>>
>> other peoples' works, your arguments have simply left me unconvinced
>> (in this specific area anyway). So think of me not so much as a
>> dissenter
>> or critic, but a mere student who is reading and critically analyzing
>> competing
>> accounts. I did it with Egypt and came out *more* on the side of Diop.
>> I did it with evolutionary hominid theory and came out more so on the
>> ROAM. I've done it with some of your other writings (on other areas)
>> and come out more so on your side.
>>
>> When I find evidence that you've presented that is more convincing
>> than competing evidence I've read on Asian Africoids, I'll adjust my
>> perceptions accordingly.
>>
>> Respectfully,
>>
>> DG
>>
>> -----
>>
>>
>>
>>> Hi DG
>>> fix the anthropological,
>>> linguistic
>>> and archaeological evidence. Granted the Australians probably migrated
>>> to
>>> Australia over 50,000 years ago, and left remnants of their people in
>>>
>>> Southeast Asia, and East Asia, but there is historical and linguistic
>>> evidence that clearly show the expansion of the Micronesian, Fijian
>>> and New
>>> Guinea populations from South China, which was early colonized by
>>> African
>>> and Dravidian speaking people. Moreover, you will discover that the
>>> Fijian

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>>
>>> and other Pacific Island people share many linguistic connections with
>>> Africans and also many of the same placenames
>>> see the following:
>>> http://www.geocities.com/Tokyo/Bay/7051/paci.htm
>>>
>>> African and Dravidian speaking people also founded the ancient
>>> civilizations
>>> in China. Last year I had an interesting debate with several scholars
>>> origin of Chinese civilization. See
>>> the
>>> following:
>>> http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm
>>> This site provides a detailed discussion of the archaeological,
>>> skeletal
>>> and linguistic evidence supporting the Africa origin of civilization
>>> in China.
>>>
>>> The African and Dravidian speaking people founded both the Shang and
>>> Xia
>>> civilizations see the following sites:
>>> http://www.geocities.com/Tokyo/Bay/7051/blshang.htm
>>> http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html
>>> http://clyde.winters.tripod.com/junezine/idi.html
>>>
>>> It is fine to have theories but theories must be tested. This means
>>> that
>>> anthropological, linguistic and archaeological evidence
>>> to
>>> support your ideas, rather than conjecture. The facts are Blacks from
>>> Africa, in HISTORIC times settled the Pacific Islands like Fiji.
>>> Australia,
>>> on the otherhand was probably settled 50,000 years ago. Check out the
>>> above
>>> sites and you will learn about this ancient history. You don't need to
>>> make
>>> theories when the facts are right in front of your eyes.
>>>
>>> C.A. Winter
>>>
>>>
>>>
>>>
>>>
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| 1663|2002-03-30 20:12:26|Clyde Winters|Re: Black Phenotypes in Asia: A Hypothesis on Origins|
Hi DG
Please accept my apology ,you have a right to your own opinions.
C.A. Winters

At 06:26 PM 3/30/02 -0600, Mamadi Sefe Dekote wrote:

```

> Mr. Winters,
>
> I tried as best as possible to be civil in my response,
> ignoring your little barbs and insults the first time. Yet
> you respond with them once more.
>
> So I'll try this again. And unlike yourself, I'll remain
> polite in my reply.
>
> You are not arguing with me.
> What I stated in my last post are not my findings.
> I have done no primary research on these topics.
> It is not my field of expertise.
> I am a mere student/reader of the topic.
> I am repeating in essence the evidence presented
> by numerous researchers in the field.

```


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>>>>" rather than
>>>>African, since these peoples have been out of Africa for quite
>>>>a long time.
>>>
>>>>New Guinea, Solomon Islands, etc. look to have been inhabited
>>>>between 40,000 and 18,000 years ago, as evidenced by sites
>>>>like Bobongara (38 kya), Kosipe (26 kya), Wanlek (15 kya)
>>>>and places like Kilu in the Solomon Islands (18 to 26 kya).
>>>
>>>>These are pre-historic migrants. That's how I define such dates.
>>>
>>>>In the more modern era (3.5 kya), these migrants from regions like the
>>>>Solomon Islands and New Guinea will make thrusts into
>>>>various other islands in the region (Fiji, etc.). And as I said,
>>>>there is still the possibility that they may have come from
>>>>SE Asia--or both. I see no African migration involved during
>>>>this era.
>>>
>>>>As for the rest of your post,
>>>
>>>>As I stated I have read several of your theories.
>>>>And thank you for the links, I will continue to read several more.
>>>>That you disagree with what I stated is fine.
>>>>Some of what I've read of your theories I agree with.
>>>>Others I do not.
>>>
>>>>"
>>>>My graduate studies may be in history, but I was
>>>>an anthropological undergrad major. Thus I've got some of
>>>>the basics on research methodology down.
>>>
>>>>I used that same anthropological/historical perspective
>>>>" on blacks phenotypes in Asia. And I can
>>>>hardly claim it as my own theory, as it is postulated (even if
>>>>indirectly)
>>>>through numerous anthropological finds and works. Point is, I'm
>>>>not simply pulling contentions out of mid-air and arranging
>>>>them within some historical/anthropological jargon. Even if I disagree
>>>>with your theory on this, I do not think you are speaking in mere
>>>>" either.
>>>
>>>>I'm no linguist. But I learned enough on linguists to know that
>>>>it is easy to find linguistic relationships between groups
>>>>that may or may not have a relationship. The further
>>>>in proximity the groups get from each other, the more unconvinced
>>>>I become of any true relationship unless there is significant
>>>>explanation.
>>>
>>>>I do agree there may be linguistic relationships between
>>>>East Indians and East Africa. There could indeed be as
>>>>the two regions had significant contact in ancient and possibly
>>>>prehistoric
>>>>times. This however does not mean that people as far flung as New Guinea
>>>
>>>>are of recent African origin. The dates given for the peoples of
>>>>New Guinea seem to illustrate this easy enough. They have been there
>>>>for quite a long time. And they may figure prominently into the origins
>>>>of the Fijian peoples and others of the region.

```



```

>>>
>>> I do agree there there may be linguistic relationships between
>>> people from Madagascar, Southeast Asia and the Pacific Islanders.
>>> But last I remembered, this was thought to be a trait that
>>> came from "Asia," (Malay region) not Africa. Not surprising as the
>>> inhabitants
>>> of Madagascar have significant ties to both the Asian and African
>>> continent.
>>> The earliest inhabitants of Madagascar (thus found that I recall) came
>>> from
>>> the Malay region, and only quite recently. I can certainly see how their
>>>
>>> Asian linguistics may have intermingled with some African types which
>>> are in obvious close proximity.
>>>
>>> I simply have a hard time buying however that Melanesian populations who
>>>
>>> left Africa well "over" 40 kya managed to retain some form of linguistic
>>>
>>> cohesiveness with East African populations. If that was the case, I'd
>>> expect numerous closer peoples (Arabia, Europe, etc.) to show such
>>> linguistic cohesiveness as well. And I do not accept that these
>>> populations
>>> of Melanesia left Africa anytime in the recent historic era.
>>>
>>> As for Indian-Chinese relationships, I suppose being in close proximity
>>> that is obvious (i.e., Buddhism's migration to China). As for whether
>>>" founded China's cultural complexes, I must
>>> say I'm not sold on that theory.
>>>
>>> But of course your theories are yours to have.
>>> And you study this area much more than I do.
>>>
>>> What I'm saying however is that as a reader of your work, as compared to
>>>
>>> other peoples' works, your arguments have simply left me unconvinced
>>> (in this specific area anyway). So think of me not so much as a
>>> dissenter
>>> or critic, but a mere student who is reading and critically analyzing
>>> competing
>>> accounts. I did it with Egypt and came out "more" on the side of Diop.
>>> I did it with evolutionary hominid theory and come out more so on the
>>> ROAm. I've done it with some of your other writings (on other areas)
>>> and come out more so on your side.
>>>
>>> When I find evidence that you've presented that is more convincing
>>> than competing evidence I've read on Asian Africoids, I'll adjust my
>>> perceptions accordingly.
>>>
>>> Respectfully,
>>>
>>> DG
>>>
>>> -----
>>>
>>>
>>>
>>>> Hi DG
>>>> fix the anthropological,
>>>> linguistic
>>>> and archaeological evidence. Granted the Australians probably migrated
>>>> to
>>>> Australia over 50,000 years ago, and left remnants of their people in
>>>>
>>>> Southeast Asia, and East Asia, but there is historical and linguistic
>>>> evidence that clearly show the expansion of the Micronesian, Fijian
>>>> and New
>>>> Guinea populations from South China, which was early colonized by
>>>> African
>>>> and Dravidian speaking people. Moreover, you will discover that the
>>>> Fijian
>>>>
>>>> and other Pacific Island people share many linguistic connections with
>>>> Africans and also many of the same placenames
>>>> see the following:
>>>> http://www.geocities.com/Tokyo/Bay/7051/pac1.htm
>>>>
>>>> African and Dravidian speaking people also founded the ancient
>>>> civilizations
>>>> in China. Last year I had an interesting debate with several scholars
>>>> origin of Chinese civilization. See
>>>> the
>>>> following:
>>>> http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm
>>>> This site provides a detailed discussion of the archaeological,
>>>> skeletal
>>>> and linguistic evidence supporting the Africa origin of civilization

```



```
>>>> in China.
>>>>
>>>> The African and Dravidian speaking people founded both the Shang and
>>>> Xia
>>>> civilizations see the following sites:
>>>> http://www.geocities.com/Tokyo/Bay/7051/blshang.htm
>>>> http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html
>>>> http://clyde.winters.tripod.com/junezine/id1.html
>>>>
>>>> It is fine to have theories but theories must be tested. This means
>>>> that
>>>> anthropological, linguistic and archaeological evidence
>>>> to
>>>> support your ideas, rather than conjecture. The facts are Blacks from
>>>> Africa, in HISTORIC times settled the Pacific Islans like Fiji.
>>>> Australia,
>>>> on the otherhand was probably settled 50,000 years ago. Check out the
>>>> above
>>>> sites and you will learn about this ancient history. You don't need to
>>>> make
>>>> theories when the facts are right in front of your eyes.
>>>>
>>>> C.A. Winter
>>>>
>>>>
>>>>
>>>>
>>>>
>>>> ADVERTISEMENT
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| 1664|2002-03-30 20:37:51|arumese|Cushite Origins of Asiatic Civilization |
African Presence in Early Asia; page 80

The Jewel in the Lotus: The Ethiopian Presence in the Indus
Valley Civilization
Wayne B. Chandler

And upon his return to Greece they gathered around and asked,
"tell us about this great land of the Blacks called Ethiopia."
And Herodotus said, "There are two great Ethiopian nations,
one in India and the other in Egypt."
--Godfrey Higgins, Anacalypis

Page 81-82; " In his literary masterpiece The Wonder that was
India, A.L. Basham poses the question: "Who were the people
who built this great civilization?" After sixty-four years of study,
historians are still unable to come forth with a consensus
regarding the racial makeup of the Indus Valley civilization;
consequently, despite much discovery, little has been released
to the general public. The growing likelihood that the culture of
Indian Asia was born out of the Black race is a bitter pill for many
to swallow; therefore, a controversy exists among historians
even today."

Paragraph 4; "Given the fact that the Black race is by far the
oldest, the presence of Black culture at the dawn of Indian history
should not be surprising. Bharatiya Vidya Bhavan, Indian
historian and anthropologist, suggests: "We have to begin with
the Negroid or Negrito people of prehistoric India who were the
first human inhabitants. Originally they would appear to have

come from Africa through Arabia and the coastlands of Iran and Baluchistan..."

Page 83, paragraph 3; "The Mathurian school of iconography responsible for many of the frescoes had very disciplined standards regarding proportions: "The stone workers drew upon two main traditional sources: Firstly their own experience in the making of images... whether gods or royal heroes, and secondly, upon the indications given in literary traditions." Thus, the statues' kinky hair, whether tightly curled, locked or braided, thick lips and broad noses can be accepted as accurate portrayals of existing people. In spite of defaced statues, it is nevertheless apparent that these elements occur regularly in artistic renditions dating from the Bronze Age to those of the 6th century A.D.; even later statues from medieval India occasionally show Negrito features."

Paragraph 4; "At this juncture, clarification must be made as to the racial stratifications arranged within Indian history. As previously noted, the original layer consisted of Ethiopian Blacks known as Negritos. The second element, later introduced, was that of the Proto-Australoid. Bharatiya describes these people as Black and Platyrrhine (having a broad nose with widely separated nostrils). With the Negritos, this race may once have covered the whole of India; a genealogical offshoot would later generate the aborigines of Australia. The merging of these two culturally diverse but monoracial groups -the Ethiopian Negrito and the Proto-Australoid- produced the people of the Indus Valley civilization."

"In the text, The Vedic Age, Bharatiya informs us of two major subgroupings of the third element, a Mongoloid race."

Page 84, paragraph 2; "The fourth racial strata has come to be generally known as the civilized or advanced Mediterranean; however, some anthropologists refer to this group as letorrpine or dolichocephalus. The advanced Mediterranean element is also marked by several variations. In The Vedic Age, Bharatiya describes two: "We have in the first instance the paleo-Mediterranean type, medium statured, dark-skinned and of slight build...secondly the true Mediterranean or European type, taller and fairer than the Paleo- Mediterranean... The first or Paleo-Mediterranean type which represented a mix of Black and Mongoloid races, occurs in the Kannada, Tamil and Malayan regions."

Page 86; "The second, or true Mediterranean, which resulted from a mix of Black and Caucasian races, can be found in the Punjab and the Valley of the Upper Ganges. The Mediterranean influence entered the Indus Valley circa 500 B.C. We infer that they came from the West and travelled by sea. As Basham states, "The Mediterranean element spread throughout the subcontinent and, ...mixing with the indigenous peoples, formed the Dravidians..."

| 1665|2002-03-31 07:28:06|Alex van Deelen|Re: Digest Number 334|

>Message: 4
> Date: Sun, 31 Mar 2002 04:37:47 -0000
> From: "arumese" <arumese@yahoo.com>
>Subject: Cushite Origins of Asiatic Civilization
>
>African Presence in Early Asia; page 80
>
>The Jewel in the Lotus: The Ethiopian Presence in the Indus
>Valley Civilization
> Wayne B. Chandler
>
> And upon his return to Greece they gathered around and asked,
> "tell us about this great land of the Blacks called Ethiopia."
> And Herodotus said, "There are two great Ethiopian nations,
> one in India and the other in Egypt."
> --Godfrey Higgins, Anacalypis
>
> Page 81-82; " In his literary masterpiece The Wonder that was
>India, A.L. Basham poses the question: "Who were the people
>who built this great civilization?" After sixty-four years of study,
>historians are still unable to come forth with a consensus
>regarding the racial makeup of the Indus Valley civilization;
>consequently, despite much discovery, little has been released
>to the general public. The growing likelihood that the culture of
>Indian Asia was born out of the Black race is a bitter pill for many
>to swallow; therefore, a controversy exists among historians
>even today."
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>the Negroid or Negrito people of prehistoric India who were the
>first human inhabitants. Originally they would appear to have
>come from Africa through Arabia and the coastlands of Iran and
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>standards regarding proportions: "The stone workers drew upon
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>making of images... whether gods or royal heroes, and secondly,
>upon the indications given in literary traditions." Thus, the
>statues' kinky hair, whether tightly curled, locked or braided, thick
>lips and broad noses can be accepted as accurate portrayals of
>existing people. In spite of defaced statues, it is nevertheless
>apparent that these elements occur regularly in artistic
>renditions dating from the Bronze Age to those of the 6th century
>A.D.; even later statues from midieval India occasionally show
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>separated nostrils). With the Negritos, this race may once have
>covered the whole of India; a genealogical offshoot would later
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>also marked by several variations. In The Vedic Age, Bharatiya
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>of slight build...secondly the true Mediterranean or European
>type, taller and fairer than the Paleo- Mediterranean... The first or
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>Punjab and the Valley of the Upper Ganges. The Mediterranean
>influence entered the Indus Valley circa 500 B.C. We infer that
>they came from the West and travelled by sea. As Basham
>states, "The Mediterranean element spread throughout the
>subcontinent and, ...mixing with the indigenous peoples, formed
>the Dravidians..."
>

What I find have always found interesting is the similarity
between Egyptian spirituality and Buddhist and Taoist
spirituality.

One guy who's looked into Egyptian spirituality, with
a background in Yoga is Reginald Muata Ashby.
Obviously, he found significant similarities between
asanas portrayed in Egyptian texts and from modern Yoga.
See:

<http://images.amazon.com/images/P/1884564100.01.LZZZZZZZ.gif>

Alex
| 1666|2002-03-31 10:50:28|Bradenqp@aol.com|Online Bookstores|
Many webmasters use Amazon.com's affiliate program to promote particular
books on their websites. There is a black owned online bookstore:
<http://www.allblackbooks.com>
which also has an affiliate program and could use the support of the
community. They have an Africentric section at the site.

Paul Braden
| 1667|2002-03-31 20:38:12|Manu Ampim|To Professor Ampim|
Arumese,

No problem, mistakes happen. Nevertheless, you are certainly correct in pointing out a statue with a totally reconstructed face. There are many of these kind of statues in museums throughout the U.S. and Europe that have undergone a major color and "racial" transformation **"after"** their discovery. In other words, these statues have been deliberately de-Africanized in recent times.

Yet, despite the evidence Greg Reeder would have us to believe that "professional" museum officials or Egyptologists would never deliberately deface or alter statues.

Manu Ampim
<http://www.raceandhistory.com/manu/vanish3.htm>

From: "arumese" <arumese@yahoo.com>

> Professor, in a previous posting I mistook an image you had posted of

> a seated Egyptian figure with that of Ra-Hotep (I included


```
the
    > statement below). The statue I was refering to was totally
different.
    > I apoligize for the mistake.
    >
    > "I've seen your
statue of Ra-Hotep up close and personal. It was
    > displayed at the
Detroit institute of Arts a few years ago (around
    > 1998). It was the only
statue in the exhibit (apart from the ones
    > representing the Greek and
Roman era) that did not look like the
    > typical Negroid. As I looked up at
it I noticed that it's face was
    > almost completely reconstructed with
relatively fresh material. It
    > was the only one in the exhibit that
clearly did not have its original
    > face entact. I was very dissappointed
at the obvious effort
    > someone had made to make him white. Nevertheless,
even if he
    > did look exactly like he appears now, it is not a decisive
issue
    > because I have African American acquaintances who have
similar
    > features. Also, there are blacks in North Africa who tend to
have
    > aqualine features as a common trait.
    >
    > Anyone who
would use that depiction of Ra-Hotep as proof that
    > the Egyptians were
white has a great big hole in his arguement.
    > All you need is to see it
in person."
    >
    >
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    > No
Minimums.
    > FREE Money 2002.
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| 1668|2002-03-31 20:55:16|Manu Ampim|Re: Black mummies & a lesson in digital egyptology[IMAGES]|
I had an opportunity to meet and talk with Alex this past week while I was
in Los Angeles, and there is no doubt in my mind that Alex is legitimate and
sincere. Unless, of course, he is one of the greatest con artists in
California, which I highly doubt. We had a couple of fairly extensive
conversations, and as far as I am concerned his questions and artistic
contributions can add to the Ta-Seti discussions and knowledge base.

Advancing the work,

Prof. Manu Ampim

----- Original Message -----

From: "low_stresss" <low_stresss@hotmail.com>

> Dear Mr. Musa
> Thank you for the image links, now we are talking my language
> (visual/artist language).
>
> I am going to post some links to images that I just obtained. Some
> of these images are large in format so please be patient. I think
> these images will further illustrate the black origins of Egypt.
>
> Some of these photos are from my personal collection and if anyone
> would like to use/reproduce them please let me know.
>
> African hair styling
> <http://www.amuseneering.com/TakeHome/jpegs/3.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/19.jpg> (i've been wearing
> my hair like this for the past few years, little did I know it dates
> back 4000 years)
> <http://www.amuseneering.com/TakeHome/jpegs/mum4.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum8.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/21.jpg>
>
>
> African proportions, profile, and buttocks!
> <http://www.amuseneering.com/TakeHome/jpegs/4.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/5.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/6.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/1.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/2.jpg> (abdmnl anatomy!)
> <http://www.amuseneering.com/TakeHome/jpegs/15.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/28.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/31.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/34.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/22.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/26.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/27.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/16.jpg> (Similar cultural
> items can be found in modern ethiopia)
>
> Black girls hate to get their hair wet even in ancient time.
> <http://www.amuseneering.com/TakeHome/jpegs/8.jpg>
>
> Idealized blacks, egyptian and nubian.
> <http://www.amuseneering.com/TakeHome/jpegs/9.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/20.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/23.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/14.jpg>
>
> Not so ideal blacks. :(
> <http://www.amuseneering.com/TakeHome/jpegs/25.jpg>
>
> Black Mummies and modern blacks for comparison.
> <http://www.amuseneering.com/TakeHome/jpegs/10.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/19.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/30.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum1.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum2.jpg>
> <http://www.amuseneering.com/TakeHome/jpegs/mum4.jpg>

> <http://www.amuseneering.com/TakeHome/ipegs/mum5.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum6.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum11.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum12.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum13.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum14.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum15.jpg> Tut
> <http://www.amuseneering.com/TakeHome/ipegs/mum16.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum17.jpg> Ramses II
> <http://www.amuseneering.com/TakeHome/ipegs/mum18.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum19.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum20.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum21.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum22.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum23.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum24.jpg>
>
> Echoes of ancient of Egypt?
> <http://www.amuseneering.com/TakeHome/ipegs/7.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/11.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/mum7.jpg> (abdmnl anatomy!)
> <http://www.amuseneering.com/TakeHome/ipegs/12.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/13.jpg>
>
> Papio hamadryas anubis baboon typical to eastern african
> <http://www.amuseneering.com/TakeHome/ipegs/33.jpg>
>
> These statutes come from the Naqata(sp) period. The dark one is
> often ignored or omitted in eurocentric egyptological photo
> catalogues.
> <http://www.amuseneering.com/TakeHome/ipegs/23.jpg>
> <http://www.amuseneering.com/TakeHome/ipegs/24.jpg>
>
> Peasant class nubians?
>
>
> Enjoy!
> <http://www.amuseneering.com/TakeHome/ipegs/99.jpg>
>
> Less than desirable reconstructions of africans from KMT magazine
> <http://www.amuseneering.com/TakeHome/ipegs/mum3.jpg> :(
> <http://www.amuseneering.com/TakeHome/ipegs/mum9.jpg> :(
> <http://www.amuseneering.com/TakeHome/ipegs/mum10.jpg> (hr-nrm)
>
> Mr. Musa you are preacing to the choir.
>
> I already am confident of the black origins of ancient egypt. Yet
> from the photos of mummies that I have obtained thus far, Ramses II,
> and a few other mummies stick out. Has there been any DNA research
> attempted to compare the remains labeled as Ramses with his
> children?
> In any case the remains have a certain dignified grace.
>
> You inquired about my creditials.
> I am a young brother so I haven't racked up that many awards YET! But
> here is a quick list of some of my accomplishments thus far in the
> field of art.
>
> ACADEMIC
> carnegie Mellon university. <http://www.cmu.edu/>
> 4 semesters. Early withdrawl finicial and personal reasons(death).
>
> Cleveland Institute of Art <http://www.cia.edu/>
> Fine Arts Major
> Extensive life drawing, anatomical, and form modeling studies.
> Studied for a year with a forensic sketch artist.
> Medical Illustration studies.
> Twice awarded with institutional design awards for replicated an
> egyptian obelisk and anatomic reconstruction of a skull with muscle
> and facial tissues.
> Art works displayed in school gallery.
>
> Art Center College of Design. CA <http://www.artcenter.edu/>
> Illustration/Graphic Design double major completed in 1999.
> Merit based scholarship.
> Traditional painting, sculpting, rendering studies.
> extensive anatomical research and construction of skeletal and
> muscular systems(studied several cadavers).
> Anatomy with Glinn Villpu.
> Studies of nature of materials and construction.
> hand painting letterforms(sparked my initial interest in mdw-ntchr).
> side by side study with working entertainment industry professionals.
> some of my art works are periodically displayed on Art Centers web
> site.
> Generally recognized by students, teachers and models for life
> drawing skills, craft, hard work habits, and inquistive thinking.
>
> PROFESSIONAL

> MTV, Music Television
 > Animation artist, Liquid Television
 >
 > DPS Media Group. Web Design
 > Lead Artists on many Disney and Universal web experiences.
 >
 > Vivendi/Universal Interactive
 > Lead 3D Artist, Curious George Play and Learn Project(recent
 > promotion)
 > Jumpstart/Knowledge Adventure illustrator.
 >
 > SOCIAL(Most important)
 > Wife and 2 year old baby gild.
 > Internationally know graphiti crew CST(Cleveland Scribe Tribe)
 > Rock and Roll Hall of Fame Mural
 > Preistler Lumber Mural recieved international hiphop awards in 1996.
 > 3rd Place Under17 United State Fencing Associate Men's Foil
 >
 > _____
 >
 > Mr. Musa as an creative artist I have a different view point than the
 > typical scientist because I routinely engage in the creative process
 > and the usage of materials. So I beleive that my incite no matter
 > how untotured in egyptology is pertinent. My credits above should
 > give you and other readers an idea of the level of achievements and
 > expertise that I have already attained in my short life.
 >
 > Let me make mention that I am also living the hiphop culture. Is it
 > not related to the cultures of africa and in turn ancient egypt?
 > That is my true creditential. Above all recognition and paychecks
 > obtained from Europeans.
 >
 > I have included a few images from an established magazine called
 > KMT. Those illustrations are FEEBLE to say the least and any serious
 > practicing artist would not give them a second look. The painting of
 > Narmer/Menes/Aha has decent anatomy but does not resemble the
 > character of the subject. The subject has heavy and strong features.
 >
 > I also posted a reconstruction of a head and the mummy from which it
 > was derived. In one of the many images I made a few proportional
 > notes which I suggest the artist has deviated from. The artist has
 > completely neglected the mouth area. The mummy clearly has wider
 > eyes and lips.
 >
 > Egyptology should be swiftly moving into the digital age. I could
 > construct a head in Maya(3d package) that is much more authentic than
 > the KMT head based on actual X-rays and mummy photos.
 >
 > A skull produced by a CAT scan and form deposition modeling would
 > still involve the artist to guess at tissue placement. Image planes
 > in a 3d package would allow the artist to more accurately emulate the
 > the actual anatomy and surface contours guided by the actual mummy.
 >
 > The 3d reconstruction could then be expanded along the normals to
 > restore the fullness of the face. BUT anyone with this level of
 > expertise in character modeling is creating creatures for video games
 > and movies for obvious finiancial reasons.
 >
 > Let us not forget that changes can be quickly made to a 3d model. The
 > final result could them be sent to form deposition modeling labs if a
 > physical production was necessary.
 >
 > Mr. Musa no matter how much information is provided by scientists
 > artists will always be responsible for producing the images that are
 > presented to the public. Be it a photographer, painter, or
 > restoration artist. These images always deviate from fact and become
 > the fruit of the artists imagination. So naturally we need black
 > artist who are going to see and produce black imagery!
 >
 > I have studied enough anatomy to reconstruct a mammal from the
 > skeletal system on up. But I would not waste much time in doing so,
 > because the fatty tissue and musculature that gives a character its
 > form are going to be made up anyway.
 >
 >
 > Another note. Mummies do offer far more incite into the actual
 > character of the living subject. One key to developing a likeness in
 > portraiture is capturing the headshape. Human beings recognize the
 > shape of the head/skull instead of the smaller features. That is how
 > we can still easily recognize our friends if they age,change weight
 > or even get facial reconstructive surgery.
 >
 > Unless the mummification process drastically altars the cranium shape
 > (which it could), these mummies should appear African or Africoid.
 > And most do.
 > I would speculate that the brow ridge is deformed by the removing of
 > the brain. Sometimes even collapsing.

>
> European artists, archeologist, and anthropologist suggest that the
> flat noses seen on some mummies is ancient damage. But after reading
> Diop's work I would assume that these mummies are naturally flat
> nosed. And the "hooked" nasal passage is the real change of
> integrity that occurred after death or maybe even recently (see Manu
> Ampin)
>
> Alas I have never examined a mummy first hand. I would like to in
> order to confirm my ideas.
>
>
>
> Off to the wife and kids
> Take it easy.
> Your friend.
> Alex d.
>
> p.s. I hope you liked my resume :)
> This is my first time on an internet forum, so you must be confusing
> me with someone else.
> Am I still making trouble, forgive my spelling. I am still learning
> my english
>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
>
>
>

| 1669|2002-03-31 22:42:07|osirica|Re: To Katherine Griffis-Greenberg|
WB Katherine. I'll be partaking in the next phase of this
development. Ignore me at your peril again.

>
> Hard to believe this topic continues on after a week of no response
> by me. I see also that Osirica continues to argue with me and sets
> out my position while I am not here. Rather bizarre, really, and
> truly classic strawman tactics. Ah well.

Katherine, your whole approach to the entire topic was a straw'man.
Explain to anyone your clear position about the relationship between
the Egyptians and Black people. You have not even done that. You
merely try to refute things which you do not know.

they saw their skin tone as a red-

> brown coloration (light tones were used for women, possibly because
> they stayed indoors more than males),

False again. "Red-brown" tones is subjective considering that most
people in the region (NUBIANS INCLUDED) came in shades that
approached red-brown tones, while many Egyptians came in darker tones
than Red Brown... Sennedjem, Queen Tiye are two examples.

which they distinguished from

> the Asiatics of the Northeast, the Nubians of the South, and the
> Libyans of the Northeast. A review of Egyptian art from the Old
> Kingdom onwards shows this.

Reminding you conversations we had years ago Katherine, the Egyptians
distinguished themselves remarkably from the Libyans and the
Asiatics, however we all know that they clearly showed close
relationship to the Nubians.

>
> Using anachronistic terms of "black" and "white" to refer to
peoples

> of ancient times as if these terms had meaning _to ancient peoples_
> in _ancient times_ is simply absurd. These terms did not have the
> meaning to which you allude, as "designators" of "race" or

separation

> of peoples into modern-styled physiognomic classifications: their

art

> shows this; their literature reflects this.

So, let me see. They distinguish themselves (in some magical way) from the Libyans, the Asiatic, and the Nubians... yet to say "Anachronistic terms" of "Black" and "white". Now, explain to me how the Libyans are not synomonous to the white of the time, and how your perceptions of the Egyptians can cause you to deny their existance in the context of being Black... because these are terms we "use today".

>
> The Egyptians, as did most ancient persons, referred to persons as
> being defined _by their location_. Thus, the Libyan, ...

They also were shown paler than the Egyptians, with

> brown

BLONDE HAIR

and fair eyes: this reflects the way they saw the people of a

> _location_, just as one might view the Greeks as a single
> representation as a male wearing a chlamys, with curly hair, bound

by

> a fillet. Asiatics, as a general portrayal, wore their hair

longer,

> often in braids, differing clothing styles, beards, dark eyes, more
> angular faces than the Egyptians, etc. They were often shown

lighter

> than the Egyptians as well, but not always. Likewise, Nubians, of
> which the Egyptians distinguished several types of Nubians, wore
> their hairstyles distinctly different from the other foreigners and
> the Egyptians, their clothing styles were distinct from each other
> and both other foreigners and Egyptians, and so on.

Now how is this different to the perceptions which we have these days about these people? Arabs (asiatics) are of a location, and a society (namely ours) reflects them based on their location of the middle east. Black people are perceived as coming from Africa and so on. What you fail to notice or to acknowledge that the Egyptian understanding of the entire world was LIMITED. They had only knowledge of areas that we consider today to be adjacent. To the Ancient Egyptians, the peoples in question were "THE ONLY PEOPLE".

>
> However, the Egyptians always distinguished _themselves_ as not
> looking like _any_ of these foreign groups. They show this in their
> art; they state it in their texts. What they said, however, was not
> about "race" or anything to do with the idea of physiognomic
> differences being the key, which seems to be the emphasis of this
> List.

That is false. There wasn't a country called Nubia. There wasn't a country called Libya, and there wasn't a country called Asia. The belief in race was prevalent in the Egyptians, by their own generalizations of the regions around them. You cannot acknowledge the scope of this due to your paradox. You have said that race does not really exist (which I agree is true), yet you will not say that "The Egyptians THOUGHT that race DID exist". As surely they did. In just about every portrayal of a descriptive nature of the "people of the world" (of their understanding) the Nubian was either identically dressed, or an identical twin to the Egyptian. The skin coloration is neither here or there, since the AVERAGE black person comes in the same "red-brown" color you seem to hold on to. Of course you would say "That is cheating" but have you not forgotten??? (some of) The Nubians were annexed and assimilated into Egypt.

What the Egyptian viewpoint was (from art and texts) was these

> persons who did not reside in Egypt were not _of_ Egypt, and as

such,

> they viewed them as "separate," "foreign," and "not of 'the
> people'[the Egyptians]."

I doubt that. The "Nubians" in question were Kushites from Kerma, or from Midian or Punt. The fact that they would represent them as being darker does not in ANY WAY diminish their fundamental relationship... thanks to the Nile between them. Similar culture, similar language. Both distinctly DIFFERENT than the Libyans and Asiatics. \

Now you have made a good point further down that the perceptions are not relevant THEN. But you have made a mistake here. Although they may distinguish dark skinned Nubians from the lighter skinned OF the Egyptians, the average Egyptian especially (and YOU know this) of the South (Ta-Seti) were indistinguishable from the Nubians. I remember a long time ago you tried to say they are different due to the Cataracts preventing them from interacting. But the mistake you made is that you ignore the fact that Nubians from the early period (ESPECIALLY AFTER THE END OF KERMA) were annexed and assimilated into Egypt. Culturally, and in every sense of the word. There was no "foreign imitations". The Kerma Kushites were the only true Foreign Nubians... and at this point I can see where Nubian is the replacement word for Black. Many times they were relocated into Southern Canaan. Their presence RE-affirmed what we are all saying here, is that the Egyptians were indistinguishable from "The" nubians. In the visual portrayals of the Nubians (From Narmer to the New Kingdom tombs) how was their hair arranged? Identical to the Egyptians. How were their dress arranged? Identical to the Egyptians. How were their facial hair and such? Identical to the Egyptians.

Can the same be said for the bearded colorful asiatics? No.

Can the same be said for the shredded tattooed clad Libyans? No.

Where is the problem at this point? The problem is that there wasn't just one "Nubian" people. There were Nebu Kushites, Kerma, Puntites, Midianites, and so fourth. In other words we can say for the sake of avoiding "anachronistic" terms that there were NO Black people in existence. However lol, this is the funny part. What makes you think that in ancient times that humans couldn't and DIDN't perceive each other in skin tone ALSO? The Egyptians didn't consider themselves Black UNTIL they came in contact with people who were obviously NOT. You will still continue to say that Kemet means "Black alluvial land" or whatever.

>
> As Yi-Fu Tuan pointed out, man is the measure of his world around
> him: he is the norm, and others around him are always "others"

which

> are distinguishable by him by clothing, styling, etc.* Such is the
> case with the Egyptians, and by this it is merely a means to

defining

> one's world.

And from what you and I both can see, they found themselves distinguishable from the Nubians only by a lighter shade of BROWN. In some cases this was not even the case. The "stereotypes" were there even back then, yet you can see that Henaut Tawi, Sennedjem, Queen Tiye, Mentuhotep, Nehesi, Khafre, among others, looked like NUBIANS! Amenemhat said that his mother was from Ta-Seti. And No, Ta-Seti is not "just" upper Egypt of the Egyptians. It Included the Lower Nubian areas where those Black skinned Nubians came from.

It is always interesting to note, however, that when

> known foreigners (Libyans, Canaanites, Nubians, etc.) enter Egypt,
> being shown upon entry as foreigners, that within a few years of
> living within the country, their imagery changes to the more
> standardized "Egyptian" style of portrayal - to himself (as such
> imagery is usually found in personal settings such as tombs), and
> ostensibly to family and others. The place defines the man, not

his

> features. This is what the Egyptians both showed and wrote in
> regards to this topic.

In every reassertation of Egyptian dominance against Foreigners, it was always the Southern Thebian Egyptians OR Nubians who reasserted their authority against a northern foreign invader people. In the case of the Kushite Dynasty it was the OPPOSITE. They didn't change to be like the Egyptians, they RESTORED things that had been deterioriating! You know as well as I do that most of the Later period restorations came from the 25th Dynasty. That can't be consistent with "foreigners" changing to become like the Egyptians. What did the Nubian people have to change when they came into Egypt? Their language? Their customs? Their hair? Their clothing? Maybe their language considering the Merotic, but that didn't seem to be a problem either.

I snipped the rest because even though it does seem to be a sensible (and its about time) explanation of your position, it still fails to address the relavant point WE are making and its an inadvertent strawman attempt on your part. We know that their perceptions of "race" did not follow the present day perceptions. OF COURSE THEY DONT... because the present day perceptions were made up by EUROPEANS. They thought native americans were Hindus for goodness sake!
| 1670|2002-04-01 00:36:55|osirica|Summary for Katherine|
Remember the word "Saeedi"... that is the name the modern Southern Egyptians call themselves.

Our current understanding of what Black means today is consistent with how it is perceived throughout history, because the perceptions come from our human eyesight. The "reinterpretation" of what is considered "Black" by reapplying the terms to fit a modern comfort zone of the Euro-centric viewpoint is useless. WHen Herodotus, or an Egyptian scholar, of a Hebrew Pentacauh writer or whomever... when the ancients wrote about Black, or Kushite, or Ethiopian, or whatever, they were often distinguishing them by the dark tone of their skin and ALSO by their relavant relationship to Egypt when it was nessecary to illustrate the difference.

Modern eurocentric scholars try to redefine the words "Moor", "Aethiop", "Melanos", "Niger", among others to mean... a distinctly non-Black person who has a nice tan. Katherine this is what we are talking about. If you described Black people today as you see them, your description would fit consistently with what any other scholar in antiquity described of people who were called "Moor", "Aethiop", "Melanos", "niger", "Ani", "Aeta", et cetera. There would simply be no difference in relation to those who are NOT considered such.

Your problem is that you are trying to think from the perspective of people who are not like you. The Egyptians are generally not as dark as the Zulu, but they are definitely dark enough to be considered, "Melanos" like the Zulu. The idea of being Black, obviously does not come from a "race". Black the word comes from a description of darkness "tenebre" "foncee", or what have you. LOL, of course there is no "race" of Black people. There is a human identity of Black people all over the world. We call it a race because you... people like you want to distinguish yourselves in a fundamental way from them. However, the great accomplishments of the Egyptians defy the fundamental differences, and thus they must be made to appear fundamentally different by all other "Black" people which have been classified as such.

Therefore The Egyptians are "Not really Black"... or "They are just Egyptians"... or "They are not the same as the other people's of Africa"... In otherwords the statements will not address this fundamentalism about Blackness in the world. From Afghanistan to the Philippines... from India to Egypt, and from poor poor Brazil to the United States of America... there are BLACK people amongst those populations. They are differentiated as such within their populations, and there is a base level of separation because of this ignorance.

Why do the people of southern Egypt call themselves "Saeedi"
| 1671|2002-04-01 06:13:06|Alex van Deelen|Reconstructions|

>Message: 6
>Date: Mon, 01 Apr 2002 08:36:51 -0000
>From: "osirica" <osirica@yahoo.com>
>Subject: Summary for Katherine

>
>Your problem is that you are trying to think from the perspective of
>people who are not like you. The Egyptians are generally not as dark
>as the Zulu, but they are definitely dark enough to be
>considered, "Melanos" like the Zulu.

Slightly off topic, but did anyone notice the court drawing of Zacharias Moussaoui? Here's an individual who is both Black (African, complete with an Afro in his youth) and Arab (from Morocco). Round head, broad nose, everted lips. However, it's as if the court sketch artist never got past the word "Arab" and drew a picture book/theater Arab. As a result, he is drawn with an aquilline nose, an elongated skull and face and *LOOKS NOTHING LIKE HIS PHOTOGRAPHS* (which I think is almost even dangerous).

Could it be that people have a difficulty drawing individuals who are not from their own ethnic group? As in, they don't look for the ethnic traits that allow them to distinguish between say, a Frenchman and a German? Just a thought.

Maybe that's one of the things that are going on in these reconstructions. If you look at the reconstructions of Ancient Egyptian representations, they look like apple cheeked Englishmen. (I'm thinking especially of the 19th century pastel colored reproductions of an Italian guy I can't remember the name of).

Alex
| 1672|2002-04-01 08:19:48|osirica|Re: Reconstructions|
Yeah it happens all the time. I call it externalizing. They did it a lot with early pictures of native americans too. National Geographic did it with their Akhenaten 2000 issue.

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--- In Ta_Seti@y..., "Alex van Deelen" wrote:
> >Message: 6
> >Date: Mon, 01 Apr 2002 08:36:51 -0000
> >From: "osirica"
> >Subject: Summary for Katherine
>
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> >considered, "Melanos" like the Zulu.
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> >Slightly off topic, but did anyone notice the court drawing of
Zacharias Moussaoui?
> >Here's an individual who is both Black (African, complete with an
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> >and Arab (from Morocco). Round head, broad nose, everted lips.
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century pastel
> >colored reproductions of an Italian guy I can't remember the name
of).
>
> >Alex
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| 1673|2002-04-01 08:27:27|osirica|Re: Reconstructions|
But to address this question more in relation to Katherine's issue. The answer it this: Vanity. It's one thing to try to say that the Arabs of North Africa, and the Ancient Egyptians, aren't Black, or as Katherine prefers... "Aren't significantly of equatorial african descent, and do not seem to be related closely to people of that region." But they are. In fact, the thing that the artist did with Zacharias is the kind of wishful thinking that people do with ancient Egyptians. So we address two issues. Denying the presence in the past, and ignoring the presence in the present. Take Libya. Any white person will say that the LIbyans aren't Black, they kicked the NIgerians out. After all... they are lighter skinned et cetera. I say this. Look again. Even in fact that many Libyans are lighter skinned, the fact remains, they are indistinguishably Black.

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--- In Ta_Seti@y..., "Alex van Deelen" wrote:
> >Message: 6
> >Date: Mon, 01 Apr 2002 08:36:51 -0000
> >From: "osirica"
```


> >Subject: Summary for Katherine
>
> >
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century pastel
> colored reproductions of an Italian guy I can't remember the name
of).
>
> Alex

| 1674|2002-04-01 13:39:19|Manu Ampim|To Katherine Griffis-Greenberg|
In response to Mickel Hendrix:

Katherine Griffis-Greenberg <egylist@griffis-consulting.com> wrote:

However, your question, like Osirica's debating me while I am not here, points up, IMO, what is the crux of the Afrocentric argument. This crux relies totally upon the whole concept that simply because I, or any other scholar with whom you disagree, don't hold to using anachronistic terminology or use _your_ definitions on how to view the ancient Egyptians, we are somehow "racist" and see Egyptians as "white": this is patently absurd. To continue to say this when no modern Egyptologists nor I hold this position, and, to my knowledge, no one has even alluded to such an assertion, is what defines a classic "strawman argument."

MANU AMPIM RESPONSE:
Unfortunately, this statement by Griffis-Greenberg is only partially true. Modern Egyptologists regularly present and promote images of ancient Egyptians as pale-skinned and "white." Take for example:

1. The current and constant use of the imaginary pale-skinned 1941 color drawings by H.M. Herget in Egyptological articles and publications;
2. The incredible obsession with the so-called "Nefertiti" bust in Berlin, which looks like a modern German woman; or
3. The forensic reconstruction of skull remains where the reconstructed images almost always look similar to Europeans as opposed to indigenous Africans in the Nile Valley.

Griffis-Greenberg herself has made a special list on her website of "Blondes and Redheads in ancient Egypt." What is the goal of this list of rare images? What is she attempting to imply, that there were white-skinned ancient Egyptians? She even erroneously includes Queen Hetepheres II in this blond hair list, even though I have previously shown (see list message #810) that this is an erroneous assessment due to the clear horizontal red lines of the queen's WIG. In fact, all principle scholars (Smith, Dunham and Simpson) who have studied the tomb agree that the queen is shown with a WIG, which now appears yellow. Griffis-Greenberg's assertion that Hetepheres II is shown with "blond hair" is pure imagination and is an outdated myth promoted by George Reisner in the early 20th century that has no basis in fact. Modern scholars can distinguish between the representation of natural hair versus a wig which has the characteristic horizontal pattern.

See a close up of Queen Hetepheres' WIG:
(note the horizontal lines of the wig)
http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg

Advancing the work,

Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

neseret <egylist@griffis-consulting.com> wrote:

--- In TaSeti@..., Mickel Hendrix <ptah_seker_ausar777@y...> wrote:

> Katherine, let me ask you a few simple questions, I'm
> sure you can easily answer. Did the Kemites, from a
> majority point of view, have a brown-skinned
> complexion or a pale-skinned complexion? Was their
> culture more closely related to modern Indo-Europeans
> or the modern black tribes of Afriku? Having been a
> people who practiced a system of patriarchy, was that
> custom Afrikan or Indo-European?

Hard to believe this topic continues on after a week of no response by me. I see also that Osirica continues to argue with me and sets out my position while I am not here. Rather bizarre, really, and truly classic strawman tactics. Ah well.

In answer to YOUR question, however: I think one can view the art and understand how the Egyptians portrayed themselves, and from the point of view of the ancient Egyptians, they saw their skin tone as a red-brown coloration (light tones were used for women, possibly because they stayed indoors more than males), which they distinguished from the Asiatics of the Northeast, the Nubians of the South, and the Libyans of the Northeast. A review of Egyptian art from the Old Kingdom onwards shows this.

Using anachronistic terms of "black" and "white" to refer to peoples of ancient times as if these terms had meaning to ancient peoples in ancient times is simply absurd. These terms did not have the meaning to which you allude, as "designators" of "race" or separation of peoples into modern-styled physiognomic classifications: their art shows this; their literature reflects this.

The Egyptians, as did most ancient persons, referred to persons as being defined by their location. Thus, the Libyan, reflecting all of Libya, has a distinct way of looking, such as braided hair style, tattooing, geometrically-patterned clothing, feathers in hair, penis sheaths, etc. They also were shown paler than the Egyptians, with brown and fair eyes: this reflects the way they saw the people of a location, just as one might view the Greeks as a single representation as a male wearing a chlamys, with curly hair, bound by a fillet. Asiatics, as a general portrayal, wore their hair longer, often in braids, differing clothing styles, beards, dark eyes, more angular faces than the Egyptians, etc. They were often shown lighter than the Egyptians as well, but not always. Likewise, Nubians, of which the Egyptians distinguished several types of Nubians, wore their hairstyles distinctly different from the other foreigners and the Egyptians, their clothing styles were distinct from each other and both other foreigners and Egyptians, and so on.

However, the Egyptians always distinguished themselves as not looking like any of these foreign groups. They show this in their art; they state it in their texts. What they said, however, was not about "race" or anything to do with the idea of physiognomic differences being the key, which seems to be the emphasis of this List. What the Egyptian viewpoint was (from art and texts) was these persons who did not reside in Egypt were not of Egypt, and as such, they viewed them as "separate," "foreign," and "not of 'the people'[the Egyptians]."

As Yi-Fu Tuan pointed out, man is the measure of his world around him: he is the norm, and others around him are always "others" which are distinguishable by him by clothing, styling, etc.* Such is the case with the Egyptians, and by this it is merely a means to defining one's world. It is always interesting to note, however, that when known foreigners (Libyans, Canaanites, Nubians, etc.) enter Egypt, being shown upon entry as foreigners, that within a few years of living within the country, their imagery changes to the more standardized "Egyptian" style of portrayal - to himself (as such imagery is usually found in personal settings such as tombs), and ostensibly to family and others. The place defines the man, not his features. This is what the Egyptians both showed and wrote in regards to this topic.

It is only in the more cosmopolitan period of the New Kingdom, for example, do the Egyptians even conceive of an afterlife which showed foreigners as having access to an afterlife, and this is why you first see foreigners, with their distinct characteristics show up in the Fifth Hour of the Book of Gates. Prior to this, one sees images of foreigners, particularly Asiatics and Nubians, created to be destroyed, with inscriptions of execration texts written upon them. The Stela of Kamose, for example, writes of how both the Nubians and Hyksos plagued him in war, and refers to them in execration texts terms as well.

However, your question, like Osirica's debating me while I am not here, points up, IMO, what is the crux of the Afrocentric argument. This crux relies totally upon the whole concept that simply because I, or any other scholar with whom you disagree, don't hold to using anachronistic terminology or use _your_ definitions on how to view the ancient Egyptians, we are somehow "racist" and see Egyptians as "white": this is patently absurd. To continue to say this when no modern Egyptologists nor I hold this position, and, to my knowledge, no one has even alluded to such an assertion, is what defines a classic "strawman argument." If you don't want this type of argument pointed out for its absurdity, then best not to use it.

While I doubt anyone to this list really cares, there is a very good book on the topic of the ancient Egyptian view of foreign peoples in

Valbelle, D. 1990. _Les Neuf Arcs: L'Égyptien et les Étrangers de la Préhistoire à la Conquête d'Alexandre_. Paris: Armand Colin.

Enjoy: beyond this comments, however, I see this discussion going nowhere productive.

* Other References:

Tuan, Y.-F. 1977. _Space and Place: The Perspective of Experience_. Minneapolis: University of Minnesota Press.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

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light tones were used for women, possibly because
they stayed indoors more than males

Well I have heard this before that the women are painted yellowish, but even in merotic tombs this is the case to?? IN merotic tombs we see that women are painted a yellowish color. I see that most of the time Egyptians painted themselves reddish brown, but this does not explain Mentuhotep II statue, which is black. Also I noticed while reading a book there was a scene where Tutankhamen stomping the Nubians, yet one Nubian in the scene is colored just like Tutankhamun??

I wish I had a scanner I would scan the picture.

The Nubians in this scene are also pouring dust over their heads to mourn their dead fallen soldiers in battle. From what I understand pouring of sand over the head was a common thing done when in battle. The Libyans/Asiatics do not do this??

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| 1675|2002-04-01 14:21:32|Greg Reeder|Re: To Katherine Griffis-Greenberg|
Manu Ampim wrote:

> 2. The incredible obsession with the so-called "Nefertiti" bust in
> Berlin, which looks like a modern German woman; or
>

Are we now to assume that you are adding the "so-called "Nefertiti"
bust in Berlin, "... to your list of modern forgeries?

Greg
| 1676|2002-04-01 15:19:32|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|

> In response to Mickel Hendrix:
>
>
>
> 3. The forensic reconstruction of skull remains where the reconstructed
> images almost always look similar to Europeans as opposed to indigenous
> Africans in the Nile Valley.

>

It would be nice to have someone out there (Alex D?) rather than the exclusively European 'forensic reconstruction' specialists. I'm quite sure that the 'interpretations' would be much different if the artists were more diverse.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1677|2002-04-01 15:19:50|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|

> In response to Mickel Hendrix:
>
>
>
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> images almost always look similar to Europeans as opposed to indigenous
> Africans in the Nile Valley.
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It would be nice to have someone out there (Alex D?) rather than the exclusively European 'forensic reconstruction' specialists. I'm quite sure that the 'interpretations' would be much different if the artists were more diverse.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1678|2002-04-01 18:10:37|Manu Ampim|To Katherine Griffis-Greenberg|
Stay tuned... In the meantime, you can examine the evidence for yourself.
The fact is that there is a mad obsession with this bust among Egyptologists. There are other great pieces in the same Berlin museum, such as the bust of Queen Tiye, that rarely get attention among these same supposedly "color blind" Egyptologists.

Manu Ampim

> Manu Ampim wrote:
> > 2. The incredible obsession with the so-called "Nefertiti" bust in
> > Berlin, which looks like a modern German woman; or
> >
> Are we now to assume that you are adding the "so-called "Nefertiti"
> bust in Berlin, "... to your list of modern forgeries?
>
> Greg

| 1679|2002-04-01 19:10:41|mansu_musa|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

> In response to Mickel Hendrix:
>
> Katherine Griffis-Greenberg wrote:
>
>
> However, your question, like Osirica's debating me while I am not
> here, points up, IMO, what is the crux of the Afrocentric

argument.

> This crux relies totally upon the whole concept that simply because
> I, or any other scholar with whom you disagree, don't hold to using
> anachronistic terminology or use _your_ definitions on how to view
> the ancient Egyptians, we are somehow "racist" and see Egyptians
> as "white": this is patently absurd. To continue to say this when

no

> modern Egyptologists nor I hold this position, and, to my

knowledge,

> no one has even alluded to such an assertion, is what defines a
> classic "strawman argument."
>
>
> MANU AMPIM RESPONSE:
> Unfortunately, this statement by Griffis-Greenberg is only

partially true. Modern Egyptologists regularly present and promote images of ancient Egyptians as pale-skinned and "white." Take for

example:

```
>  
> 1. The current and constant use of the imaginary pale-skinned
```

1941 color drawings by H.M. Herget in Egyptological
articles and publications;

```
>  
> 2. The incredible obsession with the so-called "Nefertiti" bust
```

in Berlin, which looks like a modern German woman; or

```
>  
> 3. The forensic reconstruction of skull remains where the
```

reconstructed images almost always look similar to Europeans
as opposed to indigenous Africans in the Nile Valley.

```
>  
> Griffis-Greenberg herself has made a special list on her website
```

of "Blondes and Redheads in ancient Egypt." What is the goal of this
list of rare images? What is she attempting to imply, that there were
white-skinned ancient Egyptians? She even erroneously includes Queen
Hetepheres II in this blond hair list, eventhough I have previously
shown (see list message #810) that this is an erroneous assessment
due to the clear horizontal red lines of the queen's WIG. In fact,
all principle scholars (Smith, Dunham and Simpson) who have studied
the tomb agree that the queen is shown with a WIG, which now appears
yellow. Griffis-Greenberg's assertion that Hetepheres II is shown
with "blond hair" is pure imagination and is an outdated myth
promoted by George Reisner in the early 20th century that has no
basis in fact. Modern scholars can distinguish between the
representation of natural hair versus a wig which has the
characteristic horizontal pattern.

```
>  
> See a close up of Queen Hetepheres' WIG:  
> (note the horizontal lines of the wig)  
>
```

http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg

```
>  
>  
> Advancing the work,  
>  
> Manu Ampim  
> http://www.raceandhistory.com/manu/update.htm  
>  
>  
>  
>  
>  
>  
>  
> neseret wrote:  
>  
> --- In Ta_Seti@y..., Mickel Hendrix
```

wrote:

```
>  
>  
> > Katherine, let me ask you a few simple questions, I'm  
> > sure you can easily answer. Did the Kemites, from a  
> > majority point of view, have a brown-skinned  
> > complexion or a pale-skinned complexion? Was their  
> > culture more closely related to modern Indo-Europeans  
> > or the modern black tribes of Afruika? Having been a  
> > people who practiced a system of matriarchy, was that  
> > custom Afruikan or Indo-European?  
>  
> Hard to believe this topic continues on after a week of no
```

response

```
> by me. I see also that Osirica continues to argue with me and
```

sets

```
> out my position while I am not here. Rather bizarre, really,
```

and

```
> truly classic strawman tactics. Ah well.  
>  
> In answer to YOUR question, however: I think one can view the
```


art and

- > understand how the Egyptians portrayed themselves, and from the point

point

- > of view of the ancient Egyptians, they saw their skin tone as a red-

red-

- > brown coloration (light tones were used for women, possibly becuase

becuase

- > they stayed indoors more than males), which they distinguished from

from

- > the Asiatics of the Northeast, the Nubians of the South, and the

the

- > Libyans of the Northeast. A review of Egyptian art from the Old

Old

- > Kingdom onwards shows this.
- > Using anachronistic terms of "black" and "white" to refer to peoples

peoples

- > of ancient times as if these terms had meaning _to ancient peoples_

peoples_

- > in _ancient times_ is simply absurd. These terms did not have the

the

- > meaning to which you allude, as "designators" of "race" or separation

separation

- > of peoples into modern-styled physiognomic classifications: their art

their art

- > shows this; their literature reflects this.
- > The Egyptians, as did most ancient persons, referred to persons as

as

- > being defined _by their location_. Thus, the Libyan, reflecting all

reflecting all

- > of Libya, has a distinct way of looking, such as braided hair style,

style,

- > tattooing, geometrically-patterned colothing, feathers in hair, penis

penis

- > sheaths, etc. They also were shown paler than the Egyptians, with

with

- > brown and fair eyes: this reflects the way they saw the people of a

of a

- > _location_, just as one might view the Greeks as a single
- > representation as a male wearing a chlamys, with curly hair, bound by

bound by

- > a fillet. Asiatics, as a general portrayal, wore their hair longer,

longer,

- > often in braids, differing clothing styles, beards, dark eyes, more

more

- > angular faces than the Egyptians, etc. They were often shown lighter

lighter

- > than the Egyptians as well, but not always. Likewise, Nubians,

of

- > which the Egyptians distinguished several types of Nubians,

wore

- > their hairstyles distinctly different from the other foreigners

and

- > the Egyptians, their clothing styles were distinct from each

other

- > and both other foreigners and Egyptians, and so on.
- >
- > However, the Egyptians always distinguished _themselves_ as not
- > looking like _any_ of these foreign groups. They show this in

their

- > art; they state it in their texts. What they said, however, was

not

- > about "race" or anything to do with the idea of physiognomic
- > differences being the key, which seems to be the emphasis of

this

- > List. What the Egyptian viewpoint was (from art and texts) was

these

- > persons who did not reside in Egypt were not _of_ Egypt, and as

such,

- > they viewed them as "separate," "foreign," and "not of 'the
- > people'[the Egyptians]."
- >
- > As Yi-Fu Tuan pointed out, man is the measure of his world

around

- > him: he is the norm, and others around him are always "others"

which

- > are distinguishable by him by clothing, styling, etc.* Such is

the

- > case with the Egyptians, and by this it is merely a means to

defining

- > one's world. It is always interesting to note, however, that

when

- > known foreigners (Libyans, Canaanittes, Nubians, etc.) enter

Egypt,

- > being show upon entry _as foreigners_, that within a few years

of

- > living within the country, their imagery changes to the more
- > standardized "Egyptian" style of portrayal - to himself (as

such

- > imagery is usually found in personal settings such as tombs),

and

- > ostensibly to family and others. The place defines the man,

not his

- > features. This is what the Egyptians both showed and wrote in
- > regards to this topic.
- >
- > It is only in the more cosmopolitan period of the New Kingdom,

for

- > example, do the Egyptians even conceive of an afterlife which

showed

> foreigners as having access to an afterlife, and this is why
you
> first see foreigners, with their distinct characteristics show
up in
> the Fifth Hour of the Book of Gates. Prior to this, one see
images of
> foreigners, particularly Asiatics and Nubians, created to be
> destroyed, with inscriptions of execration texts written upon
them.
> The Stela of Kamose, for example, writes of how both the
Nubians and
> Hyksos plagued him in war, and refers to them in execration
texts
> terms as well.
>
> However, your question, like Osirica's debating me while I am
not
> here, points up, IMO, what is the crux of the Afrocentric
argument.
> This crux relies totally upon the whole concept that simply
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> the ancient Egyptians, we are somehow "racist" and see
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> as "white": this is patently absurd. To continue to say this
when no
> modern Egyptologists nor I hold this position, and, to my
knowledge,
> no one has even alluded to such an assertion, is what defines a
> classic "strawman argument." If you don't want this type of
argument
> pointed out for its absurdity, then best not to use it.
>
> While I doubt anyone to this list really cares, there is a very
good
> book on the topic of the ancient Egyptian view of foreign
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>
> Valbelle, D. 1990. _Les Neuf Arcs: L'Ãgyptien et les Ã?
trangers de la
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> * Other References:
>
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> Katherine Griffis-Greenberg
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> http://www.griffis-consulting.com
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to mourn their dead fallen soliders in battle. from what I understand
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The libyans asiatics do not do this??

>
>
>
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>
> -----
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with "blond hair" is pure imagination and is an outdated myth
promoted by George Reisner in the early 20th century that has no
basis in fact. Modern scholars can distinguish between the
representation of natural hair versus a wig which has the
characteristic horizontal pattern.
{{{Kent Weeks a mainstream Egyptologist that you see on all these
television documentaries claims that red hair was very rare in Ancient
egypt.}}}}
| 1680|2002-04-01 19:21:24|Greg Reeder|Re: Nefertiti Bust Berlin ? was: To Katherine Griffis-Greenberg|
```


Who are you talking about? Do you mean the media or specific Egyptologists?
What are your objections to the work?
What is your evidence that it is a fraud?

Greg Reeder
reeder@sirius.com
<http://www.egyptology.com/>

----- Original Message -----

From: Manu Ampim <Profmanu@acninc.net>
To: <Ta_Seti@yahooogroups.com>
Sent: Monday, April 01, 2002 6:18 PM
Subject: [Ta_Seti] To Katherine Griffis-Greenberg

> Stay tuned... In the meantime, you can examine the evidence for yourself.
> The fact is that there is a mad obsession with this bust among
> Egyptologists. There are other great pieces in the same Berlin museum,
such
> as the bust of Queen Tiye, that rarely get attention among these same
> supposedly "color blind" Egyptologists.
>
> Manu Ampim
>
>
>
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>
>
>
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>

| 1681|2002-04-01 19:39:11|arumese|Re: To Professor Ampim|
Yes professor, it is a very unfortunate thing that many people feel
they have no choice but to trust in the fallacies of past racist
propaganda. I guess its a difficult thing for some people to
comprehend and admit that they are wrong, especially when they've
invested so much into what they have learned. Whether they are able to
admit it or not, their beliefs rest primarily on their predecesors'
dream that Blacks would be kept in the dark and looked upon as
inferior for all times.
Thank you for your response.

--- In Ta_Seti@y..., "Manu Ampim" wrote:

> Arumese,
>
> No problem, mistakes happen. Nevertheless, you are certainly
correct in pointing out a statue with a totally reconstructed face.
There are many of these kind of statues in museums throughout the U.S.
and Europe that have undergone a major color and "racial"
transformation *after* their discovery. In other words, these statues
have been deliberately de-Africanized in recent times.
>
> Yet, despite the evidence Greg Reeder would have us to believe that
"professional" museum officials or Egyptologists would never
deliberately deface or alter statues.
>
> Manu Ampim
> <http://www.raceandhistory.com/manu/vanish3.htm>
>
>
>
>
> From: "arumese"
>
> > Professor, in a previous posting I mistook an image you had posted of
> > a seated Egyptian figure with that of Ra-Hotep (I included the
> > statement below). The statue I was refering to was totally different.
> > I apoligize for the mistake.


```
> >
> > "I've seen your statue of Ra-Hotep up close and personal. It was
> > displayed at the Detroit institute of Arts a few years ago (around
> > 1998). It was the only statue in the exhibit (apart from the ones
> > representing the Greek and Roman era) that did not look like the
> > typical Negroid. As I looked up at it I noticed that it's face was
> > almost completely reconstructed with relatively fresh material. It
> > was the only one in the exhibit that clearly did not have its original
> > face intact. I was very dissapointed at the obvious effort
> > someone had made to make him white. Nevertheless, even if he
> > did look exactly like he appears now, it is not a decisive issue
> > because I have African American acquaintances who have similar
> > features. Also, there are blacks in North Africa who tend to have
> > aqualine features as a common trait.
> >
> > Anyone who would use that depiction of Ra-Hotep as proof that
> > the Egyptians were white has a great big hole in his argument.
> > All you need is to see it in person."
> >
> >
> >
> >
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| 1682|2002-04-01 19:44:03|osirica|I think Katherine digressed us again.|
Why are we talking of Nefertiti's bust when Katherine's whole
linchpin debate is not externalization, but the internalization of
Egyptian culture? I could care less if Nefertiti was lightskinned or
not. She doesn't look like a german to me. She looks like a
lightskinned Black lady. She married Akhenaten. Furthermore, no one
can possibly refute the core of this which is that the Egyptians
themselves, no matter how many lightskinned rare examples you find,
were Black. Remember, you can go 3000 years in the future, take the
ancient VHS tapes of rap videos and you will see more Nefertiti-like
lightskinned Black women on Hip Hop videos than you see in Ancient
Egypt... proportionally speaking in comparison to the darker skinned
Black people. ESPECIALLY THE WOMEN!
```

I just must be on a different page. You all go ahead and debate Katherine on the forgeries. I only debate her on the real McCoys.

While Katherine is trying to figure out how to refute the statement I made on the last post about how the Nubians didn't differ from the Egyptians in their manner of appearance, dress, hair, etc... I'll be taking a hiatus from here for a few days.

```
| 1683|2002-04-01 19:46:50|osirica|I'll tell you what.|
Katherine, I'll take some photos of people. You can say they aren't
Black or whatever. I'll see if you can readily distinguish the
Ancients from the modern Egyptians from the everyday African-
Americans from the everyday Caucasian Americans.
```

```
| 1684|2002-04-01 20:19:34|osirica|Nubian and Egyptian skin color|
An excellent site here uses ACTUAL images FROM Nubian art MADE BY
NUBIANS, KUSHITES, etc... as WELL AS Egyptians to dispel the myth
that Nubians were different from the Egyptians in appearance. Of
course there were differences, but they were not of the same scope
and manner as the Libyans and Asiatics. The Nubians (Kush) and
Egyptians (Mizram) seemed to be known by every educated and layman
alike... they seemed to be known as coming from the same background
(Ham).
```

Now you tell me where else in the Egyptian known world did the people seem to resemble so closely the Egyptians OUTSIDE of Egypt.

<http://www.homestead.com/wysinger/ancientafrica3.html>

<http://www.homestead.com/wysinger/ancientafrica2.html>

<http://www.homestead.com/wysinger/mapofnubia.html>

go all over the site because I dont need to post every link on there.

```
| 1685|2002-04-01 21:09:50|Bradenqp@aol.com|Re: I'll tell you what.|
In a message dated 4/1/2002 10:49:15 PM Eastern Standard Time, osirica@yahoo.com writes:
```

```
| Katherine, I'll take some photos of people. You can say they aren't
| Black or whatever. I'll see if you can readily distinguish the
| Ancients from the modern Egyptians from the everyday African-Americans from the everyday Caucasian Americans.
```


Osirica,

This obsession with "Katherine" must stop.

You are arguing and rearguing ideas which were won by the African Centered side ages ago. Diop won this argument in 1974. Paul Manansala and others won this argument half a decade ago during the Harper-Collins sponsored debate regarding Black Athena. You can review the arguments at Paul's website.

You have to be able to take your particular journey without having to drag "Katherine" kicking and screaming along with you. She is irrelevant to the bigger picture. But you have to figure out what the bigger picture is.

There isn't a single Black on this list, who has actually bothered to do their homework, who is fooled by the Eurocentric side. You must ask yourself why you have made "Katherine" such a significant factor in all this? Why is she so important to you?

I would strongly suggest that you read Marimba Ani's book: Yurugu: An African Centered Critique of European Cultural Thought and Behavior.

By being overly preoccupied with the opinions of the other side you give them power they, in truth, do not possess. It's much more important what Black people think than what anyone else thinks. This should be basic, obvious, clear.

It also means that one must know when to let go of unhelpful baggage and move on.

Peace

Paul Braden

| 1686|2002-04-01 21:30:00|arumese|Re: I'll tell you what.|

You couldn't more correct. I have to admit that I was shocked to see that people still think like her. Arguing with someone like her is a waste of time and energy. Thank you for your wisdom.

> There isn't a single Black on this list, who has actually bothered to do

> their homework, who is fooled by the Eurocentric side. You must ask yourself

> why you have made "Katherine" such a significant factor in all this?

>

> Peace

> Paul Braden

| 1687|2002-04-01 21:46:18|osirica|Re: I'll tell you what.|

Paul... you are oh so right. So from this point on, Katherine's position is relegated to the realm of Atlantis and Aliens. As far as the bigger picture goes. Let's start loving our darker skinned heritage. If we have to publish our own collaborative work, lets do that. lets do something outstanding... again... and again... and again.

Katherine, due to the cries of mercy, I let you go free. But remember... I am watching... when you take a mummy out of context... I am watching... when you study a sculpture and then slip a little white lie into your research... look around... because I will be watching. When you find something that makes you wanna shout "Yes! Not Black Egyptians!" ... I will be watching. If you have a dream about a bunch of white Egyptians... Just be glad you aren't in Ancient Egypt... because you would be crying in tears. "dammit, they ARE Black!"

It's not "Katherine"... its her ideology... she is a Lefkowitz.

So guys what do you think of Nas new video "One Mic"?

>

> Osirica,

>

> This obsession with "Katherine" must stop.

> You have to be able to take your particular journey without having

to drag

> "Katherine" kicking and screaming along with you. She is irrelevant

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of unhelpful baggage and move

> on.

>

> Peace

> Paul Braden

| 1688|2002-04-01 22:08:07|Manu Ampim|Re: To Professor Ampim|

Yes, Arumese, I agree with you that it is difficult for some people to be honest and admit that they are wrong, "especially when they've invested so much into what they have learned." Believe me, they do comprehend the implications of admitting to the fallacies of the current and past Eurocentric propaganda upon which they base their positions and opinions.

Manu Ampim

From: "arumese"

> Yes professor, it is a very unfortunate thing that many people feel
> they have no choice but to trust in the fallacies of past racist
> propaganda. I guess its a difficult thing for some people to
> comprehend and admit that they are wrong, especially when they've
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> and Europe that have undergone a major color and "racial"
> transformation *after* their discovery. In other words, these statues
> have been deliberately de-Africanized in recent times.
> >
> > Yet, despite the evidence Greg Reeder would have us to believe that
> "professional" museum officials or Egyptologists would never
> deliberately deface or alter statues.
> >
> > Manu Ampim
> > <http://www.raceandhistory.com/manu/vanish3.htm>
> >
> >
> >
> >
> >
> > From: "arumese"
> >
> > > Professor, in a previous posting I mistook an image you had posted of
> > a seated Egyptian figure with that of Ra-Hotep (I included the
> > statement below). The statue I was refering to was totally different.
> > I apologize for the mistake.
> > >
> > > "I've seen your statue of Ra-Hotep up close and personal. It was
> > displayed at the Detroit institute of Arts a few years ago (around
> > 1998). It was the only statue in the exhibit (apart from the ones
> > representing the Greek and Roman era) that did not look like the
> > typical Negroid. As I looked up at it I noticed that it's face was
> > almost completely reconstructed with relatively fresh material. It
> > was the only one in the exhibit that clearly did not have its original
> > face intact. I was very dissapointed at the obvious effort
> > someone had made to make him white. Nevertheless, even if he
> > did look exactly like he appears now, it is not a decisive issue
> > because I have African American acquaintances who have similar
> > features. Also, there are blacks in North Africa who tend to have
> > aqualine features as a common trait.
> > >
> > > Anyone who would use that depiction of Ra-Hotep as proof that
> > the Egyptians were white has a great big hole in his argument.
> > All you need is to see it in person."

| 1689|2002-04-01 22:16:17|Mickel Hendrix|Re: I'll tell you what.|
Hotep Osirica,

Bro. make that two of us who'll be watching out for
the Leftkowitzian. Four eyes are better than two. Naw,
make that six eyes, because we got active third eyes!
Nah mean?

P.E.A.C.E.

--- osirica wrote:

> Paul... you are oh so right. So from this point on,
> Katherine's
> position is relegated to the realm of Atlantis and


```

> Aliens. As far as
> the bigger picture goes. Let's start loving our
> darker skinned
> heritage. If we have to publish our own
> collaborative work, lets do
> that. lets do something outstanding... again... and
> again... and
> again.
>
> Katherine, due to the cries of mercy, I let you go
> free. But
> remember... I am watching... when you take a mummy
> out of context...
> I am watching... when you study a sculpture and then
> slip a little
> white lie into your research... look around...
> because I will be
> watching. When you find something that makes you
> wanna shout "Yes!
> Not Black Egyptians!" ... I will be watching. If you
> have a dream
> about a bunch of white Egyptians... Just be glad you
> aren't in
> Ancient Egypt... because you would be crying in
> tears. "dammit, they
> ARE Black!"
>
> It's not "Katherine"... its her ideology... she is a
> Lefkowitz.
>
>
> So guys what do you think of Nas new video "One
> Mic"?
>
>
> > Osirica,
>
>
> > This obsession with "Katherine" must stop.
> > You have to be able to take your particular
> journey without having
> to drag
> > "Katherine" kicking and screaming along with you.
> She is irrelevant
> to the
> > bigger picture. > It also means that one must know
> when to let go
> of unhelpful baggage and move
> > on.
>
>
> > Peace
> > Paul Braden
>
>

```

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<http://http://taxes.yahoo.com/>
 | 1690|2002-04-02 06:32:25|neseret|Re: To Katherine Griffis-Greenberg|
 --- In Ta_Seti@y..., "mansu_musa" wrote:

```

> --- In Ta_Seti@y..., "Manu Ampim" wrote:
>
> Griffis-Greenberg herself has made a special list on her website
> of "Blondes and Redheads in ancient Egypt." What is the goal of

```

this list of rare images? What is she attempting to imply, that there were white-skinned ancient Egyptians?<

Er, Richard: No. What I did, in creating this list, was to show the _diversity_ of people who lived in Egypt. Red-hair not always a trait of only "white" people, but the fact it exists does indicate that the Egyptians were not one homogeneous group of people.

This has been shown several times archaeologically, and while I know Paul and others (perhaps even yourself) want to show that "red hair" is simply a process of deterioration through the mummification process, analysis of hair on both "Ginger" (predynastic Egyptian male in shallow grave. no mummification beyond natural sands), Yuya and Thuya (hair of blondish coloration, without treatment by resins), and Ramses II (red hair verified both by chemical and electronic analysis; his father, Sety I, also showed similiar traits, BTW), DOES indicate the presence of redheads and blondes in Egypt.

Antefoker's tomb, Rekhmire's tomb, and so on also show representations of blonde- and red-haired persons, all shown in

typical Egyptian skin imagery. Libyans are often shown in Egyptian imagery with fair hair and eyes, but their clothing distinguishes them as not Egyptian.

Did these blondes/redheads predominate Egypt? Doubtful. I know I certainly never said they did. Did _any_ one "group" predominate in ancient Egypt? Also doubtful, as the archaeological, textual, and imagery records do not support such a contention.

She even erroneously includes Queen

- > Hetepheres II in this blond hair list, eventhough I have previously
- > shown (see list message #810) that this is an erroneous assessment
- > due to the clear horizontal red lines of the queen's WIG. In fact,
- > all principle scholars (Smith, Dunham and Simpson) who have studied
- > the tomb agree that the queen is shown with a WIG, which now

appears

- > yellow. Griffis-Greenberg's assertion that Hetepheres II is shown
- > with "blond hair" is pure imagination and is an outdated myth
- > promoted by George Reisner in the early 20th century that has no
- > basis in fact. Modern scholars can distinguish between the
- > representation of natural hair versus a wig which has the
- > characteristic horizontal pattern.

Let's suppose you are quite right (and BTW, there is not full agreement on whether Hetepheres II is wearing a wig or not,and I think you should know this), but even IF a wig, then the "blonde" hair concept is obviously not an unknown idea to the ancient Egyptians. Why create a blonde wig if no such type of person even existed in ancient Egypt? Where would the idea come from? If they saw it, and copied it, then it has a basis in the ancient culture. Further, you would also have to explain BM EA 2560, which is a wig with dark braids and a mass of blonde curls above.

Biri Fay noted this in her introduction on wigs in Egypt's Golden Age_, aboute the Britihs Museum's EA 2560:

"It is likely that every Egyptian nobleman and noblewoman owned at least one [wig], and wigs are often included in tombs as part of the equipment for a successful afterlife." ["Wigs and Hair Accessories", p.196, showing British Museum [BM 2560] from the 18th Dynasty, which is a wig consisting of a mass of light-colored curls on top of darker braids].

She described the wig-making process of BM 2560 as follows

"To make the wig, a foundation of tightly plaited hair was woven into a mesh with rhomboidal openings. About 300 strands of hair were used for the wig, with each strand consisting of about 400 hairs. Each strand was anchored by first dipping it into a mixture of warm beeswax andresin, and then looping it over the mesh matrix. Then a bit of the strand was sectioned off and used to wrap around the looped-over area. The hardened wax served as a glue and held the curls in place." (p.196).

There was a lot of work that went on to create a wig which has a hair type that, from your arguments_ _shouldn't_ have even appeared in Egypt at all.

- > {{{Kent Weeks a mainstream Egyptologist that you see on all these
- > television documentaries claims that red hair was very rare in

Ancient egypt.}}}}

Yet, Kent Weeks does not argue that because redheads existed, albeit rarely, this means all Egyptians were "white," does he? Well, neither am I arguing such a ridiculous point; neither should you (or anyone) argue then all Egyptians were "black," as far as I can see, for the very same reasons.

The population was diverse and varied; no one group was predominant. Full stop. There is an Egyptian culture, which was not determined or classified by any sort of "color" designation. All this talk of "Well, they were predominantly 'X' (name your color of the week)" is just so much _modern_ self-esteem stroking, which, as Roth pointed out, tells us VERY LITTLE about how the _ancient_ Egyptian thought about themselves, their lifestyles, ethics, culture, etc. Race/color issues are, IMO, one of these incredible digressions which talk about _modern_ issues being imputed to past cultures, which is both anachronistic and very unproductive.

However, carry on: obviously thinking that by attacking me you "win" some point by somehow calling me a 'racist' of some sort: I happen to know I am not, so it's obviously just a form of self-justifying

twaddle for you to continue to do so.

By now, I have passed the idea of posting to this thread with the idea it actually informs anyone (if anyone has found my posts of use, then you are quite welcome to continue to read my posts on other lists and Usenet as well. I will post to Ta-Seti again when I see some extraordinarily _bad_ information being passed about as the ONLY way to view something about ancient Egypt (there are alternative view, and that includes the mainstream view as well), and also when Paul Kekai Manansala finally enforces his so-called rule about forbidding the use of ad hominem and intimidation against fellow-list members, which is listed quite prominently on the home page of this list).

This List has made it abundantly clear its is not interested in learning alternative viewpoints, which is quite sad, really. Osirica's diatribes and so-called "one-sided debates" are merely becoming amusing (though tiresome when posted ad nauseam), and while you may all go on and rant/rave about what I post on how mainstream Egyptology views certain issues, you are merely blocking out information which actually _might_ teach something about the ancient Egyptian culture to you. That is YOUR choice, however.

But, as I say, carry on: This type of activity harms no one but yourselves.

[PS: This is not a "swan song" for me on Ta-Seti (not at all), but merely the recognition there are more important things to do in life than argue on with those who create huge hayfields with their strawman arguments, and/or rely upon ad hominem arguments as their major premise, rather than discuss the real issues].

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1691|2002-04-02 08:44:31|CHANTE BURT|peace|

PEACE

My name is Chantylla and I am new to the group. Let me take some time to introduce myself. I am from Chicago, Illinois. I am 22 years old. I have one child. I am into writing poetry, rhymes and songs. I am in the creating and copyrighting stages now. I read a book a month. I only read autobioographies, self-help and non-fiction such as Malcolm X, Assata, Goddess Blackwoman, Darkside of the light chasers, and The Blackwoman's guide to understanding the Blackman(which I am reading now). I wear my hair naturally and not much make-up. I believe that I am beautiful the way the creator made me(nappy hair and all). If you asked a friend to describe me they would say deep or PRO-BLACK. I am always looking for ways to elevate and meeting people that are trying to elevate.

Peace and Prosperity to all..I am looking forward to conversing with great minds

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| 1692|2002-04-02 09:29:16|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|
Katherine wrote:

>>This has been shown several times archaeologically,

and while I know
Paul and others (perhaps even yourself) want to show
that "red hair"
is simply a process of deterioration through the
mummification
process, analysis of hair on both "Ginger" (predynastic
Egyptian male
in shallow grave. no mummification beyond natural
sands), Yuya and
Thuya (hair of blondish coloration, without treatment
by resins), and
Ramses II (red hair verified both by chemical and
electronic
analysis; his father, Sety I, also showed similar
traits, BTW), DOES
indicate the presence of redheads and blondes in Egypt.

>>

What I've tried to point out is that the Eurocentric
establishment has used mummies of various origin to
fradulent "proof" of "Caucasoids" in strange places.

Mummies undergo significant biochemical changes over

the course of hundreds or thousands of years not to mention those that occur directly after death and mummification.

Also the tests of Ramses II did verify red hair. It only showed certain "analogy" with red hair without displaying any specific morphology for such.

Also, no chemical verification of pheomelanin was done nor any tests for melanin degradation. The latter certainly occurred as the cuticle was damaged and the cysteine bonds oxidized.

Eumelanin and pheomelanin do not degrade at similar rates and since red hair is merely a result of ratios between the two establishing degradation rates is crucial.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1693|2002-04-02 09:31:57|a.manansala@attbi.com|Re: peace|
Hotep,

Welcome to the group, Chantylla.

>
> PEACE
>
> My name is Chantylla and I am new to the group. Let me take some time to
> introduce myself. I am from Chicago, Illinois. I am 22 years old. I have one
> child. I am into writing poetry, rhymes and songs. I am in the creating and
> copyrighting stages now. I read a book a month. I only read autobiographies,
> self-help and non-fiction such as Malcolm X, Assata, Goddess Blackwoman,
> Darkside of the light chasers, and The Blackwomans guide to understanding the
> Blackman(which I am reading now). I wear my hair naturally and not much make-up.
> I believe that I am beautiful the way the creator made me(nappy hair and all).
> If you asked a friend to describe me they would say deep or PRO-BLACK. I am
> always looking for ways to elevate and meeting people that are
> trying to elevate.
>
> Peace and Prosperity to all..I am looking forward to conversing with great minds
>
>
>
>
>
>
>
> -----
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| 1694|2002-04-02 09:38:03|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|
Katherine wrote:

>>

analysis of hair on both "Ginger" (predynastic Egyptian
male
in shallow grave. no mummification beyond natural
sands),

>>

Quite a few natural predynastic mummies have been
found to have hair bleached by the natural salts in the
soil. Budge mentions Badari hair that underwent such a
process.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1695|2002-04-02 09:55:47|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|
I wrote:

>>

Also the tests of Ramses II did verify red hair. It
only showed certain "analogy" with red hair without
displaying any specific morphology for such.

>>

Of course, the statement above should read "did not

verify red hair. They only showed..."

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1696|2002-04-02 10:27:59|rahkyt|Re: peace|

m http chante, and welcome. as you can see, this is a very serious list, and quite informative. its diversity is quite unusual, considering the fact that afrocentrists and egyptologists plain don't get along. but such is life... =)

it looks like this aspect of the 'war' might be nearing an end, with the capitulization (grudging) of one of the main proponents of the 'white/diverse egyptian' theory, which is really a concession to the afrocentrists and years of successful debate, when looked at objectively. hopefully, we can move on to some more 'fantastic' things. like, is it really true that the ankh has electromagnetic properties that augement the copper-based melanation of its original users? how, exactly, were the pyramids built? slave or religious devotee labor? sonics? geopolymers? where are the most direct descendents of the egyptians today? or, perhaps, what exactly was the relationship between the nubians and the egyptians? progenitor and progeny? or kissin' cuzins? =)

peace and progress!

mark

--

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| 1697|2002-04-02 10:28:43|CHANTE BURT|(no subject)|
This chart is taken from the booklet, Black Reparations Now! Part 1 40 Acres,
\$50.00 and a Muel by Dorothy Benton-Lewis, BRC

History of Reparations
Payments

<http://www.ncobra.com/documents/history.html>">History of
Reparations Payments

--

1990 U.S.A \$1.2 Billion or \$20.000 Each JAPANESE AMERICANS
1990 AUSTRIA \$25 Million to Holocaust Survivors JEWISH CLAIMS ON AUSTRIA
1988 CANADA 250,000 Sq. Miles of Land INDIANS & ESKIMOS
1988 CANADA \$230 Million JAPANESE CANADIANS
1986 U.S.A. \$32 Million 1836 Treaty OTTAWAS OF MICHIGAN
1985 U.S.A. \$31 Million CHIPPEWAS OF WISCONSIN
1985 U.S.A. \$12.3 Million SEMINOLES OF FLORIDA
1985 U.S.A. \$105 Million SIOUX OF SOUTH DAKOTA
1980 U.S.A. \$81 Million KLAMATHS OF OREGON
1971 U.S.A. \$1 Billion + 44 Million Acres of Land ALASKA NATIVES LAND
SETTLEMENT
1952 GERMANY \$822 Million to Holocaust Survivors GERMAN JEWISH SETTLEMENT
<http://www.ncobra.com/documents/history.html>">History of
Reparations Payments

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| 1698|2002-04-02 10:58:03|kcamm23063@aol.com|Re: peace|
Welcome, Chantylla, I hope you enjoy the group, as it is indeed a learning experience.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/2/02 8:49:23 AM Pacific Standard Time, chantyllaa@yahoo.com writes:

PEACE
My name is Chantylla and I am new to the group. Let me take some time to introduce myself. I am from Chicago, Illinois. I am 22 years old. I have one child. I am into writing poetry, rhymes and songs. I am in the creating and copyrighting stages now. I read a book a month. I only read autobiographies, self-help and non-fiction such as Malcolm X, Assata, Goddess Blackwoman, Darkside of the light chasers, and The Blackwomans guide to understanding the Blackman(which I am reading now). I wear my hair naturally and not much make-up. I believe that I am beautiful the way the creator made me(nappy hair and all). If you asked a friend to describe me they would say deep or PRO-BLACK. I am always looking for ways to elevate and meeting people that are trying to elevate.
Peace and Prosperity to all..I am looking forward to conversing with great minds

| 1699|2002-04-02 11:39:45|Bradenqp@aol.com|Red Ochre, Yellow Ochre|
The following is from Egypt Revisited, Transaction Publishers, New Brunswick
1989. It is James Brunson's introductory article regarding the use of dark
red (male) and yellow (female) in a great number of artistic works in KMT.
Diop was initially of the opinion that the dark red color used to represent
males (and some females) represented known shades of Africoid skin color. But
Brunson and several others note that the use of these colors was purely
symbolic. It's important that Afrocentric students not be duped into
accepting the red and yellow colorations as representative of the actual skin
color of the people of KMT:

ANCIENT EGYPTIANS: "THE DARK RED RACE MYTH"

James Brunson

The myth of the Egyptians belonging to the so-called dark-red race
was
created in the early nineteenth century, and continues to be
perpetuated by
modern scholars and laymen. This premise is based primarily upon the
color
generally used to depict the ancient Egyptians on wall and papyrus
paintings and
statues. I am of the opinion, similarly expressed by late Senegalese
scholar
Cheikh Anta Diop, that there was no such thing as a dark-red race.
This hue in
fact, was also used in a symbolic context.

Red ochre, an oxide of iron, was combined with a vegetable gum
binder by the
ancient Egyptian painter to create the now famous dark-red color.
This red ochre
was extracted from an iron ore called hematite. Recent
archaeological discov-
eries have yielded evidence of iron ore mines in Swaziland and
Zimbabwe, dated
to 27,000 B.C. and 41,000 B.C. respectively [1]. Africans had been
extracting and
using hematite for thousands of years prior to the beginning of
Egyptian civili-
zation.

The actual magico-religious symbolism attached to the color red may
not have
begun in Egypt, but probably came from Inner Africa. During the
Paleolithic
period (40,000-2,000 B.C.) when Aurignacian Blacks invaded Europe,
we find
that the act of inhumation became a general practice. Corpses were
elaborately
buried, and sprinkled or painted with red ochre. Some experts
conjecture that the
application of red ochre to the body of the deceased indicated a
belief in a
survival of the soul or rebirth [2].
Soviet scholars have recently pointed out that "Equatorial types"
(i.e., Central
Africans) reflecting ancient genetic connections to their
Aurignacian ancestors,
spread from Europe into Asia [3]: As their nomadic lifestyle gave
way to a more
sedentary existence, this cultural practice of using red ochre in
burial customs
evolved as well. A Neolithic wall fragment discovered in ancient

Turkey, and dated to 5500 B.C. adds significant meaning to the intellectual transition in the usage of red ochre. On this fragment is the depiction of a man and woman, the former painted in red ochre and the latter in yellow ochre. This symbolism which depicts the man as the "blood of life" and the woman as goddess of agriculture, (the yellow representing fertility) predates the identical Egyptian canon of painting [4]. Earlier blacks had used this symbolism several millenia before.

As pointed out by St. Clair Drake in his work "Black Folk: Here and There," Egyptian men were certainly not red in color so the question of its symbolic significance must be explained. "To the African," according to the British Egyptologist Wallis Budge, "the blood represented life, and therefore the spirit of the person to whom it belonged. And as blood carries with it protection, people, and even spirit houses, and the gateways of villages continue to be sprinkled with it by modern Africans [5].

In their paintings, the Egyptians cared little for whether non-Egyptians would maintain their spirit, thus portrayed them in their natural hues. Furthermore, they knew that they were dark-brown and brown-skinned in complexion. Dark-red was a standard color symbolically used for portraying Egyptian men.6 Old King-dom art, in particular, made it a habit of this while depicting the women as yellow. Budge further believed that the earliest Egyptians painted their bodies with red pigment, a practice he noted among central Africans.

Notes
[1] Mircea Eliade, A History of Ideas. Vol. I: From the Stone Age to the Eleusinian Mysteries, transl. by Willard R. Trask, The University of Chicago Press~, 1978. p. 10-11
[2] Ibid.
[3] T.A. Trofimova, "Population of Southern Turkmenia in Ancient Times and its Near Eastern and South Indian Connections According To Paleoanthropological Data, Contributions To The Physical Anthropology of Central Asia And The Caucasus., Russian Translation Series of the Peabody Museum of the Archaeological and Ethnology, Harvard University, Vol. III, No. 2. 1968, p. 327
[4] Eliade, p. 10-11
[5] Sir Wallis F. Budge, Osiris and the Egyptian Resurrection, Vol. 1, Dover Publications, New York, 1973, originally published in 1973, p. 277
[6] St. Clair Drake, Black Folk Here and There, Vol. I, University of California, Los Angeles, 1987, p. 267-268
| 1700|2002-04-02 11:53:05|rahkyt|Re: I'll tell you what.|
m http

So guys what do you think of Nas new video "One Mic"?

the time is now...nas is voicing what most of us - the beleaguered - are feeling...and are ready to fully manifest in the world around us, as it is manifesting here, on this list.

now that's what i call synthesis; finding relationships where none are apparent. the relationship between that 'rap' video and the most recent thread as well as the underlying contention is most apparent. =)

m http,

AT
--

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| 1701|2002-04-02 12:25:53|Manu Ampim|To Katherine Griffis-Greenberg|
Katherine Griffis-Greenberg wrote:

Let's suppose you are quite right (and BTW, there is not full
> agreement on whether Hetepheres II is wearing a wig or

not,and I
> think you should know this), but even IF a wig, then the

"blonde"
> hair concept is obviously not an unknown idea to the ancient
> Egyptians. Why create a blonde wig if no such type of person even
> existed in ancient Egypt? Where would the idea come from?

If they
> saw it, and copied it, then it has a basis in the ancient

culture.
> Further, you would also have to explain BM EA 2560,

which is a wig
> with dark braids and a mass of blonde curls

above.

Katherine, you have failed to discuss the SPECIFIC EVIDENCE in order to promote your wrong personal ideas. You started out claiming that Hetepheres II was shown with "white skin and blond hair," but since I have shown UNDENIABLE evidence that this is simply your imagination, you have admitted that you were in error and that the queen is not shown with "whitish skin," but you attempt to cling onto the "blond hair queen" myth by avoiding the Old Kingdom evidence.

Your methodology is flawed. Instead of dealing with the evidence from the SPECIFIC Old Kingdom **images, tomb,** and the **time period** in question, you leap more than 1,000 years in the future to discuss ONE questionable wig in the New Kingdom! This approach of traveling through various time periods to avoid the specific evidence in question is not credible and I am sure you know better than this. Since you have training in the field I'm sure that you had to learn this in "**Research Methodology 101.**" The specific Old Kingdom scene of Hetepheres II leaves no doubt that the queen is wearing a wig, which now appears "yellow." The colors of the scene are now badly faded and it is not clear what the original color was. It is **highly doubtful** that it was originally "yellow." Your interpretation of this being a "blond" hair or wig is fanciful, because there is no doubt that the colors of the scene are noticeably faded and are much lighter than they were originally. This is another fatal flaw in your "blond" hair position. All the evidence in the tomb contradicts your position, and all the principle researchers of the tomb contradict your position. In the tomb imagery, Hetepheres II wears various WIGS, which is part of the royal attire. If you had studied the tomb images you would know this and you would have never made the erroneous assertion that the queen has "whitish skin." Specific evidence is always more powerful than ideology or mere opinion.

>"What I did, in creating this list, was to show the
> _diversity_ of people who lived in Egypt."

Since you are concerned with showing "diversity" in ancient Egypt why don't you list and discuss the numerous ancient Egyptian images that are painted with BLACK skin tones? These black images are depicted in all major periods, but you somehow overlooked these images in your "diversity" study. Again, what are your motives? As has been pointed out before by other Ta-Seti members, you are not fooling anyone. [By the way, many modern Africans have reddish and golden colored Afros].

>"Did _any_ one "group" predominate in
>
ancient Egypt? Also doubtful, as the archaeological, textual, and
>
imagery records do not support such a contention."

Lastly, you seem to be unaware that it is obvious the Narmer Palette, the Hunters Palette, and different statues, etc. show various people in the region during the pre-dynastic and Old Kingdom era, so you are NOT making any contribution here. You point out the obvious, but you fail to put the images in CONTEXT which explains why you leap through various times periods to cause CONFUSION. The fact is that those who founded, ruled, developed, and maintained the ancient Egyptian civilization were black Africans. The culture, language, way of thinking, etc. in ancient Egypt was black African, despite the interlopers and outside groups that were present. I suggest that you read C.A. Diop, Chancellor Williams, and Alessandra Nibbi so that you can learn the role of these outside groups and their lowly status in ancient Egypt. In fact, I could send you a couple dozen images of these groups and how they were consistently treated throughout dynastic Egypt. The images and texts which show and describe these outside groups are available for anyone to examine.

Carry on, but in the future do try and deal with the ****specific evidence in question****, rather than leaping from one time period to another in your attempt to avoid the fact of a black Egypt. I will respond to your post again when I see such a "bad" approach to basic research methodology.

Advancing the work,

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

> --- In [Ta_Seti@y...](#), "mansu_musa" <[alberto34482@y...](#)> wrote:

> > --- In

[size=2>Ta_Seti@y...](#), "Manu Ampim" <[Profmanu@a...](#)> wrote:

> >
> > Griffis-Greenberg herself has made a special list on her website
> > of "Blondes and Redheads in ancient Egypt." What is the goal

of

> this list of rare images? What is she attempting to imply,

that

> there were white-skinned ancient Egyptians?<
>
> Er, Richard: No. What I did, in creating this list, was to show

the

> _diversity_ of people who lived in Egypt. Red-hair not always

a

> trait of only "white" people, but the fact it exists does indicate
> that the Egyptians were not one homogeneous group of people.
>
> This has been shown several times archaeologically, and while

I know

> Paul and others (perhaps even yourself) want to show that "red

hair"

> is simply a process of deterioration through the mummification
> process, analysis of hair on both "Ginger" (predynastic Egyptian male
> in shallow grave. no mummification beyond natural sands), Yuya and
> Thuya (hair of blondish coloration, without treatment by resins), and
> Ramses II (red hair verified both by chemical and electronic
>

analysis; his father, Sety I, also showed similiar traits, BTW), DOES

>

indicate the presence of redheads and blondes in Egypt.

>
>

Antefoker's tomb, Rekhmire's tomb, and so on also show

> representations

of blonde- and red-haired persons, all shown in

> typical Egyptian skin

imagery. Libyans are often shown in Egyptian

> imagery with fair

hair and eyes, but their clothing distinguishes

> them as not

Egyptian.

>
> Did these blondes/redheads predominate Egypt?

Doubtful. I know I

> certainly never said they did. Did _any_ one "group"

predominate in

> ancient Egypt? Also doubtful, as the archaeological, textual, and

> imagery records do not support such a contention.

>

> She even erroneously includes Queen

> > Hetepheres II in this blond hair list, even though I have previously

> > shown (see list message #810) that this is an erroneous assessment

> > due to the clear horizontal red lines of the queen's WIG. In

fact,

> > all principle scholars (Smith, Dunham and Simpson) who have studied

> > the tomb agree that the queen is shown with a WIG, which now

> appears

> > yellow. Griffiths-Greenberg's assertion that Hetepheres II is shown

> > with "blond hair" is pure imagination and is an outdated myth

> > promoted by George Reisner in the early 20th century that has no

> > basis in fact. Modern scholars can distinguish between the

> > representation of natural hair versus a wig which has the

> > characteristic horizontal pattern.

>

> Let's suppose you are quite right (and BTW, there is not full

>

agreement on whether Hetepheres II is wearing a wig or not, and I

> think

you should know this), but even IF a wig, then the "blonde"

> hair

concept is obviously not an unknown idea to the ancient

>

Egyptians. Why create a blonde wig if no such type of person even

>

existed in ancient Egypt? Where would the idea come from? If they

> saw it, and copied it, then it has a basis in the ancient culture.

> Further, you would also have to explain BM EA 2560, which is a wig

> with dark braids and a mass of blonde curls above.

>

> Biri Fay noted this in her introduction on wigs in Egypt's Golden

> Age_, about the British Museum's EA 2560:

>

> "It is likely that every Egyptian nobleman and noblewoman owned

at

> least one [wig], and wigs are often included in tombs as part of

the

- > equipment for a successful afterlife." ["Wigs and Hair Accessories",
- > p.196, showing British Museum [BM 2560] from the 18th Dynasty, which
- > is a wig consisting of a mass of light-colored curls on top of darker
- > braids].
- > She described the wig-making process of BM 2560 as follows
- >
- > "To make the wig, a foundation of tightly plaited hair was woven
- > into a mesh with rhomboidal openings. About 300 strands of hair were
- > used for the wig, with each strand consisting of about 400 hairs.
- > Each strand was anchored by first dipping it into a mixture of warm
- > beeswax andresin, and then looping it over the mesh matrix. Then a
- > bit of the strand was sectioned off and used to wrap around the
- > looped-over area. The hardened wax served as a glue and held the
- > curls in place."

(p.196).

- >
- > There was a lot of work that went on to create a wig which has a hair
- > type that, from your arguments__shouldn't_ have even appeared in
- > Egypt at all.
- >
- > > {{Kent Weeks a mainstream Egyptologist that you see on all these
- > > television documentaries claims that red hair was very rare in
- > Ancient egypt.}}}}
- >
- > Yet, Kent Weeks does not argue that because redheads existed, albeit
- > rarely, this means all Egyptians were "white," does he? Well,
- > neither am I arguing such a ridiculous point; neither should you (or
- > anyone) argue then all Egyptians were "black," as far as I can see,

- > for the very same reasons.
- >
- > The population

was diverse and varied; no one group was predominant.

- > Full stop.

There is an Egyptian culture, which was not determined or

- > classified by

any sort of "color" designation. All this talk

- > of "Well, they were

predominantly "X (name your color of the week)"

- > is just so much

modern self-esteem stroking, which, as Roth pointed

- > out, tells us

VERY LITTLE about how the _ancient_ Egyptian thought

- > about themselves,

their lifestyles, ethics, culture, etc. Race/color

- > issues are,

IMO, one of these incredible digressions which talk

- > about _modern_

issues being imputed to past cultures, which is both

- > anachronistic and

very unproductive.

- >
- > However, carry on: obviously thinking that

by attacking me you "win"

- > some point by somehow calling me a 'racist'

of some sort: I happen to

- > know I am not, so it's obviously just a form

of self-justifying

- > twaddle for you to continue to do so.
- >
- > By now, I have passed the idea of posting to this thread with the
- > idea it actually informs anyone (if anyone has found my posts of use,
- > then you are quite welcome to continue to read my posts on other
- > lists and Usenet as well. I will post to Ta-Seti again when I see
- > some extraordinarily _bad_ information being passed about as the ONLY
- > way to view something about ancient Egypt (there are alternative
- > view, and that includes the mainstream view as well), and also when
- > Paul Kekai Manansala finally enforces his so-called rule about
- >

forbidding the use of ad hominem and intimidation against fellow-

- > list

members, which is listed quite prominently on the home page of

- > this

List).

- >
- > This List has made it abundantly clear its is not

interested in

- > learning alternative viewpoints, which is quite sad,

really.

- > Osirica's diatribes and so-called "one-sided debates" are

merely

- > becoming amusing (though tiresome when posted ad nauseam), and

while

> you may all go on and rant/rave about what I post on how

maintsream

- > Egyptology views certain issues, you are merely blocking out
- > information which actually _might_ teach something about the ancient
- > Egyptian culture to you. That is YOUR choice, however.
- >
- > But, as I say, carry on: This type of activity harms no one but
- > yourselves.
- >
- > [PS: This is not a "swan song" for me on

Ta-Seti (not at all), but

- > merely the recognition there are more

important things to do in life

- > than argue on with those who create huge

hayfields with their

- > strawman arguments, and/or rely upon ad hominem

arguments as their

- > major premise, rather than discuss the real

issues].

- >
- > Katherine Griffis-Greenberg
- >
- >

University of Alabama at Birmingham

- > UAB Options/Special Studies
- >
- >

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| 1702|2002-04-02 12:41:14|Mickel Hendrix|Re: peace|
Hotep Earth Mother,

Yo, welcome aboard. You came to the right group. It's
always nice to see a Sistar in search of self. So
buckle up.

P.E.A.C.E. Progress Everytime Afriukans Cultivate
Enlightenment!

--- CHANTE BURT wrote:

```
>
> PEACE
>
> My name is Chantylla and I am new to the group. Let
> me take some time to
> introduce myself. I am from Chicago, Illinois. I am
> 22 years old. I have one child. I am into writing
> poetry, rhymes and songs. I am in the creating and
> copyrighting stages now. I read a book a month. I
> only read autobographies, self-help and non-fiction
> such as Malcolm X, Assata, Goddess Blackwoman,
> Darkside of the light chasers, and The Blackwomans
> guide to understanding the Blackman(which I am
> reading now). I wear my hair naturally and not much
> make-up. I believe that I am beautiful the way the
> creator made me(nappy hair and all). If you asked a
> friend to describe me they would say deep or
> PRO-BLACK. I am always looking for ways to elevate
> and meeting people that are
> trying to elevate.
>
> Peace and Prosperity to all..I am looking forward to
> conversing with great minds
>
>
>
>
>
> -----
> Do You Yahoo!?
> Yahoo! Tax Center - online filing with TurboTax
```

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://http://taxes.yahoo.com/>
| 1703|2002-04-02 13:10:38|khasekhew|Re: To Katherine Griffis-Greenberg|
--- In Ta_Seti@y..., "Manu Ampim" wrote:

```
>
> Katherine, you have failed to discuss the SPECIFIC EVIDENCE in
> order to promote your wrong personal ideas. You started out
> claiming that Hetepheres II was shown with "white skin and blond
> hair," but since I have shown UNDENIABLE evidence that this is
> simply your imagination, you have admitted that you were in error
> and that the queen is not shown with "whitish skin," but you
> attempt to cling onto the "blond hair queen" myth by avoiding the
> Old Kingdom evidence.
>
```

Oh really! I think that it is your IMO racist agenda that is
rediculously flawed. I also think that you are not a Professor in
any way shape or form and just use the title to try to gain some
form of credibility.

I have searched the web high and low to find anything that verefies
your right to use the title Professor and to date I have found zip,
didley squat. Personally speaking, I think you are no more a
Professor than I am an astronaut.

Don't bother to unsub me, I'm off. I can't take another minute of
the bullshit!
| 1704|2002-04-02 13:21:32|Mickel Hendrix|Re: Digest Number 334|
Hotep,

Try this on for size. If you are familiar with the attributes and types of Ausar, you could find the connecting link between the Cushites of Kemet and India. Ausar is associated with the bull type known as Apis. The Hindu theology has Siva, which is represented by the bull. Notice the names Apis and Siva. It has been shown that the Hindu theological system stems from the Dravidian-Cushites. One of the proofs is a small image of a three dimensional Dravidian figure sitting in the so-called Yoga position. And there is also the Dravidian tablet, which has the figure of what looks like a bull. Apparently, what we have is the bull cult among the western and eastern Ethiopians, as the classical writers would say.

Then, there's the account of how the legendary figure known as Dionysus set out in an eastward tract for the land of India, and brought the torch of civilization to the native inhabitants. And this Dionysus, according to Herodotus, was none other than Ausar, who first started out from ancient Ethiopia. The same writer also tells us that the Ethiopians paid homage to Dionysus, because he was one of their original gods. Oh, what symbolical truths lurk in the ancient myths!

P.E.A.C.E.

--- Alex van Deelen wrote:

```
> >Message: 4
> > Date: Sun, 31 Mar 2002 04:37:47 -0000
> > From: "arumese"
> >Subject: Cushite Origins of Asiatic Civilization
> >
> >African Presence in Early Asia; page 80
> >
> >The Jewel in the Lotus: The Ethiopian Presence in
> the Indus
> >Valley Civilization
> > Wayne B. Chandler
> >
> > And upon his return to Greece they gathered around
> and asked,
> > "tell us about this great land of the Blacks
> called Ethiopia."
> > And Herodotus said, "There are two great Ethiopian
> nations,
> > one in India and the other in Egypt."
> > --Godfrey Higgins, Anacalypis
> >
> > Page 81-82; " In his literary masterpiece The
> Wonder that was
> >India, A.L. Basham poses the question: "Who were
> the people
> >who built this great civilization?" After
> sixty-four years of study,
> >historians are still unable to come forth with a
> consensus
> >regarding the racial makeup of the Indus Valley
> civilization;
> >consequently, despite much discovery, little has
> been released
> >to the general public. The growing likelihood that
> the culture of
> >Indian Asia was born out of the Black race is a
> bitter pill for many
```


> >to swallow; therefore, a controversy exists among
> historians
> >even today."
> > Paragraph 4; "Given the fact that the Black race
> is by far the
> >oldest, the presence of Black culture at the dawn
> of Indian history
> >should not be surprising. Bharatiya Vidya Bhavan,
> Indian
> >historian and anthropologist, suggests: "We have to
> begin with
> >the Negroid or Negrito people of prehistoric India
> who were the
> >first human inhabitants. Originally they would
> appear to have
> >come from Africa through Arabia and the coastlands
> of Iran and
> >Baluchistan..."
> > Page 83, paragraph 3; "The Mathurian school of
> iconography
> >responsible for many of the frescoes had very
> disciplined
> >standards regarding proportions: "The stone workers
> drew upon
> >two main traditional sources: Firstly their own
> experience in the
> >making of images... whether gods or royal heroes,
> and secondly,
> >upon the indications given in literary traditions."
> Thus, the
> >statues' kinky hair, whether tightly curled, locked
> or braided, thick
> >lips and broad noses can be accepted as accurate
> portrayals of
> >existing people. In spite of defaced statues, it
> is nevertheless
> >apparent that these elements occur regularly in
> artistic
> >renditions dating from the Bronze Age to those of
> the 6th century
> >A.D.; even later statues from medieval India
> occasionally show
> >Negrito features."
> > Paragraph 4; "At this juncture, clarification must
> be made as to
> >the racial stratifications arranged within Indian
> history. As
> >previously noted, the original layer consisted of
> Ethiopian Blacks
> >known as Negritos. The second element, later
> introduced, was
> >that of the Proto-Australoid. Bharatiya describes
> these people
> >as Black and Platyrrhine (having a broad nose with
> widely
> >separated nostrils). With the Negritos, this race
> may once have
> >covered the whole of India; a genealogical offshoot
> would later
> >generate the aborigines of Australia. The merging
> of these two
> >culturally diverse but monoracial groups -the
> Ethiopian Negrito
> >and the Proto-Australoid- produced the people of the
> Indus Valley
> >civilization."
> > "In the text, The Vedic Age, Bharatiya informs us
> of two major
> >subgroupings of the third element, a Mongoloid


```
> race."
> > Page 84, paragraph 2; "The fourth racial strata
> has come to be
> >generally known as the civilized or advanced
> Mediterranean;
> >however, some anthropologists refer to this group
> as letorrpine
> >or dolichocephalus. The advanced Mediterranean
> element is
> >also marked by several variations. In The Vedic
> Age, Bharatiya
> >describes two: "We have in the first instance the
> >paleo-Mediterranean type, medium statured,
> dark-skinned and
> >of slight build...secondly the true Mediterranean
> or European
> >type, taller and fairer than the Paleo-
> Mediterranean... The first or
> >Paleo-Mediterranean type which represented a mix of
> Black and
> >Mongoloid races, occurs in the Kannada, Tamil and
> Malayan
> >regions."
> > Page 86; "The second, or true Mediterranean,
> which resulted
> >from a mix of Black and Caucasian races, can be
> found in the
> >Punjab and the Valley of the Upper Ganges. The
> Mediterranean
> >influence entered the Indus Valley circa 500 B.C.
> We infer that
> >they came from the West and travelled by sea. As
> Basham
> >states, "The Mediterranean element spread
> throughout the
> >subcontinent and, ...mixing with the indigenous
> peoples, formed
> >the Dravidians..."
> >
>
> What I find have always found interesting is the
> similarity
> between Egyptian spirituality and Buddhist and
> Taoist
> spirituality.
>
> One guy who's looked into Egyptian spirituality,
> with
> a background in Yoga is Reginald Muata Ashby.
> Obviously, he found significant similarities between
> asanas portrayed in Egyptian texts and from modern
> Yoga.
> See:
>
```

<http://images.amazon.com/images/P/1884564100.01.LZZZZZZZ.gif>

```
>
>
> Alex
>
>
>
>
>
```


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<http://http://taxes.yahoo.com/>
| 1705|2002-04-02 13:26:40|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|
You wrote:

>>

I have searched the web high and low to find anything
that verifies
your right to use the title Professor and to date I
have found zip,
didley squat. Personally speaking, I think you are no
more a
Professor than I am an astronaut.

>>

This means next to nothing. We have already seen how
Katherine has made fool-hardy statements in this regard.

If you really conducted a thorough web search, you
would have been able to find out what institution he
teaches at, his credentials and even some of the
professional associations he belongs to.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1706|2002-04-02 18:09:40|neseret|Re: peace|
--- In Ta_Seti@y..., "rahkyt " wrote:

> it looks like this aspect of the 'war' might be nearing an end,

with the capitulization (grudging) of one of the main proponents of
the 'white/diverse egyptian' theory, which is really a concession to
the afrocentrists and years of successful debate, when looked at
objectively.<

Apparently "rahkyt " has been reading some other thread, for I have
NEVER held such a theory (nor has Greg Reeder, from my experience,
and I think we likely constitute the "mainstream Egyptology"
contingent here), and as far as I know, neither has any modern
Egyptologist since the 1960's or so.

Just a point of clarification for the new List member, whom I do not
want misled on certain points concerning this debate.

Again, welcome to the list, Chante Burt: hopefully, if alternative
views are allowed full airing, I hope you will find them informative
as well.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1707|2002-04-02 18:32:18|arumese|Re: Red Ochre, Yellow Ochre|
Thanks for posting this excerpt. You must have been reading my
mind.

--- In Ta_Seti@y..., Bradenqp@a... wrote:
> The following is from Egypt Revisited, Transaction Publishers,
New Brunswick
> 1989. It is James Brunson's introductory article regarding the
use of dark


```

> red (male) and yellow (female) in a great number of artistic
works in KMT.
> Diop was initially of the opinion that the dark red color used to
represent
> males (and some females) represented known shades of
Africoid skin color. But
> Brunson and several others note that the use of these colors
was purely
> symbolic. It's important that Afrocentric students not be duped
into
> accepting the red and yellow colorations as representative of
the actual skin
> color of the people of KMT:
>
>
> ANCIENT EGYPTIANS: âTHE DARK RED RACE
MYTHÂ?
>
>
> James Brunson
>
>
>
> The myth of the Egyptians belonging to the so-called
dark-red race
> was
> created in the early nineteenth century, and continues to
be
> perpetuated by
> modern scholars and laymen. This premise is based
primarily upon the
> color
> generally used to depict the ancient Egyptians on wall and
papyrus
> paintings and
> statues. I am of the opinion, similarly expressed by late
Senegalese
> scholar
> Cheikh Anta Diop, that there was no such thing as a
dark-red race.
> This hue in
> fact, was also used in a symbolic context.
>
> Red ochre, an oxide of iron, was combined with a
vegetable gum
> binder by the
> ancient Egyptian painter to create the now famous
dark-red color.
> This red ochre
> was extracted from an iron ore called hematite. Recent
> archaeological discov-
> eries have yielded evidence of iron ore mines in
Swaziland and
> Zimbabwe, dated
> to 27,000 B.C. and 41,000 B.C. respectively [1]. Africans
had been
> extracting and
> using hematite for thousands of years prior to the
beginning of
> Egyptian civili-
> zation.
>
> The actual magico-religious symbolism attached to the
color red may
> not have
> begun in Egypt, but probably came from Inner Africa.
During the
> Paleolithic
> period (40,000-2,000 B.C.) when Aurignacian Blacks

```


invaded Europe,
> we find
> that the act of inhumation became a general practice.
Corpses were
> elaborately
> buried, and sprinkled or painted with red ochre. Some
experts
> conjecture that the
> application of red ochre to the body of the deceased
indicated a
> belief in a
> survival of the soul or rebirth [2].
> Soviet scholars have recently pointed out that
âEquatorial typesâ?
> (i.e., Central
> Africans) reflecting ancient genetic connections to their
> Aurignacian ancestors,
> spread from Europe into Asia [3]: As their nomadic
lifestyle gave
> way to a more
> sedentary existence, this cultural practice of using red
ochre in
> burial customs
> evolved as well. A Neolithic wall fragment discovered in
ancient
> Turkey, and
> dated to 5500 B.C. adds significant meaning to the
intellectual
> transition in the
> usage of red ochre. On this fragment is the depiction of a
man and
> woman, the
> former painted in red ochre and the latter in yellow ochre.
This
> symbolism which
> depicts the man as the âblood of lifeâ? and the
woman as goddess of
> agriculture,
> (the yellow representing fertility) predates the identical
Egyptian
> canon of painting [4]. Earlier blacks had used this symbolism
several
> millenia before.
>
> As pointed out by St. Clair Drake in his work âBlack
Folk: Here and
> There,â?
> Egyptian men were certainly not red in color so the
question of its
> symbolic
> significance must be explained. âTo the African,â?
according to the
> British
> Egyptologist Wallis Budge, âthe blood represented
life, and
> therefore the spirit
> of the person to whom it belonged. And as blood carries
with it
> protection,
> people, and even spirit houses, and the gateways of
villages
> continue to be
> sprinkled with it by modern Africans [5].
>
> In their paintings, the Egyptians cared little for whether
> non-Egyptians would
> maintain their spirit, thus portrayed them in their natural
hues.
> Furthermore, they

> knew that they were dark-brown and brown-skinned in complexion.
> Dark-red
> was a standard color symbolically used for portraying Egyptian men.⁶
> Old King-
> dom art, in particular, made it a habit of this while depicting the
> women as
> yellow. Budge further believed that the earliest Egyptians painted
> their bodies
> with red pigment, a practice he noted among central Africans.
>
> Notes
> [1] Mircea Eliade, A History of Ideas. Vol. I: From the Stone Age
> to the Eleusinian Mysteries,
> transl. by Willard R. Trask, The University of Chicago Press~, 1978.
> p. 10-1 1
> [2] Ibid.
> [3] T.A. Trofimova, âPopulation of Southern Turkmenia in Ancient
> Times and its Near Eastern
> and South Indian Connections According To
> Paleoanthropological Data,
> Contributions To The
> Physical Anthropology of Central Asia And The Caucasus., Russian
> Translation Series of the Peabody
> Museum of the Archaeological and Ethnology, Harvard University, Vol.
> III, No. 2. 1968, p. 327
> [4] Eliade, p. 10-11
> [5] Sir Wallis F. Budge, Osiris and the Egyptian Resurrection,
> Vol. 1, Dover Publications, New
> York, 1973, originally published in 1973, p. 277
> [6] St. Clair Drake, Black Folk Here and There, Vol. I, University
> of California, Los Angeles,
> 1987, p. 267-268

| 1708|2002-04-02 18:55:44|a.manansala@attbi.com|Re: peace|
Katherine wrote:

--- In Ta_Seti@y..., "rahkyt " wrote:
> it looks like this aspect of the 'war' might be
> nearing an end,
> with the capitulization (grudging) of one of the main
> proponents of
> the 'white/diverse egyptian' theory, which is really
> a concession to
> the afrocentrists and years of successful debate, > >
> when looked at
> objectively.<

> > Apparently "rahkyt " has been reading some other >
> > thread, for I have
> > NEVER held such a theory

By "white/diverse theory," I think "white" or "diverse" was meant.

You certainly seem to be a proponent of the 'Egyptians were diverse" school of thought.

However, Greg Reeder, for all our disagreements, has said in more than one instance that he thinks the ancient Egyptians were Black Africans.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1709|2002-04-02 19:20:15|arumese|Modern scholarship/Ancient evidence:Who can we trust?|

It was pointed out to me a short time ago (as if it had been some long undiscovered secret), that the lineage of the Egyptians is shown to be from Ham, through his son Mesraim and that the Egyptians called their land Kemit because of the black soil. Well, my response to that is: even if the country was named black/Kemit in honor of its ancestor Ham, it would not be helpful to apply this information in an attempt to disqualify a Negro origin? Dr Diop alluded to the fallacy of this argument in his book "African Origin of Civilization". I didn't grasp the significance of what he was saying at the time, but it should be an indicator to anyone who chooses to use it to argue one way or the other. Why would descendants of Ham call their land black (Kemit) in remembrance of him if he were not recognized in ancient tradition as being a black man? The problem I have with those who admit that Kemit means black (while neglecting to make the appropriate connection with African culture) lies with the problem of modern Eurocentric subjective interpretation in its opposition to ancient objective qualification. In other words, it is clear to me that modern Eurocentric Egyptology has subjected original ethnic qualifications to modern racist interpretation.

Although I don't believe ancient peoples had the same type of preoccupation with race classifications that has existed in the West, it remains clear that they recognized distinct characteristics of nationalities (otherwise Ham would not have become synonymous with the word black and the Egyptians would not have been named after him). Further more, they were aware by tradition and by ethnic application that the Egyptians and the Kushites and Ethiopians were of the same lineage. They even remembered that Babylon and other prominent Asiatic civilizations emerged from that same family of blacks (linking them directly to the Negroes of Africa proper). They recognized these nations as being children of Ham, whom, as was pointed out to me, is the same as Kemit -- and they respected them as major players in the civilized world.

As a general rule however, modern scholars of a Eurocentric mindset tend not to respect the presence of blacks in history (as indeed someone has pointed out to me no doubt in an attempt to strengthen their non-Negro Egyptian argument). But it should be realized that the ancient writers (who may or may not have had something personal against the progress of Blacks) did not have the luxury of designating a none-descript historical role for the Blacks they encountered. When the Greeks and Romans and the writers of the bible spoke of Ethiopians and Kushites, it was in a way that clearly conflicts with the mindset of Eurocentric Egyptology. In ancient times, the accomplishments of Blacks were still intact and very well known, and their presence too prominent to be made light of. Try to imagine a Middle Easterner proclaiming that American society has made no outstanding contribution to the world and is not a formidable-enough power to be noted. Some people may hate America, but at this time in history, they don't have sufficient clout to give credence to such a claim (at least not to those who understand America). On the other hand modern Eurocentric scholars appear to be banking on the public's blindness, and their own confidence in previously established dogma as a means of upholding the teachings and philosophies of the clearly racist historians who preceded them.

Professor Ampim has addressed a dire reality the falsification of important historical artifacts being carried out by a people who are as alien to Egyptian culture as they are to African and African American cultures today. Not only that, but they are non-resolute in their ability to acknowledge the impact that past racism has had on the Western mindset as well as its impact on the victims of that Western mindset.

It must be exhausting trying to reason with people who constantly cling to insignificant and questionable data when confronted with overwhelming facts that contradict their indoctrination.

My prayers go out to you Professor.

| 1710|2002-04-02 19:31:49|Bradenqp@aol.com|Re: Red Ochre, Yellow Ochre|
In a message dated 4/2/2002 9:34:05 PM Eastern Standard Time, arumese@yahoo.com writes:

Thanks for posting this excerpt. You must have been reading my mind.

You're very welcome, Arumese.

By the way -and I'm sure most members of this list are aware of this- I neglected to note in the citation within the introduction to my previous post that Egypt Revisited is edited by Ivan Van Sertima.



Paul Braden

| 1711|2002-04-02 19:44:40|Mickel Hendrix|Re: Red Ochre, Yellow Ochre|
Hotep,









Oh boy! I can't wait until the escape artist Greenberg to respond to Brunson's finds. And I got a copy also.

P.E.A.C.E.

--- Bradenqp@aol.com wrote:

> The following is from Egypt Revisited, Transaction
> Publishers, New Brunswick
> 1989. It is James Brunson's introductory article
> regarding the use of dark
> red (male) and yellow (female) in a great number of
> artistic works in KMT.
> Diop was initially of the opinion that the dark red
> color used to represent
> males (and some females) represented known shades of
> Africoid skin color. But
> Brunson and several others note that the use of
> these colors was purely
> symbolic. It's important that Afrocentric students
> not be duped into
> accepting the red and yellow colorations as
> representative of the actual skin
> color of the people of KMT:
>
>
> ANCIENT EGYPTIANS: ??THE DARK
> RED RACE MYTH??
>
>
> James Brunson
>
>
>
> The myth of the Egyptians belonging to the
> so-called dark-red race
> was
> created in the early nineteenth century,
> and continues to be
> perpetuated by

> modern scholars and laymen. This premise is
 > based primarily upon the
 > color
 > generally used to depict the ancient
 > Egyptians on wall and papyrus
 > paintings and
 > statues. I am of the opinion, similarly
 > expressed by late Senegalese
 > scholar
 > Cheikh Anta Diop, that there was no such
 > thing as a dark-red race.
 > This hue in
 > fact, was also used in a symbolic context.
 >
 > Red ochre, an oxide of iron, was combined
 > with a vegetable gum
 > binder by the
 > ancient Egyptian painter to create the now
 > famous dark-red color.
 > This red ochre
 > was extracted from an iron ore called
 > hematite. Recent
 > archaeological discov-
 > eries have yielded evidence of iron ore
 > mines in Swaziland and
 > Zimbabwe, dated
 > to 27,000 B.C. and 41,000 B.C. respectively
 > [1]. Africans had been
 > extracting and
 > using hematite for thousands of years prior
 > to the beginning of
 > Egyptian civili-
 > zation.
 >
 > The actual magico-religious symbolism
 > attached to the color red may
 > not have
 > begun in Egypt, but probably came from
 > Inner Africa. During the
 > Paleolithic
 > period (40,000-2,000 B.C.) when Aurignacian
 > Blacks invaded Europe,
 > we find
 > that the act of inhumation became a general
 > practice. Corpses were
 > elaborately
 > buried, and sprinkled or painted with red
 > ochre. Some experts
 > conjecture that the
 > application of red ochre to the body of the
 > deceased indicated a
 > belief in a
 > survival of the soul or rebirth [2].
 > Soviet scholars have recently pointed out
 > that [2]??Equatorial types[2]??
 > (i.e., Central
 > Africans) reflecting ancient genetic
 > connections to their
 > Aurignacian ancestors,
 > spread from Europe into Asia [3]: As their
 > nomadic lifestyle gave
 > way to a more
 > sedentary existence, this cultural practice
 > of using red ochre in
 > burial customs
 > evolved as well. A Neolithic wall fragment
 > discovered in ancient
 > Turkey, and
 > dated to 5500 B.C. adds significant meaning

> to the intellectual
 > transition in the
 > usage of red ochre. On this fragment is the
 > depiction of a man and
 > woman, the
 > former painted in red ochre and the latter
 > in yellow ochre. This
 > symbolism which
 > depicts the man as the  blood of life 
 > and the woman as goddess of
 > agriculture,
 > (the yellow representing fertility)
 > predates the identical Egyptian
 > canon of painting [4]. Earlier blacks had used this
 > symbolism several
 > millenia before.
 >
 > As pointed out by St. Clair Drake in his
 > work  Black Folk: Here and
 > There, 
 > Egyptian men were certainly not red in
 > color so the question of its
 > symbolic
 > significance must be explained.  To the
 > African,  according to the
 > British
 > Egyptologist Wallis Budge,  the blood
 > represented life, and
 > therefore the spirit
 > of the person to whom it belonged. And as
 > blood carries with it
 > protection,
 > people, and even spirit houses, and the
 > gateways of villages
 > continue to be
 > sprinkled with it by modern Africans [5].
 >
 > In their paintings, the Egyptians cared
 > little for whether
 > non-Egyptians would
 > maintain their spirit, thus portrayed them
 > in their natural hues.
 > Furthermore, they
 > knew that they were dark-brown and
 > brown-skinned in complexion.
 > Dark-red
 > was a standard color symbolically used for
 > portraying Egyptian men.⁶
 > Old King-
 > dom art, in particular, made it a habit of
 > this while depicting the
 > women as
 > yellow. Budge further believed that the
 > earliest Egyptians painted
 > their bodies
 > with red pigment, a practice he noted among
 > central Africans.
 >
 > Notes
 > [1] Mircea Eliade, A History of Ideas.
 > Vol. I: From the Stone Age
 > to the Eleusinian Mysteries,
 > transl. by Willard R. Trask, The University
 > of Chicago Press~, 1978.
 > p. 10-11
 > [2] Ibid.
 > [3] T.A. Trofimova,  Population of
 > Southern Turkmenia in Ancient
 > Times and its Near Eastern

> and South Indian Connections According To
> Paleoanthropological Data,
> Contributions To The
> Physical Anthropology of Central Asia And
> The Caucasus., Russian
> Translation Series of the Peabody
> Museum of the Archaeological and Ethnology,
> Harvard University, Vol.
> III, No. 2. 1968, p. 327
> [4] Eliade, p. 10-11
> [5] Sir Wallis F. Budge, Osiris and the
> Egyptian Resurrection,
> Vol. 1, Dover Publications, New
> York, 1973, originally published in 1973,
> p. 277
> [6] St. Clair Drake, Black Folk Here and
> There, Vol. I, University
> of California, Los Angeles,
> 1987, p. 267-268
>
>

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| 1712|2002-04-02 19:53:56|arumese|Re: To Katherine Griffis-Greenberg|

If you doubt Professor Ampim's credentials, you might want to
read the book edited by Ivan Van Sertima entitled "Egypt: Child of
Africa". See pages 119-212.

--- In Ta_Seti@y..., "khasekhemw" wrote:

> --- In Ta_Seti@y..., "Manu Ampim" wrote:

> >

> > Katherine, you have failed to discuss the SPECIFIC
EVIDENCE in

> > order to promote your wrong personal ideas. You started out

> > claiming that Hetepheres II was shown with "white skin and
blond

> > hair," but since I have shown UNDENIABLE evidence that
this is

> > simply your imagination, you have admitted that you were in
error

> > and that the queen is not shown with "whitish skin," but you

> > attempt to cling onto the "blond hair queen" myth by avoiding
the

> > Old Kingdom evidence.

> >

> Oh really! I think that it is your IMO racist agenda that is

> ridiculously flawed. I also think that you are not a Professor in

> any way shape or form and just use the title to try to gain some
form of credibility.

>

> I have searched the web high and low to find anything that
verefies

> your right to use the title Professor and to date I have found zip,

> didley squat. Personally speaking, I think you are no more a

> Professor than I am an astronaut.

>

> Don't bother to unsub me, I'm off. I can't take another minute of

> the bullshit!

| 1713|2002-04-02 20:21:56|Bradenqp@aol.com|Richard Poe Interview|

An interesting interview with Richard Poe, author of Black Spark White Fire
at Africana.com.

I find particularly fascinating his defense of the right of Africans to claim

Khamitic heritage in the same manner that Europeans acknowledge their cultural inheritance from Ancient Greece:

http://www.africana.com/DailyArticles/index_20000522.htm

Paul Braden
| 1714|2002-04-02 21:20:25|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
Hotep,

--- naseret <egylist@griffis-consulting.com> wrote:

```
> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
>
> > Katherine, let me ask you a few simple questions,
> I'm
> > sure you can easily answer. Did the Kemites, from
> a
> > majority point of view, have a brown-skinned
> > complexion or a pale-skinned complexion? Was their
> > culture more closely related to modern
> Indo-Europeans
> > or the modern black tribes of Afriika? Having been
> a
> > people who practiced a system of matriarchy, was
> that
> > custom Afriikan or Indo-European?
>
> Hard to believe this topic continues on after a week
> of no response
> by me. I see also that Osirica continues to argue
> with me and sets
> out my position while I am not here. Rather
> bizarre, really, and
> truly classic strawman tactics. Ah well.
>
> In answer to YOUR question, however: I think one can
> view the art and
> understand how the Egyptians portrayed themselves,
> and from the point
> of view of the ancient Egyptians, they saw their
> skin tone as a red-
> brown coloration (light tones were used for women,
> possibly because
> they stayed indoors more than males), which they
> distinguished from
> the Asiatics of the Northeast, the Nubians of the
> South, and the
> Libyans of the Northeast. A review of Egyptian art
> from the Old
> Kingdom onwards shows this.
```

As always, the Eurocentrist bigot Egyptologists, when entertaining ancient Kemet from an ethnic point of view, will make sure that he or she highlights the presence of a "reddish-brown" color used to portray its ancient Afriikan inhabitants. Another way of putting it is to keep pumping the volume on, or hop on the bandwagon of, "reddish-brown," because the silly position of pale-skinned, Caucasoid, Great White Race member Kemites has, somewhat, vanished into thin air that's sane and not insane.

And, as a matter of fact, the usage of the term "reddish-brown" by Eurocentric wanna-be-in-control-of-the-global-cirricula-process racists, themselves, actually trashes their own

notions of a white Kemitic population. So, thanks Greenberg.

However, while you were at it with the "reddish-brown" skin complexion of the Kemites, which, as you say, set them apart from the Nubians (which is your way of subliminally saying the Kemites were not Negroes) to the south of them, you should have inserted, but, it is a "fact" that there are numerous "Negro" tribes, who have a "reddish-brown" skin complexion as well, something, which I'm sure has been hurled at your blind on purpose for a purpose, psychologically in denial state.

So, now let's see, we have Nubians with pitch black, dark skin, like so-called "Negroes," whom the Kemites made sure they set themselves apart from, and modern "reddish-brown" Afrikan tribes called "Negroes," with skin-complexions like the ancient Kemites.

And since we're focusing on the general type of the skin complexion of the ancient Kemites, should not they be called "Negroes," as well, since there are so-called "Negroes," who have the same "reddish-brown" skin complexion seen on the Kemitic monuments? If not, then what's the difference between the modern "reddish-brown" Negroes and the "reddish-brown" ancient Kemite Afrikan?

Furthermore, if the Kemites were a "mixed population," why did you make it such a point to stress that the "general type" of skin complexion of the ancient Kemites, as seen on the monuments, was "reddish-brown," just like the modern "reddish-brown" so-called Negroes? Was it not you, Greenberg, that said "no" one group was dominant in ancient Kemet? Yet, you tell us that the general type of skin complexion was "reddish-brown." It appears to me that, by your own undoing, your position of a "mixed population" in ancient Kemitic is crumbling to a billion itty bitty pieces, smaller than grains of salt, which will most likely leave a sour taste in your mouth. It appears to me that you've gotten yourself into another sloppy mess, and will valiantly attempt, like the rest of the psychopaths such as Leftkowitz, to perform Olympic-winning scholarly acrobatics to clean it up, and leave no trace of a blunder. While you're at it, don't forget the "white" gloves, the "black" ones got O. J. off the snide!

I'll close my final assault by directing you to the fresh Ta-Seti post, which reveals the "true" reason why the Kemites used a "reddish-brown" color to depict their skin shades, in spite of the Eurocentric bigot Egyptologist claims of it signifying some effects from the sun. In case you have not read it, it's the one about James Brunson's studies that reveal how Afrikan people, since Lord knows when, as the Christians would say, have been indulging in red ocre, and vermillion iron oxide, burials and body paintings for tens of thousands of years. And damn, guess what? I believe you're facing more "Mountains of the Moon" to conquer, in order to maintain your desperate, psychotic hold on a "mixed population" in ancient Kemite.

> Using anachronistic terms of "black" and "white" to
> refer to peoples
> of ancient times as if these terms had meaning _to


```

> ancient peoples_
> in _ancient times_ is simply absurd. These terms
> did not have the
> meaning to which you allude, as "designators" of
> "race" or separation
> of peoples into modern-styled physiognomic
> classifications: their art
> shows this; their literature reflects this.
>
> The Egyptians, as did most ancient persons, referred
> to persons as
> being defined _by their location_. Thus, the
> Libyan, reflecting all
> of Libya, has a distinct way of looking, such as
> braided hair style,
> tattooing, geometrically-patterned colothing,
> feathers in hair, penis
> sheaths, etc. They also were shown paler than the
> Egyptians, with
> brown and fair eyes: this reflects the way they saw
> the people of a
> _location_, just as one might view the Greeks as a
> single
> representation as a male wearing a chlamys, with
> curly hair, bound by
> a fillet. Asiatics, as a general portrayal, wore
> their hair longer,
> often in braids, differing clothing styles, beards,
> dark eyes, more
> angular faces than the Egyptians, etc. They were
> often shown lighter
> than the Egyptians as well, but not always.
> Likewise, Nubians, of
> which the Egyptians distinguished several types of
> Nubians, wore
> their hairstyles distinctly different from the other
> foreigners and
> the Egyptians, their clothing styles were distinct
> from each other
> and both other foreigners and Egyptians, and so on.
>
>
> However, the Egyptians always distinguished
> _themselves_ as not
> looking like _any_ of these foreign groups. They
> show this in their
> art; they state it in their texts. What they said,
> however, was not
> about "race" or anything to do with the idea of
> physiognomic
> differences being the key, which seems to be the
> emphasis of this
> List. What the Egyptian viewpoint was (from art and
> texts) was these
> persons who did not reside in Egypt were not _of_
> Egypt, and as such,
> they viewed them as "separate," "foreign," and "not
> of 'the
> people'[the Egyptians]."
>
> As Yi-Fu Tuan pointed out, man is the measure of his
> world around
> him: he is the norm, and others around him are
> always "others" which
> are distinguishable by him by clothing, styling,
> etc.* Such is the
> case with the Egyptians, and by this it is merely a
> means to defining
> one's world. It is always interesting to note,

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```

> however, that when
> known foreigners (Libyans, Canaanittes, Nubians,
> etc.) enter Egypt,
> being show upon entry _as foreigners_, that within a
> few years of
> living within the country, their imagery changes to
> the more
> standardized "Egyptian" style of portrayal - to
> himself (as such
> imagery is usually found in personal settings such
> as tombs), and
> ostensibly to family and others. The place defines
> the man, not his
> features. This is what the Egyptians both showed
> and wrote in
> regards to this topic.
>
> It is only in the more cosmopolitan period of the
> New Kingdom, for
> example, do the Egyptians even conceive of an
> afterlife which showed
> foreigners as having access to an afterlife, and
> this is why you
> first see foreigners, with their distinct
> characteristics show up in
> the Fifth Hour of the Book of Gates. Prior to this,
> one see images of
> foreigners, particularly Asiatics and Nubians,
> created to be
> destroyed, with inscriptions of execration texts
> written upon them.
> The Stela of Kamose, for example, writes of how both
> the Nubians and
> Hyksos plagued him in war, and refers to them in
> execration texts
> terms as well.
>
> However, your question, like Osirica's debating me
> while I am not
> here, points up, IMO, what is the crux of the
> Afrocentric argument.
> This crux relies totally upon the whole concept that
> simply because
> I, or any other scholar with whom you disagree,
> don't hold to using
> anachronistic terminology or use _your_ definitions
> on how to view
> the ancient Egyptians, we are somehow "racist" and
> see Egyptians
> as "white": this is patently absurd. To continue to
> say this when no
> modern Egyptologists nor I hold this position, and,
> to my knowledge,
> no one has even alluded to such an assertion, is
> what defines a
> classic "strawman argument." If you don't want this
> type of argument
> pointed out for its absurdity, then best not to use
> it.
>
> While I doubt anyone to this list really cares,
> there is a very good
> book on the topic of the ancient Egyptian view of
> foreign peoples in
>
> Valbelle, D. 1990. _Les Neuf Arcs: L'Égyptien et
> les Étrangers de la
> Préhistoire à la Conquête d'Alexandre_. Paris:
> Armand Colin.

```



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>
> Enjoy: beyond this comments, however, I see this
> discussion going
> nowhere productive.
>
> * Other References:
>
> Tuan, Y.-F. 1977. _Space and Place: The Perspective
> of Experience_.
> Minneapolis: University of Minnesota Press.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
>
>
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=== message truncated ===

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| 1715|2002-04-02 23:16:18|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
--- naseret <egylist@griffis-consulting.com> wrote:

```
> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
>
> > Katherine, let me ask you a few simple questions,
> I'm
> > sure you can easily answer. Did the Kemites, from
> a
> > majority point of view, have a brown-skinned
> > complexion or a pale-skinned complexion? Was their
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> > or the modern black tribes of Afruika? Having been
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> > people who practiced a system of matriarchy, was
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> > custom Afruikan or Indo-European?
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> Hard to believe this topic continues on after a week
> of no response
> by me. I see also that Osirica continues to argue
> with me and sets
> out my position while I am not here. Rather
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> truly classic strawman tactics. Ah well.
>
> In answer to YOUR question, however: I think one can
> view the art and
> understand how the Egyptians portrayed themselves,
> and from the point
> of view of the ancient Egyptians, they saw their
> skin tone as a red-
> brown coloration (light tones were used for women,
> possibly becuase
> they stayed indoors more than males), which they
> distinguished from
> the Asiatics of the Northeast, the Nubians of the
> South, and the
> Libyans of the Northeast. A review of Egyptian art
> from the Old
```



```
> Kingdom onwards shows this.
>
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> refer to peoples
> of ancient times as if these terms had meaning _to
> ancient peoples_
> in _ancient times_ is simply absurd. These terms
> did not have the
> meaning to which you allude, as "designators" of
> "race" or separation
> of peoples into modern-styled physiognomic
> classifications: their art
> shows this; their literature reflects this.
```

Anachronistic terms huh? Well, once again, or should I say for the umpteenth time, you fail on purpose for a purpose to not overstand the point. Let me see. How can I be more elementary, since it appears that you haven't graduated from the first floor of the academic building, where scholarly bliss runs amuck, and where you're supposed to be Katherine Griffis-Greenberg, University of Ala... Well, you know the rest of that title stuff you always leave at the end of each of your psychologically impaired posts about "mixed, no dominant group Kemites." If ancient an Kemite was alive and well in modern Amerikkka, especially of the type whom Herodotus indicated was black with woolly hair, which one of the boxes on an application for employment would he or she have to check: 1) Afrikan-Amerikkkan (which is really Afrikan-n-Amerikkka), 2) Caucasian, 3) Asian, 4) Pacific Islander, 5) Hispanic? But, let me guess Other, right?

I think everyone on this list knows the ancient Kemites didn't get caught up into the kind of so-called "race" debauchery that the Racist White Supremacist Culture System has the masses of the people of Amerikkka wallowing in. But, we also know that they had no problem distinguishing themselves from their neighbors, something, you definitely pointed out, so candidly.

Now, let's see. They sure, no damn sure, distinguished themselves from the pale-skinned person, whom we know as the Caucasian nowadays, which means, your ancestor, whom Champollion was embarrassed to admit, wielded an image of an uncouth savage, who didn't cut too fine a niche for himself in the eyes of the Kemitic artists, who created those four effigies on the walls of the tombs of Par-os Ra-meses IV and Seti I. And in the first set, the artist damn sure made sure he depicted the average Kemite to look just like the Nubian to the south of them, whose image displays a short Afro (as black folk say), dark, mocha chocolate skin, a wide nose, and thick kissable lips (as black women would say), and even has the nerve to display prognathism, which is supposed to be unique to the so-called Negro.

Apparently, the Kemitic artist was trying to tell us that his average brethren, who were running around in ancient Kemet was a dark-skinned Afrikan, whom you and your Caucasian cronies, refer to as Negroes, and Negroids, which equates into "black," such as your having a close friend, whom you tell people is "black," when you're confronted with ethnic relations.

And while we're at it, how about that other racist expression that begins with the letter N, that some of you all wear out in private, which is like a mental high, analagous to someone getting high on drugs. The ancient Kemites would have been called that too, if they were placed in the middle of modern Bensonhurst in New York. Yet, somehow, miraculously such terms like black and Negro are inappropriate right, anachronistic as you have it, when it comes to ancient Kemites.

And since you mention morphology, read eighteenth century art historian Yohann Winckelmann's observations on the morphological-anatomical features of the statues of the ancient Kemites. It's lodged in volume one of Bernal's Black Athena. I got a good laugh out of it myself. But, you won't!

```
> The Egyptians, as did most ancient persons, referred
> to persons as
> being defined _by their location_. Thus, the
> Libyan, reflecting all
> of Libya, has a distinct way of looking, such as
> braided hair style,
> tattooing, geometrically-patterned colothing,
> feathers in hair, penis
> sheaths, etc. They also were shown paler than the
> Egyptians, with
> brown and fair eyes: this reflects the way they saw
> the people of a
> _location_, just as one might view the Greeks as a
> single
> representation as a male wearing a chlamys, with
> curly hair, bound by
> a fillet. Asiatics, as a general portrayal, wore
> their hair longer,
> often in braids, differing clothing styles, beards,
> dark eyes, more
> angular faces than the Egyptians, etc. They were
> often shown lighter
> than the Egyptians as well, but not always.
> Likewise, Nubians, of
> which the Egyptians distinguished several types of
> Nubians, wore
> their hairstyles distinctly different from the other
> foreigners and
> the Egyptians, their clothing styles were distinct
> from each other
> and both other foreigners and Egyptians, and so on.
>
>
> However, the Egyptians always distinguished
> _themselves_ as not
> looking like _any_ of these foreign groups. They
> show this in their
> art; they state it in their texts. What they said,
> however, was not
> about "race" or anything to do with the idea of
> physiognomic
> differences being the key, which seems to be the
> emphasis of this
> List. What the Egyptian viewpoint was (from art and
> texts) was these
> persons who did not reside in Egypt were not _of_
> Egypt, and as such,
> they viewed them as "separate," "foreign," and "not
> of 'the
```



```

> people'[the Egyptians]".
>
> As Yi-Fu Tuan pointed out, man is the measure of his
> world around
> him: he is the norm, and others around him are
> always "others" which
> are distinguishable by him by clothing, styling,
> etc.* Such is the
> case with the Egyptians, and by this it is merely a
> means to defining
> one's world. It is always interesting to note,
> however, that when
> known foreigners (Libyans, Canaanites, Nubians,
> etc.) enter Egypt,
> being show upon entry _as_ foreigners_, that within a
> few years of
> living within the country, their imagery changes to
> the more
> standardized "Egyptian" style of portrayal - to
> himself (as such
> imagery is usually found in personal settings such
> as tombs), and
> ostensibly to family and others. The place defines
> the man, not his
> features. This is what the Egyptians both showed
> and wrote in
> regards to this topic.
>
> It is only in the more cosmopolitan period of the
> New Kingdom, for
> example, do the Egyptians even conceive of an
> afterlife which showed
> foreigners as having access to an afterlife, and
> this is why you
> first see foreigners, with their distinct
> characteristics show up in
> the Fifth Hour of the Book of Gates. Prior to this,
> one see images of
> foreigners, particularly Asiatics and Nubians,
> created to be
> destroyed, with inscriptions of execration texts
> written upon them.
> The Stela of Kamose, for example, writes of how both
> the Nubians and
> Hyksos plagued him in war, and refers to them in
> execration texts
> terms as well.
>
> However, your question, like Osirica's debating me
> while I am not
> here, points up, IMO, what is the crux of the
> Afrocentric argument.
> This crux relies totally upon the whole concept that
> simply because
> I, or any other scholar with whom you disagree,
> don't hold to using
> anachronistic terminology or use _your_ definitions
> on how to view
> the ancient Egyptians, we are somehow "racist" and
> see Egyptians
> as "white": this is patently absurd. To continue to
> say this when no
> modern Egyptologists nor I hold this position, and,
> to my knowledge,
> no one has even alluded to such an assertion, is
> what defines a
> classic "strawman argument." If you don't want this
> type of argument
> pointed out for its absurdity, then best not to use

```



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> it.
>
> While I doubt anyone to this list really cares,
> there is a very good
> book on the topic of the ancient Egyptian view of
> foreign peoples in
>
> Valbelle, D. 1990. _Les Neuf Arcs: L'Égyptien et
> les Étrangers de la
> Préhistoire la Conquête d'Alexandre_. Paris:
> Armand Colin.
>
> Enjoy: beyond this comments, however, I see this
> discussion going
> nowhere productive.
>
> * Other References:
>
> Tuan, Y.-F. 1977. _Space and Place: The Perspective
> of Experience_.
> Minneapolis: University of Minnesota Press.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
>
>
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=== message truncated ===

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| 1716|2002-04-03 06:29:26|CHANTE BURT|Re: peace|

Thank you for the welcome

kcamm23063@aol.com wrote:

Welcome, Chantylla, I hope you enjoy the group, as it is indeed a learning experience.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/2/02 8:49:23 AM Pacific Standard Time, chantyllaa@yahoo.com writes:

PEACE

My name is Chantylla and I am new to the group. Let me take some time to introduce myself. I am from Chicago, Illinois. I am 22 years old. I have one child. I am into writing poetry, rhymes and songs. I am in the creating and copyrighting stages now. I read a book a month. I only read autobiographies, self-help and non-fiction such as Malcolm X, Assata, Goddess Blackwoman, Darkside of the light chasers, and The Blackwomans guide to understanding the Blackman(which I am reading now). I wear my hair naturally and not much make-up. I believe that I am beautiful the way the creator made me(nappy hair and all). If you asked a friend to describe me they would say deep or PRO-BLACK. I am always looking for ways to elevate and meeting people that are trying to elevate.

Peace and Prosperity to all..I am looking forward to conversing with great minds

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| 1717|2002-04-03 06:41:43|CHANTE BURT|Re: peace|

Thank you. I look forward to learning and conversing with positive people

Mickel Hendrix wrote:

Hotep Earth Mother,

Yo, welcome aboard. You came to the right group. It's always nice to see a Sistar in search of self. So buckle up.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- CHANTE BURT wrote:
>
> PEACE
>
> My name is Chantylla and I am new to the group. Let me take some time to introduce myself. I am from Chicago, Illinois. I am 22 years old. I have one child. I am into writing poetry, rhymes and songs. I am in the creating and copyrighting stages now. I read a book a month. I only read autobioigrahies, self-help and non-fiction such as Malcolm X, Assata, Goddess Blackwoman, Darkside of the light chasers, and The Blackwomans guide to understanding the Blackman(which I am reading now). I wear my hair naturally and not much make-up. I believe that I am beautiful the way the creator made me(nappy hair and all). If you asked a friend to describe me they would say deep or PRO-BLACK. I am always looking for ways to elevate and meeting people that are trying to elevate.
>
> Peace and Prosperity to all..I am looking forward to conversing with great minds
>
>
>
>
>
> -----
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| 1718|2002-04-03 07:57:40|CHANTE BURT|Re: To Katherine Griffis-Greenberg|

I dont know what kind of repsonse I am going to get from this but because I am apart of this group I must speak my mind. I have read a few of the discussions that have been sent to my email. I am 22 years old. A single mother. I work a 9 to 5. I do not have a college degree or any of the credentials that many of you may have. I probably havent even read some of the same books. I love to learn about black history across the diaspora. I do not like the fact that many people especially when black people talk about europeans in our history and their so-called contributions to our history. There has been nothing but distruction where ever the pale faced individual has landed. The only significance the white race had in our history is the distruction of it. I have light skin just as some of the people of kemet did. But I am still black just as they were. But to challenge someones' credibility in their profession because they dont agree with you is wrong. We are all entitled to our opinions but history cant be changed nor forgotten for history is the key to the future. We should celebrate our history. For many years I have studied european history because that is what was taught in my school system. I want to learn about the positive things that we did. As far as I am concerned european culture has never been relevant nor positive in any part of my life. Their culture has taught us to hate ourselves i.e. straightening and dying our hair

blond. There was a survey done a while ago stating that blonde hair color is bought by more black woman than white women. This is a form of self hatred. There are so many great minds, philospphers and professors in this group alone. I look forward to learning from all of you.

peace

khasekhemw wrote:

```
--- In Ta_Seti@y..., "Manu Ampim" wrote:
>
> Katherine, you have failed to discuss the SPECIFIC EVIDENCE in
> order to promote your wrong personal ideas. You started out
> claiming that Hetepheres II was shown with "white skin and blond
> hair," but since I have shown UNDENIABLE evidence that this is
> simply your imagination, you have admitted that you were in error
> and that the queen is not shown with "whitish skin," but you
> attempt to cling onto the "blond hair queen" myth by avoiding the
> Old Kingdom evidence.
>
Oh really! I think that it is your IMO racist agenda that is
rediculously flawed. I also think that you are not a Professor in
any way shape or form and just use the title to try to gain some
form of credibility.

I have searched the web high and low to find anything that verefies
your right to use the title Professor and to date I have found zip,
didley squat. Personally speaking, I think you are no more a
Professor than I am an astronaut.

Don't bother to unsub me, I'm off. I can't take another minute of
the bullshit!

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| 1719|2002-04-03 08:09:09|CHANTE BURT|Re: peace|

Thank you for the welcome

neseret wrote:

```
--- In Ta_Seti@y..., "rahkyl " wrote:
> it looks like this aspect of the 'war' might be nearing an end,
with the capitulization (grudging) of one of the main proponents of
the 'white/diverse egyptian' theory, which is really a concession to
the afrocentrists and years of successful debate, when looked at
objectively.<

Apparently "rahkyl " has been reading some other thread, for I have
NEVER held such a theory (nor has Greg Reeder, from my experience,
and I think we likely constitute the "mainstream Egyptology"
contingent here), and as far as I know, neither has any modern
Egyptologist since the 1960's or so.

Just a point of clarification for the new List member, whom I do not
want misled on certain points concerning this debate.

Again, welcome to the list, Chante Burt: hopefully, if alternative
views are allowed full airing, I hope you will find them informative
as well.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

http://www.griffis-consulting.com
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| 1720|2002-04-03 08:19:15|Alex van Deelen|Re: peace|
Message: 17
Date: Wed, 03 Apr 2002 02:09:38 -0000
From: "neseret" <egylist@griffis-consulting.com>
Subject: Re: peace

>
>Just a point of clarification for the new List member, whom I do not
>want misled on certain points concerning this debate.
>
>Again, welcome to the list, Chante Burt: hopefully, if alternative
>views are allowed full airing, I hope you will find them informative
>as well.
>
>Katherine Griffis-Greenberg
>
>University of Alabama at Birmingham
>UAB Options/Special Studies
>
><http://www.griffis-consulting.com>

Not to press the point, but I can't find the name "Griffis-Greenberg"
on the UAB website, they have no Egyptology department, and the
only course on Ancient Egypt is from the History department.
<http://www.ua.edu/search.html>
<http://www.as.ua.edu/history/courses.htm>

No Griffis-Greenberg in the faculty there either.
<http://www.as.ua.edu/history/faculty.htm>

What does "Options" stand for? There are several mentions of
"Special Studies", but they are in reference to other departments.

On the web, I found the following website and quote:
<http://www.finart.be/UfocomHq/usabydos.htm>

"

Almost simultaneously, I received a very nice message from Ms. Katherine
Griffis-Greenberg, from the University of Alabama at Birmingham (USA).
Ms. Griffis-Greenberg is also a member of the American Research Center
in Egypt and of the International Association of Egyptologists "Special Studies":
"

Just to be clear and open, what specific degree in Egyptology do you have
(I don't have any, but then, I don't claim to either - but I certainly object
browbeating newbies with "credentials", especially if they're spurious).

Alex
| 1721|2002-04-03 08:24:38|Manu Ampim|Black Phenotypes in Asia: A Hypothesis on Origins|

Paul Kekai Manansala wrote:

>"I had a number of Aeta or part-Aeta friends in high
> school. All of them though are living now in

the United

- > States.
 - > Some of the Dumagat, or sea-faring Aeta,
- still possess
- > knowledge of open navigation on the sea."

I have a student who has just begun a project a couple months ago concerning the Aeta (Agta) and the origins of people in the Philippines. I referred him to the work of Thomas and Janet Headland, who have conducted linguistic and fieldwork on these original black people of this region since 1962. You are probably already familiar with his work.

One of Thomas Headland's books (co-authored with John Early) is **Population Dynamics of a Philippine Rain Forest People: The San Ildefonso Agta**_(1998). A brief summary of the book is as follows: "The Agta Negrito people have been hunters and gatherers in the tropical rain forests of the Philippines for centuries. This book investigates a small group of the Agta living on Luzon Island during their transition from a foraging society to a landless group of agricultural workers."

Headland has various articles and other publications on his website regarding the Agta and his general research.
<http://www.sil.org/sil/roster/headland-i/index.htm>

Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

| 1722|2002-04-03 09:30:42|Bradenqp@aol.com|Re: To Katherine Griffis-Greenberg|
In a message dated 4/3/2002 10:59:40 AM Eastern Standard Time, chantyllaa@yahoo.com writes:

| I am 22 years old. A single mother. I work a 9 to 5. I do not have a college degree or any of the credentials that many of you may have. I probably havent even read some of the same books. I love to learn about black history across the diaspora.

Dear Chantylla,

Welcome to the group.
Don't worry about the advanced nature of some of the topics discussed in this group. In time you will be able to follow the arguments and understand the underlying issues. There are a number of websites designed for laypersons which could introduce you to the African centered view. I'd suggest you take a look at KAM African History at:
<http://www.geocities.com/CollegePark/Classroom/9912/africanhist.html>

This will give you an initial idea of the scope of what is under consideration. If you would like to buy a book to give you an initial overview of the history of the African diaspora, I would suggest the late Dr. John Glover Jackson's [Introduction to African Civilizations](#). Here is a look at it at Amazon.com .
http://www.amazon.com/exec/obidos/ASIN/0806521899/qid=1017853431/sr=1-3/ref=sr_1_3/104-9904913-1007141

It's also available at www.allblackbooks.com, which is black owned. Jackson's book will give you an excellent sweeping examination of the historical African presence in Asia, Europe, Australasia, the Americas as well as the achievements of African civilizations on the Mother Continent and elsewhere.

Best wishes,
Paul Braden

| 1723|2002-04-03 11:15:25|willie bennett|Re: To Katherine Griffis-Greenberg|
Harambee

I also have limited knowledge of Kemit though I have spent many years in this paper chase for honorary white papers. This Griffis-Greenberg person is really doing something very bad though. I completely agree with you. You don't search to see where anybody did not get their Phd, just argue with there bibliography, or in Manu's case his first hand research. She seems to have a secure position which is well financed, so why would she have to cuss somebody who disagrees with her?

I suspect she is one of these right-wing think tank types who really are just reacting out fear of change, and much of right-wing thought originates in a sick white male ego.

As I see this thing, these people are hurting themselves. They keep finding different angles of an old racist arguement in an effort to keep us "in our place". Too many slaves are loose now for them to contend with. We have them on a ledge hanging on by about eight fingertips. They act like they are going to fall 10 stories, but really its only about 10 inches. We simlpy want to take back what is ours, our heritage, they can still keep their dirty money. Granted reparations or not, we will keep hitting them in the brain with the truth to get the information out to free all the slaves that can be freed. Once freed we break the dependancy they created in us to get us to work and accelerate this country beyond the other capitalist countries and enable them to have money from rich think tanks.

They may be scared that this freedom threatens their childrens automatic acendancy to positions of power. But they do not understand the benefits of letting the truth out instead of pumping out lies, half truths and distortions.

Did you know that back in the 50's white people said black people couldn't play pro basketball? They wound up raising the basket once they let us in. What's going to happen when we make honest African education standard for African American children? Throngs of our youth in the biology and physics lab, and living up to an eight thousand year track record of achievement in chemistry and mathematics. Waves of Black folk in medical research, doing all kinds of needed things including providing cures for many of the ailments that beset those Africans who spent so many sun starved days in europe.

They need to let go and let god.

Health, honor, and prosperity to you Chante

```
>From: CHANTE BURT <chantyllaa@yahoo.com>
>Reply-To: Ta\_Seti@yahoogroups.com
>To: Ta\_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: To Katherine Griffis-Greenberg
>Date: Wed, 3 Apr 2002 07:57:38 -0800 (PST)
>
>
> I dont know what kind of repsonse I am going to get from this but because
>I am apart of this group I must speak my mind. I have read a few of the
>discussions that have been sent to my email. I am 22 years old. A single
>mother. I work a 9 to 5. I do not have a college degree or any of the
>credentials that many of you may have. I probably havent even read some of
>the same books. I love to learn about black history across the diaspora.
>I do not like the fact that many people especially when black people talk
>about europeans in our history and their so-called contributions to our
>history. There has been nothing but distruction where ever the pale faced
>individual has landed. The only significance the white race had in our
>history is the distruction of it. I have light skin just as some of the
>people of kemet did. But I am still black just as they were. But to
>challenge someones' credibility in their profession because they dont agree
>with you is wrong. We are all entitled to our opinions but history cant be
>changed nor forgotten for history is the key to the future. We should
>celebrate our history. For many years I have studied european history
>because that is what was taught in my school system. I want to learn about
>the positive things that we did. As far as I am concerned european culture
>has never been relevant nor positive in any part of my life. Their culture
>has taught us to hate ourselves i.e. straightening and dying our hair
>blond. There was a survey done a while ago stating that blonde hair color
>is bought by more black woman than white women. This is a form of self
>hatred. There are so many great minds, philospphers and professors in this
>group alone. I look forward to learning from all of you.
>peace
>
> khasekhemw <Sneferu@gizaplateau.net> wrote: --- In Ta_Seti@y..., "Manu
>Ampim" wrote:
> >
> > Katherine, you have failed to discuss the SPECIFIC EVIDENCE in
> > order to promote your wrong personal ideas. You started out
> > claiming that Hetepheres II was shown with "white skin and blond
> > hair," but since I have shown UNDENIABLE evidence that this is
> > simply your imagination, you have admitted that you were in error
> > and that the queen is not shown with "whitish skin," but you
> > attempt to cling onto the "blond hair queen" myth by avoiding the
> > Old Kingdom evidence.
> >
>Oh really! I think that it is your IMO racist agenda that is
>rediculously flawed. I also think that you are not a Professor in
>any way shape or form and just use the title to try to gain some
>form of credibility.
>
>I have searched the web high and low to find anything that verefies
>your right to use the title Professor and to date I have found zip,
>didley squat. Personally speaking, I think you are no more a
>Professor than I am an astronaut.
>
```


>Don't bother to unsub me, I'm off. I can't take another minute of
>the bullshit!
>
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| 1724|2002-04-03 11:28:54|rahkyt|Lost Responses|
Dr. Griffis-Greenberg.

Twice, I've responded to msgs you've sent through the space, and, twice now, i've, apparently, replied only to you. Could you please post my last response to the list? I'm sure you've deleted the first response, but I do reiterate much of that in the second.

Much obliged,

'Rahkyt' or, Mark Rockeymoore

--

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| 1725|2002-04-03 11:33:05|Greg Reeder|Re: To Katherine Griffis-Greenberg|
It should be noted that Katherine Griffis Greenberg DID NOT SUBMIT
the post that called into question Manu Ampim's qualifications. It was
someone else.
On another matter I feel it is against the spirit of free and open debate
to accuse those you disagree with of being dishonest, racist, blind
etc. We may disagree one with another but let us discuss the issues
and not attack the person.

Greg Reeder

> Harambee
> I also have limited knowledge of Kemit though I have spent many

years

> in this paper chase for honorary white papers. This

Griffis-Greenberg

> person is really doing something very bad though. I completely

agree

> with you. You don't search to see where anybody did not get their

Phd,

> just argue with there bibliography, or in Manu's case his first hand
> research. She seems to have a secure position which is well

financed,

> so why would she have to cuss somebody who disagrees with

her?

> I suspect she is one of these right-wing think tank types who really
> are just reacting out fear of change, and much of right-wing thought
> originates in a sick white male ego.
> As I see this thing, these people are hurting themselves. They keep
> finding different angles of an old racist arguement in an effort to
> keep us "in our place". Too many slaves are loose now for them to
> contend with. We have them on a ledge hanging on by about eight
> fingertips. They act like they are going to fall 10 stories, but
> really its only about 10 inches. We simlpy want to take back what is
> ours, our heritage, they can still keep their dirty money. Granted
> reparations or not, we will keep hitting them in the brain with the
> truth to get the information out to free all the slaves that can be
> freed. Once freed we break the dependancy they created in us to get

us

> to work and accelerate this country beyond the other capitalist
> countries and enable them to have money from rich think tanks.
> They may be scared that this freedom threatens their childrens
> automatic acendancy to positions of power. But they do not

understand

> the benefits of letting the truth out instead of pumping out lies,
> half truths and distortions.
> Did you know that back in the 50's white people said black people
> couldn't play pro basketball? They wound up raising the basket once
> they let us in. What's going to happen when we make honest African
> education standard for African American children? Throngs of our

youth

> in the biology and physics lab, and living up to an eight thousand
> year track record of achievement in chemistry and mathematics.

Waves

> of Black folk in medical research, doing all kinds of needed things
> including providing cures for many of the ailments that beset those
> Africans who spent so many sun starved days in europe.
> They need to let go and let god.
>
> Health, honor, and prosperity to you Chante
>
>>From: CHANTE BURT <chantyllaa@yahoo.com>
>>Reply-To: Ta_Seti@yahooogroups.com
>>To: Ta_Seti@yahooogroups.com
>>Subject: Re: [Ta_Seti] Re: To Katherine Griffis-Greenberg
>>Date: Wed, 3 Apr 2002 07:57:38 -0800 (PST)
>>
>>
>> I dont know what kind of repsonse I am going to get from this but
>> because
>>I am apart of this group I must speak my mind. I have read a few of
>>the discussions that have been sent to my email. I am 22 years

old.

>>A single mother. I work a 9 to 5. I do not have a college degree or
>>any of the credentials that many of you may have. I probably havent

>>even read some of the same books. I love to learn about black history

>>across the diaspora. I do not like the fact that many people
>>especially when black people talk about europeans in our history

and

>>their so-called contributions to our history. There has been nothing
>>but distruction where ever the pale faced individual has landed.

The

>>only significance the white race had in our history is the distruction
>>of it. I have light skin just as some of the people of kemet did.
>>But I am still black just as they were. But to challenge someones'
>>credibility in their profession because they dont agree with you is
>>wrong. We are all entitled to our opinions but history cant be
>>changed nor forgotten for history is the key to the future. We should
>>celebrate our history. For many years I have studied european history

>>because that is what was taught in my school system. I want to learn

>>about the positive things that we did. As far as I am concerned
>>european culture has never been relevant nor positive in any part of
>>my life. Their culture has taught us to hate ourselves i.e.
>>straightening and dying our hair blond. There was a survey done a
>>while ago stating that blonde hair color is bought by more black woman

>>than white women. This is a form of self hatred. There are so many

>>great minds, philospphers and professors in this group alone. I look

>>forward to learning from all of you.
>>peace
>>
>> khasekhemw <Sneferu@gizaplateau.net> wrote: --- In Ta_Seti@y...,

>> "Manu
>>Ampim" wrote:
>> >
>> > Katherine, you have failed to discuss the SPECIFIC EVIDENCE in order

>> > to promote your wrong personal ideas. You started out
>> > claiming that Hetepheres II was shown with "white skin and blond

>> > hair," but since I have shown UNDENIABLE evidence that this is
>> > simply your imagination, you have admitted that you were in error
>> > and that the queen is not shown with "whitish skin," but you
>> > attempt to cling onto the "blond hair queen" myth by avoiding the
>> > Old Kingdom evidence.
>> >
>>Oh really! I think that it is your IMO racist agenda that is
>>rediculously flawed. I also think that you are not a Professor in any
>>way shape or form and just use the title to try to gain some


```
>>form of credibility.
>>
>>I have searched the web high and low to find anything that verefies
>>your right to use the title Professor and to date I have found zip,
>>didley squat. Personally speaking, I think you are no more a
>>Professor than I am an astronaut.
>>
>>Don't bother to unsub me, I'm off. I can't take another minute of the
>>bullshit!
>>
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```

Greg Reeder

www.egyptology.com

| 1726|2002-04-03 12:04:43|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|

--- naseret <egylist@griffis-consulting.com> wrote:

```
> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
>
> > Katherine, let me ask you a few simple questions,
> I'm
> > sure you can easily answer. Did the Kemites, from
> a
```


> > majority point of view, have a brown-skinned
> > complexion or a pale-skinned complexion? Was their
> > culture more closely related to modern
> Indo-Europeans
> > or the modern black tribes of Afriika? Having been
> a
> > people who practiced a system of matriarchy, was
> that
> > custom Afriikan or Indo-European?
>
> Hard to believe this topic continues on after a week
> of no response
> by me. I see also that Osirica continues to argue
> with me and sets
> out my position while I am not here. Rather
> bizarre, really, and
> truly classic strawman tactics. Ah well.
>
> In answer to YOUR question, however: I think one can
> view the art and
> understand how the Egyptians portrayed themselves,
> and from the point
> of view of the ancient Egyptians, they saw their
> skin tone as a red-
> brown coloration (light tones were used for women,
> possibly because
> they stayed indoors more than males), which they
> distinguished from
> the Asiatics of the Northeast, the Nubians of the
> South, and the
> Libyans of the Northeast. A review of Egyptian art
> from the Old
> Kingdom onwards shows this.
>
> Using anachronistic terms of "black" and "white" to
> refer to peoples
> of ancient times as if these terms had meaning_to
> ancient peoples_
> in _ancient times_ is simply absurd. These terms
> did not have the
> meaning to which you allude, as "designators" of
> "race" or separation
> of peoples into modern-styled physiognomic
> classifications: their art
> shows this; their literature reflects this.
>
> The Egyptians, as did most ancient persons, referred
> to persons as
> being defined_by their location_. Thus, the
> Libyan, reflecting all
> of Libya, has a distinct way of looking, such as
> braided hair style,
> tattooing, geometrically-patterned clothing,
> feathers in hair, penis
> sheaths, etc. They also were shown paler than the
> Egyptians, with
> brown and fair eyes: this reflects the way they saw
> the people of a
> _location_, just as one might view the Greeks as a
> single
> representation as a male wearing a chlamys, with
> curly hair, bound by
> a fillet. Asiatics, as a general portrayal, wore
> their hair longer,
> often in braids, differing clothing styles, beards,
> dark eyes, more
> angular faces than the Egyptians, etc. They were
> often shown lighter
> than the Egyptians as well, but not always.


```
> Likewise, Nubians, of
> which the Egyptians distinguished several types of
> Nubians, wore
> their hairstyles distinctly different from the other
> foreigners and
> the Egyptians, their clothing styles were distinct
> from each other
> and both other foreigners and Egyptians, and so on.
```

Yeah, it may be true the Afrikan Kemites alluded to folks by their geographical location. But, they added physical differences, which we can recognize as Afrikan, Caucasian and mixed, because the same senario applies to the present. When you say Libyans in general being of a paler skin complexion than the Afrikan Kemites, you're wrong again. It is obvious that those Libyans you're referring to were not the original inhabitants of the land they became inhabitants of. They were Johnny-come-latelys, some of mixed blood. The original Libyans were dark-skinned also, with wide noses and full lips, which are obviously morphological features that are found generally among so-called Negroes or Negroids. There are artifacts that prove that to be a fact. Snowden, in his Blacks In Antiquity, has a photo of one that depicts the original Libyan. And Herodotus speaks of Ethiopians, who inhabited Libya. Greenberg, you're so quick to hustle the facts out of sight, that you're slip is showing, but you're not aware. So, tuck it back in.

Anyway. Greenberg I know you've seen the four effiges on the wall of the tomb of Par-o Ra-meses IV that I've already alluded to in the post before this one. So, why would you make the asinine assertion, the hideous claim, that the Kemite portrayed himself as being different in hairstyle and dress from his brethren, who lived to the south of him? We could switch the position of the effigies of the Kemite and Nubian, and you would be able to tell the difference. But, my third eye tells me that you were excluding the Ra-meses IV portraits, when you were railing about the Kemite and the Nubian being to distinct people.

```
> However, the Egyptians always distinguished
> _themselves_ as not
> looking like _any_ of these foreign groups. They
> show this in their
> art; they state it in their texts. What they said,
> however, was not
> about "race" or anything to do with the idea of
> physiognomic
> differences being the key, which seems to be the
> emphasis of this
> List. What the Egyptian viewpoint was (from art and
> texts) was these
> persons who did not reside in Egypt were not _of_
> Egypt, and as such,
> they viewed them as "separate," "foreign," and "not
> of 'the
> people'[the Egyptians]."
```

But, while, as you say, the Kemites distinguished themselves from the other nations, and made no statements about "race" their artists sure did give the statues some wide ass noses, and big ass lips.

Greenberg, are these not so-called Negro or Negroid features? Is not the wooden statue of Ausar, which shows him to be dark-skinned, with a wide nose, and thick lips, that of an Afrikan, which, by Amerikkkan standards, translates into Black, Negro, Colored, and Afrikan-Amerikkkan, and the next or future derivative the Racist White Supremacist Culture System will apply to the Nubian-Cushite people that live within the borders of the United Snakes of Amerikkka? Or have you turned your back on Amerikkkan standards? I'd bet my life that if the statue of Ausar, along with the numerous renditions of the Par-os, who are depicted with the same physiognomy as Ausar's, would have been unearthed in west Afriika, you'd admit their facial features are those of the so-called Negro, since that part of the Motherland is supposed to be so-called Negroland.

Nevertheless, I don't want to give the impression that "black" people only have wide noses and thick lips, because we, that is those of us who know better, overstand that the features of "black" people run the gamut, arrest every other morphological trait on the face of the planet, including that of the planet itself. So, either way you want to run, you're trapped, with no weapon, but the mechanizations of a psychosis.

```
> As Yi-Fu Tuan pointed out, man is the measure of his
> world around
> him: he is the norm, and others around him are
> always "others" which
> are distinguishable by him by clothing, styling,
> etc.* Such is the
> case with the Egyptians, and by this it is merely a
> means to defining
> one's world. It is always interesting to note,
> however, that when
> known foreigners (Libyans, Canaanittes, Nubians,
> etc.) enter Egypt,
> being show upon entry _as foreigners_, that within a
> few years of
> living within the country, their imagery changes to
> the more
> standardized "Egyptian" style of portrayal - to
> himself (as such
> imagery is usually found in personal settings such
> as tombs), and
> ostensibly to family and others. The place defines
> the man, not his
> features. This is what the Egyptians both showed
> and wrote in
> regards to this topic.
>
> It is only in the more cosmopolitan period of the
> New Kingdom, for
> example, do the Egyptians even conceive of an
> afterlife which showed
> foreigners as having access to an afterlife, and
> this is why you
> first see foreigners, with their distinct
> characteristics show up in
> the Fifth Hour of the Book of Gates. Prior to this,
> one see images of
> foreigners, particularly Asiatics and Nubians,
> created to be
> destroyed, with inscriptions of execration texts
> written upon them.
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> The Stela of Kamose, for example, writes of how both
> the Nubians and
> Hyksos plagued him in war, and refers to them in
> execration texts
> terms as well.
>
> However, your question, like Osirica's debating me
> while I am not
> here, points up, IMO, what is the crux of the
> Afrocentric argument.
> This crux relies totally upon the whole concept that
> simply because
> I, or any other scholar with whom you disagree,
> don't hold to using
> anachronistic terminology or use _your_ definitions
> on how to view
> the ancient Egyptians, we are somehow "racist" and
> see Egyptians
> as "white": this is patently absurd. To continue to
> say this when no
> modern Egyptologists nor I hold this position, and,
> to my knowledge,
> no one has even alluded to such an assertion, is
> what defines a
> classic "strawman argument." If you don't want this
> type of argument
> pointed out for its absurdity, then best not to use
> it.
>
> While I doubt anyone to this list really cares,
> there is a very good
> book on the topic of the ancient Egyptian view of
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>
> Valbelle, D. 1990. _Les Neuf Arcs: L'Égyptien et
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> Enjoy: beyond this comments, however, I see this
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> nowhere productive.
>
> * Other References:
>
> Tuan, Y.-F. 1977. _Space and Place: The Perspective
> of Experience_.
> Minneapolis: University of Minnesota Press.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
>
>

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Do You Yahoo!?
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<http://taxes.yahoo.com/>
 | 1727|2002-04-03 12:40:57|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
 --- naseret <egylist@griffis-consulting.com> wrote:

> --- In Ta_Seti@y..., Mickel Hendrix


```

> wrote:
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> > Katherine, let me ask you a few simple questions,
> I'm
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> single
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> curly hair, bound by
> a fillet. Asiatics, as a general portrayal, wore

```



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> Nubians, wore
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> the Egyptians, their clothing styles were distinct
> from each other
> and both other foreigners and Egyptians, and so on.
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> as tombs), and
> ostensibly to family and others. The place defines
> the man, not his
> features. This is what the Egyptians both showed
> and wrote in
> regards to this topic.

```

Oh now, you want to throw in some environmental factors, stating the place defines the man and not his features. Okay, fine. Let's see. Since Kemet, as a "place," has a history of a land that's been one of excessive heat, where temperatures can reach into the 100s, Gloger's Law has it that such environmental conditions call for high concentrations of melanin within the skin of its inhabitants, as a protective

layer from the rays of the sun.

On these grounds, the Kemites, as collective group, being defined by the "place," in which they lived, would have definitely been dark-skinned, "black," and as the Greek writers would say symbolically, "black, burned by the the heat of the sun." No wonder they referred to the ancient Kemites as Ethiopians. When one of the ancient writers was discussing the birthplace of the legendary King Memnon, who is called an Ethiopian and described as dark-skinned, and swarthy, he pointed out that "the Ethiopians in the vicinity of Egypt (Kemet)," claimed Memnon was of their lineage.

But, for some reason, one which shouldn't be too difficult, nor requires a rocket scientist, to figure out, melanin dosage tests aren't given center stage, when it comes to Eurocentric scientists examining or performing tests on the Kemetic mummies. They'd rather bombard us with DNA tests to continue to mask, to cloud, the true ethnic affiliation of the ancient Kemites. The farthest they'd swim out into ethnic waters is hair samples, which, I must admit, is, indeed clever. And why not, after realizing the hair on the heads of the mummies, so they claim, appears to be blondish or reddish like their own? I'm quite sure this would breed some kind of "white" pride, knowing there were some Kemites who were Caucasians, at least in their state of psychosis.

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> example, do the Egyptians even conceive of an
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> http://www.griffis-consulting.com
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Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
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| 1728|2002-04-03 12:51:42|CHANTE BURT|Fwd: FW: NUD - A MUST READ!|

Attachments :

Note: forwarded message attached.

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
| 1729|2002-04-03 14:02:37|rahkyt|Question about light skin|
m http

why is it assumed that just because some north afrikans had light skin back in the day, that it came from admixture with europeans? could it be possible that, in the highlands of ethiopia and elsewhere on the continent, a lighter-skinned afrikan evolved to the point where light skin was chosen in the natural selection process? one of the arguments that mr poe makes in black spark white fire that resonated with me particularly was pretty much stating the above. that, when you look at the evolution of facial features, it is quite possible that the thin noses, the straight hair and other characteristics usually associated with the caucasians might have evolved on the afrikan continent, and only when the climate changed after the last ice age (wurmian), did these newly-evolved folk find it difficult to remain so close to the equator. i know that academia (on the migration of early humans) believe that there were two great migrations into europe; one before the last ice age, ! perhaps 30-20,000 years ago, and one subsequent to that, perhaps 8-12,000 years ago, depending upon who you ask. now, i'm not an expert, but looking at populations that live on the equator, native/south americans pacific islanders and black afrikans, it might take a little longer than has been thought possible to develop the physical traits necessary to live in such surroundings; at least, given the current state of evolutionary theory. the most common question pertaining to this issue is 'why haven't south americans/polynesians developed the high intensity melanation that black afrikans have since they've been living on the equator for so long?'

we know that afrika possesses greater genetic diversity than the entire rest of the world combined; that there are genotypes on the continent that do not exist anywhere else in the world. and since much of academia has been plagued with racism for so long, it has been common practice to 'work backwards', that is, assuming the past from the form of the present. that, since there are those called white and those called black and all colors in-between, that those in-between must have come from interaction between the two. at some point, perhaps in the

colonization of the middle and near east, i concede that this is most probably the case. but, the possibility remains open that the different shades of blackness, at some point in the distant past, all coexisted without conflict, on the continent of their birth.

i also have serious questions about the age of homo sapien sapien as we are called as well, but i will save those questions for another time.

ankh, oodja, seneb!

mark
--

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Powered by Outblaze
| 1730|2002-04-03 14:58:10|kcamm23063@aol.com|Re: Question about light skin|
From what I have learned from North Africans, the mixture occurred a just a few millennia ago, or maybe several centuries ago when Asians or Arabs (sometimes referred to as Barbarians) went into North Africa and settled. They mixed with the indigenous Black people who occupied the area - creating the current ethnicities. Today, of course, some of them are mixed with people from Europe, but they still claim their ancestors were Black Africans, and there are still Black ethnicities that continue to occupy the area.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/3/02 2:05:28 PM Pacific Standard Time, rahkyt@blackplanet.com writes:

m htp

why is it assumed that just because some north afrikans had light skin back in the day, that it came from admixture with europeans? could it be possible that, in the highlands of ethiopia and elsewhere on the continent, a lighter-skinned afrikan evolved to the point where light skin was chosen in the natural selection process? one of the arguments that mr poe makes in black spark white fire that resonated with me particularly was pretty much stating the above. that, when you look at the evolution of facial features, it is quite possible that the thin noses, the straight hair and other characteristics usually associated with the caucasians might have evolved on the afrikan continent, and only when the climate changed after the last ice age (wurmian), did these newly-evolved folk find it difficult to remain so close to the equator. i know that academia (on the migration of early humans) believe that there were two great migrations into europe; one before the last ice age, i perhaps 30-20,000 years ago, and one subsequent to that, perhaps 8-12,000 years ago, depending upon who you ask. now, i'm not an expert, but looking at populations that live on the equator, native/south americans pacific islanders and black afrikans, it might take a little longer than has been thought possible to develop the physical traits necessary to live in such surroundings; at least, given the current state of evolutionary theory. the most common question pertaining to this issue is 'why haven't south americans/polynesians developed the high intensity melanation that black afrikans have since they've been living on the equator for so long?'

we know that afrika possesses greater genetic diversity than the entire rest of the world combined; that there are genotypes on the continent that do not exist anywhere else in the world. and since much of academia has been plagued with racism for so long, it has been common practice to 'work backwards', that is, assuming the past from the form of the present. that, since there are those called white and those called black and all colors in-between, that those in-between must have come from interaction between the two. at some point, perhaps in the colonization of the middle and near east, i concede that this is most probably the case. but, the possibility remains open that the different shades of blackness, at some point in the distant past, all coexisted without conflict, on the continent of their birth.

i also have serious questions about the age of homo sapien sapien as we are called as well, but i will save those questions for another time.

ankh, oodja, seneb!

mark

| 1731|2002-04-03 15:03:58|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
--- neseret <egylist@griffis-consulting.com> wrote:

> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
>
> > Katherine, let me ask you a few simple questions,
> I'm
> > sure you can easily answer. Did the Kemites, from
> a
> > majority point of view, have a brown-skinned
> > complexion or a pale-skinned complexion? Was their
> > culture more closely related to modern
> Indo-Europeans
> > or the modern black tribes of Afruika? Having been
> a
> > people who practiced a system of matriarchy, was
> that
> > custom Afruikan or Indo-European?
>
> Hard to believe this topic continues on after a week
> of no response
> by me. I see also that Osirica continues to argue
> with me and sets
> out my position while I am not here. Rather
> bizarre, really, and
> truly classic strawman tactics. Ah well.
>
> In answer to YOUR question, however: I think one can


```

> view the art and
> understand how the Egyptians portrayed themselves,
> and from the point
> of view of the ancient Egyptians, they saw their
> skin tone as a red-
> brown coloration (light tones were used for women,
> possibly because
> they stayed indoors more than males), which they
> distinguished from
> the Asiatics of the Northeast, the Nubians of the
> South, and the
> Libyans of the Northeast. A review of Egyptian art
> from the Old
> Kingdom onwards shows this.
>
> Using anachronistic terms of "black" and "white" to
> refer to peoples
> of ancient times as if these terms had meaning _to
> ancient peoples_
> in _ancient times_ is simply absurd. These terms
> did not have the
> meaning to which you allude, as "designators" of
> "race" or separation
> of peoples into modern-styled physiognomic
> classifications: their art
> shows this; their literature reflects this.
>
> The Egyptians, as did most ancient persons, referred
> to persons as
> being defined _by their location_. Thus, the
> Libyan, reflecting all
> of Libya, has a distinct way of looking, such as
> braided hair style,
> tattooing, geometrically-patterned clothing,
> feathers in hair, penis
> sheaths, etc. They also were shown paler than the
> Egyptians, with
> brown and fair eyes: this reflects the way they saw
> the people of a
> _location_, just as one might view the Greeks as a
> single
> representation as a male wearing a chlamys, with
> curly hair, bound by
> a fillet. Asiatics, as a general portrayal, wore
> their hair longer,
> often in braids, differing clothing styles, beards,
> dark eyes, more
> angular faces than the Egyptians, etc. They were
> often shown lighter
> than the Egyptians as well, but not always.
> Likewise, Nubians, of
> which the Egyptians distinguished several types of
> Nubians, wore
> their hairstyles distinctly different from the other
> foreigners and
> the Egyptians, their clothing styles were distinct
> from each other
> and both other foreigners and Egyptians, and so on.
>
>
> However, the Egyptians always distinguished
> _themselves_ as not
> looking like _any_ of these foreign groups. They
> show this in their
> art; they state it in their texts. What they said,
> however, was not
> about "race" or anything to do with the idea of
> physiognomic
> differences being the key, which seems to be the

```



```
> emphasis of this
> List. What the Egyptian viewpoint was (from art and
> texts) was these
> persons who did not reside in Egypt were not _of_
> Egypt, and as such,
> they viewed them as "separate," "foreign," and "not
> of 'the
> people'[the Egyptians]."
>
> As Yi-Fu Tuan pointed out, man is the measure of his
> world around
> him: he is the norm, and others around him are
> always "others" which
> are distinguishable by him by clothing, styling,
> etc.* Such is the
> case with the Egyptians, and by this it is merely a
> means to defining
> one's world. It is always interesting to note,
> however, that when
> known foreigners (Libyans, Canaanittes, Nubians,
> etc.) enter Egypt,
> being show upon entry _as foreigners_, that within a
> few years of
> living within the country, their imagery changes to
> the more
> standardized "Egyptian" style of portrayal - to
> himself (as such
> imagery is usually found in personal settings such
> as tombs), and
> ostensibly to family and others. The place defines
> the man, not his
> features. This is what the Egyptians both showed
> and wrote in
> regards to this topic.
>
> It is only in the more cosmopolitan period of the
> New Kingdom, for
> example, do the Egyptians even conceive of an
> afterlife which showed
> foreigners as having access to an afterlife, and
> this is why you
> first see foreigners, with their distinct
> characteristics show up in
> the Fifth Hour of the Book of Gates. Prior to this,
> one see images of
> foreigners, particularly Asiatics and Nubians,
> created to be
> destroyed, with inscriptions of execration texts
> written upon them.
> The Stela of Kamose, for example, writes of how both
> the Nubians and
> Hyksos plagued him in war, and refers to them in
> execration texts
> terms as well.
>
> However, your question, like Osirica's debating me
> while I am not
> here, points up, IMO, what is the crux of the
> Afrocentric argument.
> This crux relies totally upon the whole concept that
> simply because
> I, or any other scholar with whom you disagree,
> don't hold to using
> anachronistic terminology or use _your_ definitions
> on how to view
> the ancient Egyptians, we are somehow "racist" and
> see Egyptians
> as "white": this is patently absurd. To continue to
> say this when no
```



```
> modern Egyptologists nor I hold this position, and,
> to my knowledge,
> no one has even alluded to such an assertion, is
> what defines a
> classic "strawman argument." If you don't want this
> type of argument
> pointed out for its absurdity, then best not to use
> it.
```

My questions, which you half-ass answered, instead of getting straight to the point, serve to show that you, as well as your cronies, flinch in the face of facts, facts, which you try to convert into fallacy, using the same strawman tactics that you accuse us (Osirica and me) of employing. I really got a good laugh out of your stating, because you don't share our views, nor use our definitions, we consider you to be racist. Well, the truth of the matter is that, it is white scholars, who consider themselves the official authorities on what defines a people, outside of their own, who get hostile, when black scholars don't comb their scholarly hair with the same comb that's used by white scholarship. You make the statement that you, nor any modern Egyptologist, champion white Kemites. Good, that leaves one other choice, which is the obvious. But, to avoid rolling that off your forked tongue, you dare not say they were Afrikaners. It's called playing the middle ground, which is sort of like an elixir, to comfort the psychosis you're suffering from. Furthermore, you and your cronies want to wield the notion that you all don't advocate the racist scholarship of your predecessors of the eighteenth and nineteenth century. Yet, you all continue use their racist terminologies, such as Mediterranean, Hamite, Negro, and Negroid, at the stroke of a pen, or verbal rambling, whenever you all see fit.

```
> While I doubt anyone to this list really cares,
> there is a very good
> book on the topic of the ancient Egyptian view of
> foreign peoples in
```

Your doubt hit the bull's eye!!!!!!

```
> Valbelle, D. 1990. _Les Neuf Arcs: L'Égyptien et
> les Étrangers de la
> Préhistoire à la Conquête d'Alexandre_. Paris:
> Armand Colin.
>
> Enjoy: beyond this comments, however, I see this
> discussion going
> nowhere productive.
>
> * Other References:
>
> Tuan, Y.-F. 1977. _Space and Place: The Perspective
> of Experience_.
> Minneapolis: University of Minnesota Press.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> http://www.griffis-consulting.com
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>
>

=== message truncated ===
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Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
http://taxes.yahoo.com/
| 1732|2002-04-03 15:06:52|Greg Reeder|Re: Question about light skin|
And I do not understand why some do not accept "white" people as
children of Africa since all people came out of Africa. Is not "white" just
a trait of an African that has been in the north longer than some
others?
And Egyptian civilization is the cultural heritage of Europeans as well
as Africans because it directly affected Greece and Rome and still to
this day influences us. It is a common heritage for both "Black" and
"white".
```

```
Greg Reeder
--
```

```
>
> m htp
>
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skin

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it

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> continent, a lighter-skinned afrikan evolved to the point where light
> skin was chosen in the natural selection process? one of the
arguments

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> the evolution of facial features, it is quite possible that the thin
> noses, the straight hair and other characteristics usually associated
> with the caucasians might have evolved on the afrikan continent, and
> only when the climate changed after the last ice age (wurmian), did
> these newly-evolved folk find it difficult to remain so close to the
> equator. i know that academia (on the migration of early humans)
> believe that there were two great migrations into europe; one before
> the last ice age, ! perhaps 30-20,000 years ago, and one
subsequent to

> that, perhaps 8-12,000 years ago, depending upon who you ask.

now, i'm

> not an expert, but looking at populations that live on the equator,
> native/south americans pacific islanders and black afrikans, it might
> take a little longer than has been thought possible to develop the
> physical traits necessary to live in such surroundings; at least, given
> the current state of evolutionary theory. the most common question
> pertaining to this issue is 'why haven't south americans/polynesians
> developed the high intensity melanation that black afrikans have

since

> they've been living on the equator for so long?'
>
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```


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> different shades of blackness, at some point in the distant past, all
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> i also have serious questions about the age of homo sapien sapien

as we

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>
> ankh, oodja, seneb!
>
> mark
> --
>
>
> _____
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Greg Reeder

www.egyptology.com

| 1733|2002-04-03 15:16:11|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
Hotep Sistar,

That was well said. The Caucasian culture system, and
all its anti-God mechanisms have been nothing but
death, disease, and destruction for black people. The
only solution is revolution, beginning with the
strongest part of your body, your mind.

P.E.A.C.E.

--- CHANTE BURT <chantyllaa@yahoo.com> wrote:

>
> I dont know what kind of repsonse I am going to get
> from this but because I am apart of this group I
> must speak my mind. I have read a few of the
> discussions that have been sent to my email. I am
> 22 years old. A single mother. I work a 9 to 5. I
> do not have a college degree or any of the
> credentials that many of you may have. I probably
> havent even read some of the same books. I love to
> learn about black history across the diaspora. I do
> not like the fact that many people especially when
> black people talk about europeans in our history and
> their so-called contributions to our history. There
> has been nothing but distruction where ever the pale
> faced individual has landed. The only significance
> the white race had in our history is the distruction
> of it. I have light skin just as some of the people
> of kemet did. But I am still black just as they
> were. But to challenge someones' credibility in
> their profession because they dont agree with you is
> wrong. We are all entitled to our opinions but
> history cant be changed nor forgotten for history is
> the key to the future. We should celebrate our
> history. For many years I have studied european
> history because that is what was taught in my school
> system. I want to learn about the positive things
> that we did. As far as I am concerned european
> culture has never been relevant nor positive in any
> part of my life. Their culture has taught us to
> hate ourselves i.e. straightening and dying our hair
> blond. There was a survey done a while ago stating
> that blonde hair color is bought by more black woman
> than white women. This is a form of self hatred.
> There are so many great minds, philospphers and
> professors in this group alone. I look forward to
> learning from all of you.
> peace

>
> khasekhemw <Sneferu@gizaplateau.net> wrote: --- In
> Ta_Seti@y..., "Manu Ampim" wrote:
> >
> > Katherine, you have failed to discuss the SPECIFIC
> EVIDENCE in
> > order to promote your wrong personal ideas. You
> started out
> > claiming that Hetepheres II was shown with "white
> skin and blond
> > hair," but since I have shown UNDENIABLE evidence
> that this is
> > simply your imagination, you have admitted that
> you were in error
> > and that the queen is not shown with "whitish
> skin," but you
> > attempt to cling onto the "blond hair queen" myth
> by avoiding the
> > Old Kingdom evidence.
> >
> Oh really! I think that it is your IMO racist agenda
> that is
> rediculously flawed. I also think that you are not a
> Professor in
> any way shape or form and just use the title to try
> to gain some
> form of credibility.
>


```
> I have searched the web high and low to find
> anything that verefies
> your right to use the title Professor and to date I
> have found zip,
> didley squat. Personally speaking, I think you are
> no more a
> Professor than I am an astronaut.
>
> Don't bother to unsub me, I'm off. I can't take
> another minute of
> the bullshit!
>
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Do You Yahoo!?

Yahoo! Tax Center - online filing with TurboTax

<http://taxes.yahoo.com/>

| 1734|2002-04-03 15:39:01|kcamm23063@aol.com|Re: Question about light skin|

Speaking for myself, I cannot accept white people as the children of Africa because they are documented as being the most destructive to the continent and to the indigenous peoples who have remained in the Motherland. I do not believe in races, but I do believe in ethnicities, and white people simply do not have a history of embracing the indigenous cultures or showing any long-term respect to African peoples. I do not hate white people, as I hate no one, I just do not have a sense of sisterhood or brotherhood with them. They created the races for separation purposes, and out of such an injustice to humanity, it has spawned racism, white superiority, and white supremacy - leading to a hell on earth for many of the non-white inhabitants. Although it is clear that all humans evolved out of Africa, it is also clear that some have totally detached themselves from Africa, except to exploit the people, the natural resources, and the knowledge.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 4/3/02 3:08:46 PM Pacific Standard Time, reeder@sirius.com writes:

And I do not understand why some do not accept "white" people as children of Africa since all people came out of Africa. Is not "white" just a trait of an African that has been in the north longer than some others?

And Egyptian civilization is the cultural heritage of Europeans as well as Africans because it directly affected Greece and Rome and still to this day influences us. It is a common heritage for both "Black" and "white".

Greg Reeder

-

>

> m htp

>

> why is it assumed that just because some north afrikans had light skin

> back in the day, that it came from admixture with europeans? could it

> be possible that, in the highlands of ethiopia and elsewhere on the continent, a lighter-skinned afrikan evolved to the point where light

> skin was chosen in the natural selection process? one of the arguments

> that mr poe makes in black spark white fire that resonated with me

> particularly was pretty much stating the above. that, when you look at

> the evolution of facial features, it is quite possible that the thin

> noses, the straight hair and other characteristics usually associated

> with the caucasians might have evolved on the afrikan continent, and

> only when the climate changed after the last ice age (wurmian), did

> these newly-evolved folk find it difficult to remain so close to the

> equator. i know that academia (on the migration of early humans)


```
> believe that there were two great migrations into europe; one before
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>
> ankh, oodja, seneb!
>
> mark
```

```
| 1735|2002-04-03 16:10:17|neseret|Re: Lost Responses|
--- In Ta_Seti@y..., "rahkyt " wrote:
```

```
>
>
> Dr. Griffis-Greenberg.
>
> Twice, I've responded to msgs you've sent through the space, and,
```

twice now, i've, apparently, replied only to you. Could you please post my last response to the list? I'm sure you've deleted the first response, but I do reiterate much of that in the second.

```
>
> Much obliged,
>
> 'Rahkyt' or, Mark Rockeymoore
```

I have received no posts from you, Rahkyt, save the one received today. I have no intention of arguing any further this matter of "black" vs. "white" onlist or off, as I stated earlier. My position on the matter is as I have stated concerning the _diversity_ of the ancient Egyptians, and do not believe such terms as "black" or "white" have any relevance to the study of the ancient culture. That, I think, I have made abundantly clear, and request that _no one_ send such messages to me offlist in the future.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

```
| 1736|2002-04-03 16:18:26|Manu Ampim|Question about light skin|
Europeans falsely lay claim to many civilizations and cultural practices that they did not create. Whether it is African, Chinese, Native American, etc. Europeans often claim these as "world cultural heritage" without setting the record straight and clearly indicating that they are simply borrowing from the culture created by other people.
```


If we didn't know better, most of us would be led to believe that Tai Chi, yoga, the democratic system of government of the Iroquois League, and the ancient African civilization of Kemet was created solely or equally by Europeans. Claiming a common cultural heritage is one thing, but to distort and misrepresent the historical record is another. Few people would have a problem if Europeans gave proper credit to the indigenous people, before they claim this misleading "common cultural heritage."

I agree with Karen-Yaa that, "Although it i[s] clear that all humans evolved out of Africa, it is also clear that some have totally detached themselves from Africa, except to exploit the people, the natural re! sources, and the knowledge."

Prof. Manu Ampim
<http://www.raceandhistory.com/manu/update.htm>

> And I do not understand why some do not accept "white" people as
> children of Africa since all people came out of Africa. Is not

"white" just
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> Greg Reeder
> _
>
>
> > m

htp
> >
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seneb!

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> > mark
> > --
> >
> >

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>
> Greg Reeder
>

href="http://www.egyptology.com">www.egyptology.com
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>

| 1737|2002-04-03 16:24:08|neseret|Re: peace|
--- In Ta_Seti@y..., "Alex van Deelen" wrote:

> Message: 17
> Date: Wed, 03 Apr 2002 02:09:38 -0000
> From: "neseret"
> Subject: Re: peace
> >
> >Just a point of clarification for the new List member, whom I do

not

> >want misled on certain points concerning this debate.
> >
> >Again, welcome to the list, Chante Burt: hopefully, if alternative
> >views are allowed full airing, I hope you will find them

informative

> >as well.
> >
> >Katherine Griffis-Greenberg
> >
> >University of Alabama at Birmingham
> >UAB Options/Special Studies
> >
> >http://www.griffis-consulting.com
> >
> >Not to press the point, but I can't find the name "Griffis-
Greenberg"

> on the UAB website, they have no Egyptology department, and the
> only course on Ancient Egypt is from the History department.
> http://www.ua.edu/search.html
> http://www.as.ua.edu/history/courses.htm
> >
> No Griffis-Greenberg in the faculty there either.
> http://www.as.ua.edu/history/faculty.htm
```

Perhaps it is because you are looking at the wrong university? Try

> What does "Options" stand for? There are several mentions of
> "Special Studies", but they are in reference to other departments.

Try

> On the web, I found the following website and quote:
> <http://www.finart.be/UfocomHq/usabydos.htm>
> "
> Almost simultaneously, I received a very nice message from Ms.

Katherine Griffis-Greenberg, from the University of Alabama at
Birmingham (USA).

> Ms. Griffis-Greenberg is also a member of the American Research
Center in Egypt and of the International Association of
Egyptologists "Special Studies":

>
> Just to be clear and open, what specific degree in Egyptology do
you have (I don't have any, but then, I don't claim to either - but
I certainly object browbeating newbies with "credentials", especially
if they're spurious).<

I would be especially careful about claiming my degrees
are "spurious" were I you, Alex, and I am sure you are aware of what
I am talking about. As for my university affiliation with Special
Studies, which I have held for now 22 years, you can find UAB Special
Studies' comment on the matter on Deja/Google at

Message ID <851367777.19486@dejanews.com#1/1

My affiliation with the University of Alabama at Birmingham, American
Research Center in Egypt, and the International Association of
Egyptologists is documented at various points on the web.

Apparently, you have not done your research, but they do exist.

As far as I know, I have not "browbeat" anyone with my affiliation or
degrees. It is considered common courtesy in my area to note one's
academic affiliation, which is all I do (note below). Further, since
I have never questioned anyone's credentials here (a charge I find
being levied against me, which is out of order, and again points up
Paul's rather loose enforcement of his List rules to be found on the
Ta-Seti homepage), I find your statement rude and not deserving of
further response.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1738|2002-04-03 17:01:06|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|
Hotep,

Yeah, brother Willy the Caucasians are afraid of
change. Afterall, they've been in control for about
500 years, having made a Utopia only for themselves.
And what's so funny is that they don't want to accept
the reality that change is law, that change is
constant, as long as the Universe exists. But, they've

gotten themselves into one hell of a sloppy mess.

P.E.A.C.E.

--- willie bennett <williewaset@hotmail.com> wrote:

```
> Harambee
> I also have limited knowledge of Kemit though I have
> spent many years in
> this paper chase for honorary white papers. This
> Griffis-Greenberg person is
> really doing something very bad though. I completely
> agree with you. You
> don't search to see where anybody did not get their
> Phd, just argue with
> there bibliography, or in Manu's case his first hand
> research. She seems to
> have a secure position which is well financed, so
> why would she have to cuss
> somebody who disagrees with her?
> I suspect she is one of these right-wing think tank
> types who really are
> just reacting out fear of change, and much of
> right-wing thought originates
> in a sick white male ego.
> As I see this thing, these people are hurting
> themselves. They keep finding
> different angles of an old racist arguement in an
> effort to keep us "in our
> place". Too many slaves are loose now for them to
> contend with. We have them
> on a ledge hanging on by about eight fingertips.
> They act like they are
> going to fall 10 stories, but really its only about
> 10 inches. We simply
> want to take back what is ours, our heritage, they
> can still keep their
> dirty money. Granted reparations or not, we will
> keep hitting them in the
> brain with the truth to get the information out to
> free all the slaves that
> can be freed. Once freed we break the dependancy
> they created in us to get
> us to work and accelerate this country beyond the
> other capitalist countries
> and enable them to have money from rich think
> tanks.
> They may be scared that this freedom threatens their
> childrens automatic
> acendancy to positions of power. But they do not
> understand the benefits of
> letting the truth out instead of pumping out lies,
> half truths and
> distortions.
> Did you know that back in the 50's white people said
> black people couldn't
> play pro basketball? They wound up raising the
> basket once they let us in.
> What's going to happen when we make honest African
> education standard for
> African American children? Throngs of our youth in
> the biology and physics
> lab, and living up to an eight thousand year track
> record of achievement in
> chemistry and mathematics. Waves of Black folk in
> medical research, doing
> all kinds of needed things including providing cures
> for many of the
> ailments that beset those Africans who spent so many
```



```

> sun starved days in
> europe.
> They need to let go and let god.
>
> Health, honor, and prosperity to you Chante
>
> >From: CHANTE BURT <chanty11aa@yahoo.com>
> >Reply-To: Ta\_Seti@yahoogroups.com
> >To: Ta\_Seti@yahoogroups.com
> >Subject: Re: [Ta_Seti] Re: To Katherine
> Griffis-Greenberg
> >Date: Wed, 3 Apr 2002 07:57:38 -0800 (PST)
> >
> >
> > I dont know what kind of repsonse I am going to
> get from this but because
> >I am apart of this group I must speak my mind. I
> have read a few of the
> >discussions that have been sent to my email. I am
> 22 years old. A single
> >mother. I work a 9 to 5. I do not have a college
> degree or any of the
> >credentials that many of you may have. I probably
> havent even read some of
> >the same books. I love to learn about black
> history across the diaspora.
> >I do not like the fact that many people especially
> when black people talk
> >about europeans in our history and their so-called
> contributions to our
> >history. There has been nothing but distruction
> where ever the pale faced
> >individual has landed. The only significance the
> white race had in our
> >history is the distruction of it. I have light
> skin just as some of the
> >people of kemet did. But I am still black just as
> they were. But to
> >challenge someones' credibility in their profession
> because they dont agree
> >with you is wrong. We are all entitled to our
> opinions but history cant be
> >changed nor forgotten for history is the key to the
> future. We should
> >celebrate our history. For many years I have
> studied european history
> >because that is what was taught in my school
> system. I want to learn about
> >the positive things that we did. As far as I am
> concerned european culture
> >has never been relevant nor positive in any part of
> my life. Their culture
> >has taught us to hate ourselves i.e. straightening
> and dying our hair
> >blond. There was a survey done a while ago stating
> that blonde hair color
> >is bought by more black woman than white women.
> This is a form of self
> >hatred. There are so many great minds,
> philospphers and professors in this
> >group alone. I look forward to learning from all
> of you.
> >peace
> >
> > khasekhemw <Sneferu@gizaplateau.net> wrote: ---
> In Ta\_Seti@y..., "Manu
> >Ampim" wrote:
> > >
> > > Katherine, you have failed to discuss the

```



```

> SPECIFIC EVIDENCE in
> > > order to promote your wrong personal ideas. You
> started out
> > > claiming that Hetepheres II was shown with
> "white skin and blond
> > > hair," but since I have shown UNDENIABLE
> evidence that this is
> > > simply your imagination, you have admitted that
> you were in error
> > > and that the queen is not shown with "whitish
> skin," but you
> > > attempt to cling onto the "blond hair queen"
> myth by avoiding the
> > > Old Kingdom evidence.
> > >
> >Oh really! I think that it is your IMO racist
> agenda that is
> >rediculously flawed. I also think that you are not
> a Professor in
> >any way shape or form and just use the title to try
> to gain some
> >form of credibility.
> >
> >I have searched the web high and low to find
> anything that verefies
> >your right to use the title Professor and to date I
> have found zip,
> >didley squat. Personally speaking, I think you are
> no more a
> >Professor than I am an astronaut.
> >
> >Don't bother to unsub me, I'm off. I can't take
> another minute of
> >the bullshit!
> >
> >
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> Terms of Service.
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> >-----
> >Do You Yahoo!?
> >Yahoo! Tax Center - online filing with TurboTax
> >
> >
> >

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> Chat with friends online, try MSN Messenger:
> http://messenger.msn.com
>
>

```

```

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Yahoo! Tax Center - online filing with TurboTax
http://taxes.yahoo.com/
| 1739|2002-04-03 17:03:59|Mickel Hendrix|Re: To Katherine Griffis-Greenberg|

```


Hotep,

And might I add a few other literary pieces that will
give you an idea.

Ages Of Gold And Silver by John G. Jackson
The Wonderful Ethiopians by Druscilla Houston
Black Feminist Thought by Patricia Collins

P.E.A.C.E.

--- Bradengqp@aol.com wrote:

```
> In a message dated 4/3/2002 10:59:40 AM Eastern
> Standard Time,
> chantyllaa@yahoo.com writes:
>
>
> > I am 22 years old. A single mother. I work a 9 to
> 5. I do not have a
> > college degree or any of the credentials that many
> of you may have. I
> > probably havent even read some of the same books.
> I love to learn about
> > black history across the diaspora.
>
> Dear Chantylla,
>
> Welcome to the group.
> Don't worry about the advanced nature of some of the
> topics discussed in this
> group. In time you will be able to follow the
> arguments and understand the
> underlying issues. There are a number of websites
> designed for laypersons
> which could introduce you to the African centered
> view. I'd suggest you take
> a look at KAM African History at:
>
```

<http://www.geocities.com/CollegePark/Classroom/9912/africanhist.html>

```
>
> This will give you an initial idea of the scope of
> what is under
> consideration. If you would like to buy a book to
> give you an initial
> overview of the history of the African diaspora, I
> would suggest the late Dr.
> John Glover Jackson's Introduction to African
> Civilizations. Here is a look
> at it at Amazon.com .
>
>
```

<http://www.amazon.com/exec/obidos/ASIN/0806521899/qid=1017853431/sr=1-3/ref=sr>

```
>
> _1_3/104-9904913-1007141
>
> It's also available at www.allblackbooks.com, which
> is black owned. Jackson's
> book will give you an excellent sweeping examination
> of the historical
> African presence in Asia, Europe, Australasia, the
> Americas as well as the
> achievements of African civilizations on the Mother
> Continent and elsewhere.
>
> Best wishes,
```


> Paul Braden
>
>
>
>
>

Do You Yahoo!?

Yahoo! Tax Center - online filing with TurboTax

<http://taxes.yahoo.com/>

| 1740|2002-04-03 17:04:22|kcamm23063@aol.com|Re: Question about light skin|

Let me also add there have been several occasions when white people find themselves mystified by ancient high civilizations of non-white peoples, that they will make statements about the cultures either having earlier Caucasoid beings, or having been controlled and/or built by extraterrestrials; and for centuries whites have dictated that Blacks perform black magic (negative), while whites perform miracles (positive). Statements like these are designed to draw a clear line of separation. The people who evolved into whites had been out of Africa so long that they had no history of ever having been there, thus, they referred to Africa as the "dark continent," an affirmation of their ignorance.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 4/3/02 4:20:11 PM Pacific Standard Time, Profmanu@acninc.net writes:

Europeans falsely lay claim to many civilizations and cultural practices that they did not create. Whether it is African, Chinese, Native American, etc. Europeans often claim these as "world cultural heritage" without setting the record straight and clearly indicating that they are simply borrowing from the culture created by other people.

If we didn't know better, most of us would be led to believe that Tai Chi, yoga, the democratic system of government of the Iroquois League, and the ancient African civilization of Kemet was created solely or equally by Europeans. Claiming a common cultural heritage is one thing, but to distort and misrepresent the historical record is another. Few people would have a problem if Europeans gave proper credit to the indigenous people, before they claim this misleading "common cultural heritage."

I agree with Karen-Yaa that, "Although it i[s] clear that all humans evolved out of Africa, it is also clear that some have totally detached themselves from Africa, except to exploit the people, the natural re! sources, and the knowledge."

Prof. Manu Ampim

<http://www.raceandhistory.com/manu/update.htm>

> And I do not understand why some do not accept "white" people as
> children of Africa since all people came out of Africa. Is not "white" just
> a trait of an African that has been in the north longer than some
> others?

> And Egyptian civilization is the cultural heritage of Europeans as well
> as Africans because it directly affected Greece and Rome and still to
> this day influences us. It is a common heritage for both "Black" and
> "white".

>

> Greg Reeder

> --

>

>>

>> m htp

>>

>> why is it assumed that just because some north afrikans had light
> skin

>> back in the day, that it came from admixture with europeans? could
> it

>> be possible that, in the highlands of ethiopia and elsewhere on the
>> continent, a lighter-skinned afrikan evolved to the point where light

>> skin was chosen in the natural selection process? one of the
> arguments

>> that mr poe makes in black spark white fire that resonated with me
>> particularly was pretty much stating the above. that, when you look at

>> the evolution of facial features, it is quite possible that the thin

>> noses, the straight hair and other characteristics usually associated
>> with the caucasians might have evolved on the afrikan continent, and

>> only when the climate changed after the last ice age (wurmian), did
>> these newly-evolved folk find it difficult to remain so close to the

>> equator. i know that academia (on the migration of early humans)

>> believe that there were two great migrations into europe; one before
>> the last ice age, I perhaps 30-20,000 years ago, and one

> subsequent to

>> that, perhaps 8-12,000 years ago, depending upon who you ask.

> now, i'm

>> not an expert, but looking at populations that live on the equator,

>> native/south americans pacific islanders and black afrikans, it might

>> take a little longer than has been thought possible to develop the

>> physical traits necessary to live in such surroundings; at least, given

>> the current state of evolutionary theory. the most common question

>> pertaining to this issue is 'why haven't south americans/polynesians

>> developed the high intensity melanation that black afrikans have

> since

> > they've been living on the equator for so long?
> >
> > we know that afrika possesses greater genetic diversity than the
> entire
> > rest of the world combined; that there are genotypes on the continent
> > that do not exist anywhere else in the world. and since much of
> > academia has been plagued with racism for so long, it has been
> common
> > practice to 'work backwards', that is, assuming the past from the
> form
> > of the present. that, since there are those called white and those
> > called black and all colors in-between, that those in-between must
> have
> > come from interaction between the two. at some point, perhaps in
> the
> > colonization of the middle and near east, i concede that this is most
> > probably the case. but, the possibility remains open that the
> > different shades of blackness, at some point in the distant past, all
> > coexisted without conflict, on the continent of their birth.
> >
> > i also have serious questions about the age of homo sapien sapien
> as we
> > are called as well, but i will save those questions for another time.
> >
> > ankh, oodja, seneb!
> >
> > mark

| 1741|2002-04-03 17:59:24|a.manansala@attbi.com|Re: peace|
Katherine wrote:

>>

Further, since I have never questioned anyone's
credentials here (a charge I find being levied against
me, which is out of order, and again points up
Paul's rather loose enforcement of his List rules to be
found on the Ta-Seti homepage), I find your statement
rude and not deserving of further response.

>>

Er, this message came in while I was out to lunch and
from a brand new member.

Anyway, let's all refrain from questioning fellow
member's credentials and from any types of personal
attacks.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1742|2002-04-03 18:04:47|Sptpy@aol.com|Re: Red Ochre, Yellow Ochre|
There is no doubt about the symbolic use of color by our ancestors, but
many natural brown skinned portrayals of ancient Egyptians have been
MISLEADINGLY described as "dark red." During my tours of Egypt, I saw dark
brown skinned ancient Egyptians depicted everywhere. Most of the ancient
Egyptian women were ALSO portrayed in natural shades of brown. I did see a
couple of women painted with the symbolic yellow ochre. Princess Idut was
painted that way in her tomb in Saqqara. Her portrayal and that of Hetepheres
are portraits in African symbolism. There are many full-color photos online
of the ancient Egyptians painted in their natural dark brown skin tones. The
Tomb of Rekhmire, which I posted months ago, is among them.

The Tomb of Rekhmire:
<http://www.pbs.org/wgbh/nova/egypt/explore/rekhmire.html>

To download the free QuickTime player:
<http://www.apple.com/quicktime/download/>

Royal Couple in a Garden (Semenkhkare and Meritaten?): ca. 1335 B.C. [Dynasty
XVIII] Aegyptisches Museum, Berlin #EN013

<http://arthist.cla.umn.edu/aict/images/ancient/aegypt/512/13.jpg>

Although the photographs of the Tomb of Menna are black & white, standing within this tomb I saw that the ancient Egyptian men and the gorgeous, African braided, ancient Egyptian women were portrayed in natural, varying shades of brown.

The Tomb of Menna:

<http://www.doc.mmu.ac.uk/RESEARCH/virtual-museum/Menna/plan.html>

note: The server was down when I tried to reach the Tomb of Menna Web site earlier.

Tyrone Thornton

| 1743|2002-04-03 18:21:13|a.manansala@attbi.com|Re: Question about light skin|
Dr Keita has dealt with this in his studies.

A "mixed" looking person may indeed be the result of recent admixture between Africans and non-Africans.

However, this is not always the case. Many so-called mixed types arise from simple local variation.

Often one can mark the differences off using physical anthropology. For example, by examining the nasal sill and profile, it is possible to say whether a narrow, prominent nose is more likely of ancient African origin, or a result of West Asian/European admixture, or a combination of both factors.

Thus, many so-called "mulatto" types in North Africa may be purely African, while other people who look similar are indeed the result of different "racial" types coming from elsewhere.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

```
> From what I have learned from North Africans, the mixture occurred a just a
> few millennia ago, or maybe several centuries ago when Asians or Arabs
> (sometimes referred to as Barbarians) went into North Africa and settled.
> They mixed with the indigenous Black people who occupied the area - creating
> the current ethnicities. Today, of course, some of them are mixed with
> people from Europe, but they still claim their ancestors were Black Africans,
> and there are still Black ethnicities that continue to occupy the area.
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)
>
> In a message dated 4/3/02 2:05:28 PM Pacific Standard Time,
> rahkyt@blackplanet.com writes:
>
>
> > m htp
> >
> > why is it assumed that just because some north afrikans had light skin back
> > in the day, that it came from admixture with europeans? could it be
> > possible that, in the highlands of ethiopia and elsewhere on the continent,
> > a lighter-skinned afrikan evolved to the point where light skin was chosen
> > in the natural selection process? one of the arguments that mr poe makes
> > in black spark white fire that resonated with me particularly was pretty
> > much stating the above. that, when you look at the evolution of facial
> > features, it is quite possible that the thin noses, the straight hair and
> > other characteristics usually associated with the caucasians might have
> > evolved on the afrikan continent, and only when the climate changed after
```


> > the last ice age (wurmian), did these newly-evolved folk find it difficult
> > to remain so close to the equator. i know that academia (on the migration
> > of early humans) believe that there were two great migrations into europe;
> > one before the last ice age, !
> > perhaps 30-20,000 years ago, and one subsequent to that, perhaps 8-12,000
> > years ago, depending upon who you ask. now, i'm not an expert, but looking
> > at populations that live on the equator, native/south americans pacific
> > islanders and black afrikans, it might take a little longer than has been
> > thought possible to develop the physical traits necessary to live in such
> > surroundings; at least, given the current state of evolutionary theory.
> > the most common question pertaining to this issue is 'why haven't south
> > americans/polynesians developed the high intensity melanation that black
> > afrikans have since they've been living on the equator for so long?'
> >
> > we know that afrika possesses greater genetic diversity than the entire
> > rest of the world combined; that there are genotypes on the continent that
> > do not exist anywhere else in the world. and since much of academia has
> > been plagued with racism for so long, it has been common practice to 'work
> > backwards', that is, assuming the past from the form of the present. that,
> > since there are those called white and those called black and all colors
> > in-between, that those in-between must have come from interaction between
> > the two. at some point, perhaps in the colonization of the middle and near
> > east, i concede that this is most probably the case. but, the possibility
> > remains open that the different shades of blackness, at some point in the
> > distant past, all coexisted without conflict, on the continent of their
> > birth.
> >
> > i also have serious questions about the age of homo sapien sapien as we are
> > called as well, but i will save those questions for another time.
> >
> > ankh, oodja, seneb!
> >
> > mark
> >
> >

| 1744|2002-04-03 20:27:23|kcam23063@aol.com|Re: Question about light skin|

But this does not explain the Black ethnicities that have lived in those areas for thousands of years, and yet remain unchanged. It would seem that if some of them were to have changed that all of them would have changed (at least somewhat). With all due respect to Dr. Keita, I know of no mixed-looking North African to ever say they were NOT mixed.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/3/02 6:22:45 PM Pacific Standard Time, a.manansala@attbi.com writes:

Dr Keita has dealt with this in his studies.

A "mixed" looking person may indeed be the result of recent admixture between Africans and non-Africans.

However, this is not always the case. Many so-called mixed types arise from simple local variation.

Often one can mark the differences off using physical anthropology. For example, by examining the nasal sill and profile, it is possible to say whether a narrow, prominent nose is more likely of ancient African origin, or a result of West Asian/European admixture, or a combination of both factors.

Thus, many so-called "mulatto" types in North Africa may be purely African, while other people who look similar are indeed the result of different "racial" types coming from elsewhere.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

> From what I have learned from North Africans, the mixture occurred a just a
> few millennia ago, or maybe several centuries ago when Asians or Arabs
> (sometimes referred to as Barbarians) went into North Africa and settled.
> They mixed with the indigenous Black people who occupied the area - creating
> the current ethnicities. Today, of course, some of them are mixed with
> people from Europe, but they still claim their ancestors were Black Africans,

> and there are still Black ethnicities that continue to occupy the area.
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)
>
> In a message dated 4/3/02 2:05:28 PM Pacific Standard Time,
> rahkyt@blackplanet.com writes:
>
>
> > m htp
> >
> > why is it assumed that just because some north afrikans had light skin back
> > in the day, that it came from admixture with europeans? could it be
> > possible that, in the highlands of ethiopia and elsewhere on the continent,
> > a lighter-skinned afrikan evolved to the point where light skin was chosen
> > in the natural selection process? one of the arguments that mr poe makes
> > in black spark white fire that resonated with me particularly was pretty
> > much stating the above. that, when you look at the evolution of facial
> > features, it is quite possible that the thin noses, the straight hair and
> > other characteristics usually associated with the caucasians might have
> > evolved on the afrikan continent, and only when the climate changed after
> > the last ice age (wurmian), did these newly-evolved folk find it difficult
> > to remain so close to the equator. i know that academia (on the migration
> > of early humans) believe that there were two great migrations into europe;
> > one before the last ice age. i
> > perhaps 30-20,000 years ago, and one subsequent to that, perhaps 8-12,000
> > years ago, depending upon who you ask. now, i'm not an expert, but looking
> > at populations that live on the equator, native/south americans pacific
> > islanders and black afrikans, it might take a little longer than has been
> > thought possible to develop the physical traits necessary to live in such
> > surroundings; at least, given the current state of evolutionary theory.
> > the most common question pertaining to this issue is 'why haven't south
> > americans/polynesians developed the high intensity melanation that black
> > afrikans have since they've been living on the equator for so long?'
> >
> > we know that afrika possesses greater genetic diversity than the entire
> > rest of the world combined; that there are genotypes on the continent that
> > do not exist anywhere else in the world. and since much of academia has
> > been plagued with racism for so long, it has been common practice to 'work
> > backwards', that is, assuming the past from the form of the present. that,
> > since there are those called white and those called black and all colors
> > in-between, that those in-between must have come from interaction between
> > the two. at some point, perhaps in the colonization of the middle and near
> > east, i concede that this is most probably the case. but, the possibility
> > remains open that the different shades of blackness, at some point in the
> > distant past, all coexisted without conflict, on the continent of their
> > birth.
> >
> > i also have serious questions about the age of homo sapien sapien as we are
> > called as well, but i will save those questions for another time.
> >
> > ankh, oodja, senebl!
> >
> > mark

| 1745|2002-04-03 20:38:44|Marendaw|Re: To Katherine Griffis-Greenberg|
Hello Paul and fellow members. I am also sort of new here (thanks
Mansu for the invite). Like Chandra, I don't have degrees or a title
but am very interested in ancient African culture. I am 37, single,
no kids yet.
I would like to know if there are any websites with Nubians and/or
Ethiopians personal names, men, women, children, etc. I have search
but to no avail.
Hello Katherine, I live in Birmingham and did attend briefly UAB. I
am thinking of going back to school. All I see at UAB is
international studies though.

Marenda

> Welcome to the group.
> Don't worry about the advanced nature of some of the topics

discussed in this

> group. In time you will be able to follow the arguments and

understand the

> underlying issues. There are a number of websites designed for
laypersons

> which could introduce you to the African centered view. I'd suggest
you take

> a look at KAM African History at:
> <http://www.geocities.com/CollegePark/Classroom/9912/africanhist.html>
>
> This will give you an initial idea of the scope of what is under
> consideration. If you would like to buy a book to give you an

initial

> overview of the history of the African diaspora, I would suggest
the late Dr.

> John Glover Jackson's Introduction to African Civilizations. Here
is a look

> at it at Amazon.com .
>
>

<http://www.amazon.com/exec/obidos/ASIN/0806521899/qid=1017853431/sr=1-3/ref=sr>

>
> _1_3/104-9904913-1007141
>
> It's also available at www.allblackbooks.com, which is black owned.

Jackson's

> book will give you an excellent sweeping examination of the
historical

> African presence in Asia, Europe, Australasia, the Americas as well
as the

> achievements of African civilizations on the Mother Continent and
elsewhere.

>
> Best wishes,
> Paul Braden

| 1746|2002-04-03 20:59:53|Mickel Hendrix|Re: Question about light skin|
Hotep,

Brother, I've been raising, basically, the same points
that most people overlook, or just aren't cognizant of
at all, because they accept things at face value;
these things beaming from the halls of academia, which
is controlled by the dominant group, which happens to
be Caucasian. So, the mainstream belief goes that
straight hair, narrow noses and thin lips are
so-called Caucasian features, which are oft times
referred to as fine, or aquiline, on purpose for a
purpose. Yet, there are jet black people, who exist by
the millions, who have the same features, which, when
exposing people to such a fact, completely bolls them
over, especially Afruikans-n-Amerikkka. And there is
one simple explanation as to why there are such black

people, who exist on the planet. It really doesn't require a genius to explain that the first straight-haired, narrow-nosed, thin-lipped people on the planet were black. Some of the best examples of their modern progeny inhabit the southern parts of the country of India.

However, western scholars have been so successful at their mind-controlling, brainwashing system, that the features of said black southern Indians have been explained away as being the results of blood mixing, with a pale-skinned element ages upon ages ago. But, it would seem quite odd that if such had been the case that there are no light-skinned Indians among the black, straight-haired, narrow-nosed, thin-lipped southern Indians that represent some of the best examples of the issues at hand.

As for the issue of light skin being a reality independent of blood mixing, the genetic capabilities of Afrikan people, which, as I said in another post, runs the gamut, and can produce all shades from the darkest of dark to the lightest of light. Western scholars know this to be a fact. But, because of a chemical disposition based on an inferiority complex, when it comes to blood mixing with the darker shades, western scholars, choose to downplay the unpredictable and diverse genetic capabilities of black people. Therefore, from a psychological point of view, which is a comfort zone to sooth their inferiority complex, light-skinned people are always the products of blood-mixing, half white, half black, as though Caucasian genes are as strong as those of black people.

From that angle, they can squeeze themselves into the ancient picture of world civilizations. In other words, if the ancient Kemites were not Caucasians, something they so desperately wish could have been the case, after being bombarded with the hideous fallacy of white superiority, the Kemites were, at least, a mixed population. Hence, there must have been an element that was pale-skinned, and later mixed with the aboriginal Afrikanians, because there's bound to be some blood-mixing, where two different ethnic groups live side by side.

As proof to cement their case, western scholars search for the smoking gun, among the thousands of statues and portraits on the Kemetic monuments. So, this is why they highlight the images that have straight hair, narrow noses, and thin lips, which are branded as Caucasian features. Yet, they tend to forget, from time to time, that for every image they try to claim represents a Caucasian element it can be found among the black populations that exist all over the world.

Lastly, as a way to counter that fact, they create carefully concocted terms such as Mediterranean, Hamite and Brown Race. Then, they overlay them by simply inserting that such people, are actually Caucasians, although they have brown-skinned complexions, like black people. To really convince us of such an illusion, the slickest and most cleverest of their anthropologists, turn to the regions that skirt the Mediterranean Sea to cite examples of dark-skinned Caucasians, such as the southern Italians. He who is control of the present will be in control of the future, if those of the present don't

unlearn what they've learned and learn what they haven't learned.

P.E.A.C.E. Progress Everytime Afrikan's Cultivate Enlightenment!

--- rahkyt <rahkyt@blackplanet.com> wrote:

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>
> m http
>
> why is it assumed that just because some north
> afrikans had light skin back in the day, that it
> came from admixture with europeans? could it be
> possible that, in the highlands of ethiopia and
> elsewhere on the continent, a lighter-skinned
> afrikan evolved to the point where light skin was
> chosen in the natural selection process? one of the
> arguments that mr poe makes in black spark white
> fire that resonated with me particularly was pretty
> much stating the above. that, when you look at the
> evolution of facial features, it is quite possible
> that the thin noses, the straight hair and other
> characteristics usually associated with the
> caucasians might have evolved on the afrikan
> continent, and only when the climate changed after
> the last ice age (wurmian), did these newly-evolved
> folk find it difficult to remain so close to the
> equator. i know that academia (on the migration of
> early humans) believe that there were two great
> migrations into europe; one before the last ice age,
> !
> perhaps 30-20,000 years ago, and one subsequent to
> that, perhaps 8-12,000 years ago, depending upon who
> you ask. now, i'm not an expert, but looking at
> populations that live on the equator, native/south
> americans pacific islanders and black afrikans, it
> might take a little longer than has been thought
> possible to develop the physical traits necessary to
> live in such surroundings; at least, given the
> current state of evolutionary theory. the most
> common question pertaining to this issue is 'why
> haven't south americans/polynesians developed the
> high intensity melanation that black afrikans have
> since they've been living on the equator for so
> long?'
>
> we know that afrika possesses greater genetic
> diversity than the entire rest of the world
> combined; that there are genotypes on the continent
> that do not exist anywhere else in the world. and
> since much of academia has been plagued with racism
> for so long, it has been common practice to 'work
> backwards', that is, assuming the past from the form
> of the present. that, since there are those called
> white and those called black and all colors
> in-between, that those in-between must have come
> from interaction between the two. at some point,
> perhaps in the colonization of the middle and near
> east, i concede that this is most probably the case.
> but, the possibility remains open that the
> different shades of blackness, at some point in the
> distant past, all coexisted without conflict, on the
> continent of their birth.
>
> i also have serious questions about the age of homo
> sapien sapien as we are called as well, but i will
> save those questions for another time.
>
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> ankh, oodja, seneb!  
>  
> mark  
> --  
>  
>  
> _____  
> Get your free email from http://www.BlackPlanet.com/  
> The World is Yours  
>  
> Powered by Outblaze  
>
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-----  
Do You Yahoo!?  
Yahoo! Tax Center - online filing with TurboTax  
http://taxes.yahoo.com/  
| 1747|2002-04-03 21:50:09|a.manansala@attbi.com|Re: Question about light skin|  
  
> But this does not explain the Black ethnicities that have lived in those  
> areas for thousands of years, and yet remain unchanged. It would seem that  
> if some of them were to have changed that all of them would have changed (at  
> least somewhat). With all due respect to Dr. Keita, I know of no  
> mixed-looking North African to ever say they were NOT mixed.  
>
```

People change in sometimes unpredictable fashion. If we believe we all come from one groups of ancestors they could not have looked like all of the different "racial" types at once.

I've never believed that environment alone accounts for physical divergence. There are various factors involved.

What degree of variation do you allow for Africans before they become "mixed?" Are whole groups like the Fulani San, Pygmy and Amhara mixed peoples?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1748|2002-04-03 21:57:53|a.manansala@attbi.com|Re: To Katherine Griffis-Greenberg|
Welcome Marenda, for Ethiopian names go to:

<http://www.kabalarians.com/html/surf-by.htm>

I don't know of any sites that specialize in Nubian names.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1749|2002-04-03 23:00:54|Marendaw|Re: To Katherine Griffis-Greenberg|
Thank you Paul. Hmmm with all the research no one has a list of Nubian names. I have found several sites with Egyptian names. But Thank you anyway.

Marenda

```
--- In Ta_Seti@y..., a.manansala@a... wrote:  
> Welcome Marenda, for Ethiopian names go to:  
>  
> http://www.kabalarians.com/html/surf-by.htm  
>
```


> I don't know of any sites that specialize in Nubian
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>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

| 1750|2002-04-03 23:31:54|kcam23063@aol.com|Re: |

All the Nubians I know have Arab names; however, there is one Nubian on this list, Dr. Abubakr Sidahmed. I am copying this message to him, as he may be able to give you the information that you want. The only Nubian (I assume) names that I can recall are those of two pharaohs: Taharqa and Senkamanisken.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/3/02 11:07:24 PM Pacific Standard Time, renda65@blackplanet.com writes:

Thank you Paul. Hmmm with all the research no one has a list of
Nubian names. I have found several sites with Egyptian names.
But Thank you anyway.

Marenda

| 1751|2002-04-04 00:13:58|arumese|Re: Question about light skin|
What amount of mixture is allowed for within the African
American community before White Americans are able to
acknowledge that vast numbers of so-called "Blacks" are
indistinguishable from the mixed peoples of revered ancient
civilizations?

The real issue does not lie in whether or not mixed people
should be viewed as belonging to a particular race. The average
African American would be shown to be barely even half Negroe
if someone were to do some kind of genetic percentage test. Yet
they still maintain the label of being "Black". And Whites have no
problem with seeing them as a separate race from themselves.

The real reason we are having this debate has to do with White
society's long-standing tradition of relegating the term "Black"
only to populations it does not consider worthy of historical note.
Thus, all of the light-skinned, fair-haired, thin-nosed blacks in
America (and abroad) are simply left out of historical contexts;
while on the other hand, these same types of Blacks are quickly
and without question classified as mixed, White, or Semitic
when observing how much they may have accomplished in
Egypt . And identical persons observed among the ancient
Egyptians are eagerly displayed for the purpose of showing us
all that they could not have been black because "look, there were
light skinned people among them with hair that resembles that
of Caucasians". Duuuuh! I know of blonde and red haired African
Americans, some with blue or green eyes, who know that they
are of mixed heritage but hold strong to their African roots.

Many African Americans acknowledge their European and Native
American ancestry --as they display traits from each group. Yet
their common African ancestry unites them as a people. And it
certainly hasn't kept mainstream society from lumping them
together as a people. But it seems that when we are dealing
with these same types of blacks in a revered historical context,
many Whites suddenly become blind to color and can no longer
see black. The human psyche is amazing!

Based on the standards applied to ancient Egypt, if someone
were to dig up the graves of African Americans a thousand years
from now, they could declare that the vast majority of African
Americans were white, or of some mixed non-African heritage.
And these same arguments would start all over again. "Were
African Americans really black? or did they have a mixed origin?"

--- In Ta_Seti@y..., a.manansala@a... wrote:

>
> > But this does not explain the Black ethnicities that have lived
in those
> > areas for thousands of years, and yet remain unchanged. It
would seem that
> > if some of them were to have changed that all of them would
have changed (at
> > least somewhat). With all due respect to Dr. Keita, I know of
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> > mixed-looking North African to ever say they were NOT mixed.
> >
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> People change in sometimes unpredictable fashion. If we
> believe we all come from one groups of ancestors they
> could not have looked like all of the different "racial"
> types at once.
>
> I've never believed that environment alone accounts for
> physical divergence. There are various factors involved.
>
> What degree of variation do you allow for Africans before
> they become "mixed?" Are whole groups like the Fulani
> San, Pygmy and Amhara mixed peoples?
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

| 1752|2002-04-04 00:21:53|arumese|Re: Question about light skin|
By the way, I hope you don't get the idea that I was fussing at you.
Your comments make sense.

--- In Ta_Seti@y..., a.manansala@a... wrote:
>
> > But this does not explain the Black ethnicities that have lived
in those
> > areas for thousands of years, and yet remain unchanged. It
would seem that
> > if some of them were to have changed that all of them would
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> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

| 1753|2002-04-04 06:00:38|mansu_musa|Papyrus reveals Jewish life in ancient egypt |
[http://www.nytimes.com/2002/03/15/arts/design/15BROO.html?](http://www.nytimes.com/2002/03/15/arts/design/15BROO.html?ex=1016859600&en=ffb9b25b88d861e7&ei=5040&partner=MOREOVER)
ex=1016859600&en=ffb9b25b88d861e7&ei=5040&partner=MOREOVER
| 1754|2002-04-04 06:02:28|CHANTE BURT|Re: To Katherine Griffis-Greenberg|

I graciously thank you for the information.

Mickel Hendrix wrote:

Hotep,

And might I add a few other literary pieces that will give you an idea.

Ages Of Gold And Silver by John G. Jackson
The Wonderful Ethiopians by Druscilla Houston
Black Feminist Thought by Patricia Collins

P.E.A.C.E.

--- Bradenqp@aol.com wrote:

> In a message dated 4/3/2002 10:59:40 AM Eastern
> Standard Time,
> chantyllaa@yahoo.com writes:

>

>

> > I am 22 years old. A single mother. I work a 9 to
> 5. I do not have a
> > college degree or any of the credentials that many
> of you may have. I
> > probably havent even read some of the same books.
> I love to learn about
> > black history across the diaspora.

>

> Dear Chantylla,

>

> Welcome to the group.
> Don't worry about the advanced nature of some of the
> topics discussed in this
> group. In time you will be able to follow the
> arguments and understand the
> underlying issues. There are a number of websites
> designed for laypersons
> which could introduce you to the African centered
> view. I'd suggest you take
> a look at KAM African History at:

>

> <http://www.geocities.com/CollegePark/Classroom/9912/africanhist.html>

>

> This will give you an initial idea of the scope of
> what is under
> consideration. If you would like to buy a book to
> give you an initial
> overview of the history of the African diaspora, I
> would suggest the late Dr.
> John Glover Jackson's Introduction to African
> Civilizations. Here is a look
> at it at Amazon.com .

>

>

> <http://www.amazon.com/exec/obidos/ASIN/0806521899/qid=1017853431/sr=1-3/ref=sr>

>

> _1_3/104-9904913-1007141

>

> It's also available at www.allblackbooks.com, which
> is black owned. Jackson's
> book will give you an excellent sweeping examination
> of the historical
> African presence in Asia, Europe, Australasia, the
> Americas as well as the
> achievements of African civilizations on the Mother
> Continent and elsewhere.

>

> Best wishes,
> Paul Braden

>

>

>

>

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<http://taxes.yahoo.com/>

To unsubscribe from this group, send an email to:

Ta_Seti-unsubscribe@yahoogroups.com

Do You Yahoo!?

Yahoo! Tax Center - online filing with TurboTax

| 1755|2002-04-04 06:04:15|mansu_musa|The Masai Have the Cure, and They're Happy to Share It |
The Masai Have the Cure, and They're Happy to Share It
April 4, 2001 07:37 CDT

An elder from the Masai tribe, the nomadic herdsmen of Africa who consider themselves to be the divine owners of all the cattle in the world, offered to go to Britain to cure the foot and mouth epidemic. John Ntimeri said, "I will come whenever you want. We have a cure for foot and mouth. Let us share it." Ntimeri and two other elders were shocked to find that Europeans handle the foot and mouth problem with mass culling. Masai tradition states that their god Engai entrusted all of the world's cattle to them. They view the premature slaughter of any cow as sacrilege.

Foot and mouth, known as oloirobi by the Masai, is a common problem in Kenya. However, they never kill infected animals. They instead treat them with a cocktail of cow urine and rock salt gathered from Magadi Lake in a remote area of the Rift Valley.

"When we see the blisters between the hooves or on the mouth we rub cow's urine on the area. We collect the urine from the whole herd and use it as a strong disinfectant. If that does not work we rub salt on to the area, which is a powerful cleaner," said Joseph Tuukuo. While the Masai are aware of the risk of cross contamination, they sometimes encourage it to boost the immunity of the entire herd. "We try to keep the infected cattle away from the others but in the rainy season it is difficult so we rub the face of the ill cow and then the face of the other cows

| 1756|2002-04-04 06:06:42|mansu_musa|Interesting post on nabta |

<http://www.uk.sis.gov.eg/online/html4/o080421.htm>

| 1757|2002-04-04 06:06:58|mansu_musa|Nabta world's oldest clock |

<http://www.uk.sis.gov.eg/online/html4/o080421.htm>

| 1758|2002-04-04 06:08:33|Bradenqp@aol.com|Names of Nubian Rulers|

In a message dated 4/3/2002 11:40:57 PM Eastern Standard Time, renda65@blackplanet.com writes:

I would like to know if there are any websites with Nubians and/or Ethiopians personal names, men, women, children, etc. I have search but to no avail.

Hi Marenda,

The following is excerpted from The Kingdom of Kush: The Napatan and Meroitic Empires, by Derek Welsby. Markus Wiener Publishers, Princeton 1996. It contains a working list and chronology of Nubian rulers of the Napatan and Meroitic period. I was unable to get my scanner to align names and dates, so a listing of ruler names is followed by a corresponding list of dates of their rule.

[begin excerpt]

The Rulers of Kush

This list of the rulers of Kush is largely based on that published by Wenig in 1978. However, for the earliest rulers data has been drawn from Kendall. How closely this list approximates to the true situation is unclear.

A number of these rulers have now been radically re-dated and other individuals who are not included in the 'king-list' have been accepted as rulers. As a result not all the data within the body of the text is consistent with this list of the rulers of Kush. If these new interpretations of the evidence are correct their implications for the order and dating of the other rulers has not yet been assessed.

Name

'Lord A'

'Lord B'

'Lord C'

'Lord D'

Alara

Kashta

Piye

Shabako

Shebitqo

Taharqo

Tanwetamani

Atlanersa

Senkamanisken

Anlamani

Aspelta
Aramatelqo
Malonaqen
Analmaaye
Amani-natake4ebte
Karkamani Amaniastabarqo
Siaspiqa
Nasakhma
Malowiebamani
Talakhamani
Irike-Amanote
Baskakeren
Harsiyotef

Akhratan
Amanjbakhi
Nastasen
Aktisanes
Aryamani
Kash ... merj linen
Irike-Piye-qo
Sabrakamanj
Arkamani-qo
Amanjslo
Aman ... tekha
Amekhamani
Arqamani
Tabirqo (~Adikha1amani?) king
king
Shanakdakhete
? king
Naqwrinsan
Tanyidamani
king
? queen
Nawidemak
Amanikhabale
Teriteqas
Amanirenas
Akinidad
Amanishakheto
Natakamani
Ainanitore
Arikhankharer
Arikakahtani
Shorkaror

Date
890-840 BC
865-825 BC
815-795 BC
795-785 BC
785-760 BC
760-747 BC
747-716 BC
716-702 BC
702-690 BC
690-664 BC
664-653 BC
653-643 BC
643-623 BC
623-593 BC
593-568 BC
568-555 BC
555-542 BC
542-538 BC
538-519 BC
519-510 BC
510-487 BC
487-468 BC
468-463 BC
463-435 BC
435-431 BC
431-405 BC
405-404 BC
404-369 BC
369-353 BC
353-340 BC
340-335 BC
335-315 BC
315-270 BC
270-260 BC
260-250 BC
250-235 BC
235-218 BC
218-200 BC

200-190 BC
190-185 BC
185-170 BC
170-150 BC
150-130 BC
130-110 BC
110-90 BC
90-50 BC
50-40 BC
40-10 BC
10-1 BC
AD 1-20
AD 20-30

[End Excerpt]

Paul Braden

| 1759|2002-04-04 07:04:45|CHANTE BURT|Re: To Katherine Griffis-Greenberg|

Mr. Bennett

Thank you for your repsonse. I thought that I was going to get a negative response from my posting but thus far I have had all positive responses. Thank you for also the information that you posted. I do know one thing for sure when Black people keep up or excel beyond standards set in any school, organization, or economy the rules are changed or made more difficult. But what whatever Black people touch we excel.

hotep

willie bennett wrote:

Harambee
I also have limited knowledge of Kemit though I have spent many years in this paper chase for honorary white papers. This Griffis-Greenberg person is really doing something very bad though. I completely agree with you. You don't search to see where anybody did not get their Phd, just argue with there bibliography, or in Manu's case his first hand research. She seems to have a secure position which is well financed, so why would she have to cuss somebody who disagrees with her?
I suspect she is one of these right-wing think tank types who really are just reacting out fear of change, and much of right-wing thought originates in a sick white male ego.
As I see this thing, these people are hurting themselves. They keep finding different angles of an old racist arguement in an effort to keep us "in our place". Too many slaves are loose now for them to contend with. We have them on a ledge hanging on by about eight fingertips. They act like they are going to fall 10 stories, but really its only about 10 inches. We simlpy want to take back what is ours, our heritage, they can still keep their dirty money. Granted reparations or not, we will keep hitting them in the brain with the truth to get the information out to free all the slaves that can be freed. Once freed we break the dependancy they created in us to get us to work and accelerate this country beyond the other capitalist countries and enable them to have money from rich think tanks.
They may be scared that this freedom threatens their childrens automatic acendancy to positions of power. But they do not understand the benefits of letting the truth out instead of pumping out lies, half truths and distortions.
Did you know that back in the 50's white people said black people couldn't play pro basketball? They wound up raising the basket once they let us in. What's going to happen when we make honest African education standard for African American children? Throngs of our youth in the biology and physics lab, and living up to an eight thousand year track record of achievement in chemistry and mathematics. Waves of Black folk in medical research, doing all kinds of needed things including providing cures for many of the ailments that beset those Africans who spent so many sun starved days in europe.
They need to let go and let god.

Health, honor, and prosperity to you Chante

>From: CHANTE BURT
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: To Katherine Griffis-Greenberg
>Date: Wed, 3 Apr 2002 07:57:38 -0800 (PST)
>
>
> I dont know what kind of repsonse I am going to get from this but because
>I am apart of this group I must speak my mind. I have read a few of the
>discussions that have been sent to my email. I am 22 years old. A single
>mother. I work a 9 to 5. I do not have a college degree or any of the
>credentials that many of you may have. I probably havent even read some of
>the same books. I love to learn about black history across the diaspora.
>I do not like the fact that many people especially when black people talk

>about europeans in our history and their so-called contributions to our
>history. There has been nothing but distruction where ever the pale faced
>individual has landed. The only significance the white race had in our
>history is the distruction of it. I have light skin just as some of the
>people of kemet did. But I am still black just as they were. But to
>challenge someones' credibility in their profession because they dont agree
>with you is wrong. We are all entitled to our opinions but history cant be
>changed nor forgotten for history is the key to the future. We should
>celebrate our history. For many years I have studied european history
>because that is what was taught in my school system. I want to learn about
>the positive things that we did. As far as I am concerned european culture
>has never been relevant nor positive in any part of my life. Their culture
>has taught us to hate ourselves i.e. straightening and dying our hair
>blond. There was a survey done a while ago stating that blonde hair color
>is bought by more black woman than white women. This is a form of self
>hatred. There are so many great minds, philospphers and professors in this
>group alone. I look forward to learning from all of you.
>peace
>
> khasekhemw wrote: --- In Ta_Seti@y..., "Manu
>Ampim" wrote:
>
>
> > Katherine, you have failed to discuss the SPECIFIC EVIDENCE in
> > order to promote your wrong personal ideas. You started out
> > claiming that Hetepheres II was shown with "white skin and blond
> > hair," but since I have shown UNDENIABLE evidence that this is
> > simply your imagination, you have admitted that you were in error
> > and that the queen is not shown with "whitish skin," but you
> > attempt to cling onto the "blond hair queen" myth by avoiding the
> > Old Kingdom evidence.
> >
>Oh really! I think that it is your IMO racist agenda that is
>rediculously flawed. I also think that you are not a Professor in
>any way shape or form and just use the title to try to gain some
>form of credibility.
>
>I have searched the web high and low to find anything that verefies
>your right to use the title Professor and to date I have found zip,
>didley squat. Personally speaking, I think you are no more a
>Professor than I am an astronaut.
>
>Don't bother to unsub me, I'm off. I can't take another minute of
>the bullshit!
>
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| 1760|2002-04-04 07:23:26|CHANTE BURT|Re: To Katherine Griffis-Greenberg|

Thank you for the info. I will be sure to look at those sites

Bradenqp@aol.com wrote:

In a message dated 4/3/2002 10:59:40 AM Eastern Standard Time, chantyllaa@yahoo.com writes:

I am 22 years old. A single mother. I work a 9 to 5. I do not have a college degree or any of the credentials that many of you may have. I probably havent even read some of the same books. I love to learn about black history across the diaspora.

Dear Chantylla,

Welcome to the group.
Don't worry about the advanced nature of some of the topics discussed in this group. In time you will be able to follow the arguments and understand the underlying issues. There are a number of websites designed for laypersons which could introduce you to the African centered view. I'd suggest you take a look at KAM African History at:
<http://www.geocities.com/CollegePark/Classroom/9912/africanhist.html>

This will give you an initial idea of the scope of what is under consideration. If you would like to buy a book to give you an initial overview of the history of the African diaspora, I would suggest the late Dr. John Glover Jackson's [Introduction to African Civilizations](#). Here is a look at it at Amazon.com .
http://www.amazon.com/exec/obidos/ASIN/0806521899/qid=1017853431/sr=1-3/ref=sr_1_3/104-9904913-1007141

It's also available at www.allblackbooks.com, which is black owned. Jackson's book will give you an excellent sweeping examination of the historical African presence in Asia, Europe, Australasia, the Americas as well as the achievements of African civilizations on the Mother Continent and elsewhere.

Best wishes,
Paul Braden

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| 1761|2002-04-04 07:49:21|Bradenqp@aol.com|Re: Names of Nubian Rulers|
By the way:
Perhaps someone on this list who is familiar with the Etymology of
Nubian/Meroitic naming could give some hints as to how to distinguish between
the masculine names and the feminine names on the list I excerpted, given
that Meroitic Nubia had its fair share of ruling Queens.

Thanks
Paul Braden
| 1762|2002-04-04 08:32:54|rahkylt|Re: Question about light skin|

m htp, karen yaa, all: thank you for your in-depth responses.

From what I have learned from North Africans, the mixture occurred a just a few millennia ago, or maybe several centuries ago when Asians or Arabs (sometimes referred to as Barbarians) went into North Africa and settled. They mixed with the indigenous Black people who occupied the area - creating the current ethnicities. Today, of course, some of them are mixed with people from Europe, but they still claim their ancestors were Black Africans, and there are still Black ethnicities that continue to occupy the area.

yes. in the last paragraph of my post i did allow for this particular period of admixture. please excuse me all, for calling the wurm glaciation an 'ice age', when, in fact, it is only a cycle of cooling - within a much larger cycle - one of many that have crossed the planet during the periods between ages. what you are talking about is relatively recent, considering the age of humanity and is probably true. i am speaking particularly of a time before this, thousands of years before this period. during the wurm glaciation, which reached its height 20,000 years ago, there were mass migrations from europe and asia back into afrika. we are most familiar with the grimaldi type of hue-man whose remains have been found all over europe. they were most definitely melanated, but, during their time in europe, must have experienced some form of natural selection process that left its mark on ! them physically. so, we have a large influx of groups that mixed with the population that had remained in north afrika, coming from two areas: europe and asia. this probably occurred approximately 10,000 years ago, not coincidentally, at the time-period that scholars regard as the beginning of the agricultural age, and also the time period that corresponds to the furthest (excepting the period when the gods ruled) extrapolations of the old kingdom innovations in theocracies and urbanization.

there have been many, many mass migrations between the continents, but afrika has remained constant, its populations absorbing, re-teaching what those migrant populations may have forgotten, then ejecting those populations back out, north and eastward, for reasons that we cannot know. in light of this historical reality, i cannot help but believe that the only 'pure' race in existence is the human race, all ethnicities are mixtures; to include black afri! kans, brown, yellow and pink. we know that even those called 'sub-saharan' afrikans migrated there from east afrika. at what time period, is anybody's guess. but even their dark, dark skin and curly hair is an indication of extreme climatic adaption that may have solidified over thousands of years of equatorial habitation. i do agree with what someone posted later, that environment does not account for everything, and that afrikans possessed straight hair, aqualine noses and thin lips long before light skin evolved as an environmental necessity. also, that light skin is not necessarily an environmental adaption, since the genetic variability of the dominant, melanated peoples is capable of producing every, single type of person(s) we now find living on this planet, not to mention some that probably have existed but are no more.

all of this said in order to emphasize my original point, which many have already made: racialization is particularly a recent phenomenon, one connected with power and prestige. when we discuss these issues, it is incumbent upon us to keep the historicity of our arguments and positions in mind, knowing that there are no absolutes and that humanity is an old, old race, perhaps older than many may guess. that, perhaps, there have been older civilizations, older peoples, and that, perhaps those fossilized remains that we call our ancestors may not have been evolutionary 'steps', but regressed, or environmentally adapted, forms of humanity, to include neanderthal, erectus and all other forms of primate. who is to tell, for certain? certainly not the establishment. with the debates surrounding the splitting of the continents from pangea, to the debates concerning the age of the sphinx, machu picchu and other monolithic societies, it is best to keep an open mind. for who knows what may be found tomorrow?

ankh, oodja, senebl

mark

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| 1763|2002-04-04 09:06:58|rahkyt|Re: Question about light skin|
m htp greg.

i think that karen yaa adequately addressed your statement from a popular viewpoint, but, she did not take the time to 'explain' to you why, as you wished to know. as you have seen, and know from your own personal experience, despite the western conceptions of individualism and 'progress', those whose ancestors come most directly from traditional societies have an intense connection with the past, with thier ancestors. those of us here in the afrikan diaspora who have been relegated to a certain status within society have been forced to identify with one aspect of our heritage. since that relegation has been negative for the most part, the positives of being who we are must be emphasized and shared with those who may not know about those positives, or who may have misconceptions, based upon the systemic efforts of the majority population to hide those positives from them.

as you can guess, resentment and out-and-out hatred cannot help but become part of the equation. but, owing to the inherent spiritual nature of the melanated, they type of dislike and outright hatred that could be expected from a repressed population is not, surprisingly, although the majority population believes that it is, which is actually a form of projection (see 'the isis papers' by dr. frances cress welsing) based upon the color confrontation theory and the probability of caucasian genetic annihilation (white supremacist groups such as the aryan nations and the kkk reinforce dr welsing's conclusions with their every statement and act of fear-based repression).

what is being reacted to most particularly is the theft of the africoid past from us, the most direct descendants of those cultures and the continuing effort on the parts of the 'system' to keep us from fully realizing the extent of our ancestral contribution to the world today.

now, the fact that you know 'the truth', evidenced by your admittance of kemet's contribution to greek and roman society, makes you an anomaly, when compared to the masses. most do not even care, but, at the unconscious level, the lies have all contributed to the general conception of an africoid past devoid of any contributions to the world.

even the most recent shows by the discovery channel, the learning channel and other popular venues continue to show european-looking kemetians, and history as a whole is loath to admit the previous afrikoid colonization of the americas and asia, thousands of years in the past.

all of this is quite daunting, from an individual standpoint. how can we rise above it? only as individuals, searching for, and sharing, the truth, as far and widely as we can.

i think that's quite enough for you to get the idea, but then, you probably knew all of this already. if so, forgive my assumption that i could 'teach' you anything. it was offered in the spirit of understanding.

ankh, oodja, seneb!

mark

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| 1764|2002-04-04 09:12:40|rahkyt|Re: Question about light skin|

m htp again, karen yaa! for some reason, i've recieved responses to responses before i've even recieved the responses, so this response will be out of order. ;-)

Speaking for myself, I cannot accept white people as the children of Africa because they are documented as being the most destructive to the continent and to the indigenous peoples who -have remained in the Motherland.

a very palpable point. have you read michael bradley's "iceman inheritance"? he is a caucasian writer who has explored the evolution of the caucasian in the frigid aftermath of the wurm glaciation and speaks on the physical and cultural traits that have accompanied that branch of the human family into the present, to the detriment of the entire human race. he speaks on the sexual issues between white men and women, expands the discussion to include the fear of the other, of difference, and the resultant violence that has accompanied their excursions into the wider world. i highly recommend the book, for a sober analysis of what many of us know to be the historical truth.

Although it is clear that all humans evolved out of Africa, it is also clear that some have totally detached themselves from Africa, except to exploit the people, the natural resources, and the knowledge.

yes. when a concept of the 'god-force' is not present, the assumption of god's duty becomes a primary imperative; a drive to recreate the natural world in one's own image. popular culture, history, and the current state of religion in the world around us is testament to the caucasians rejection of nature and the natural world in favor of their own conceptions of how that world should be. examples are rife, throughout the historical record, in their writings, to distraction, and in their compartmentalization of every single thing in existence.

regardless of the above, the potential for change lies in every individual, although for some, burdened with centuries of group-karma, it may be a little more difficult than for others. truth is a difficult burden, one that requires the separation of the individual from the herd, and one that necessitates a higher order of conscience, of spiritual potential. and in the case of european academicians, to stand out from the herd is tantamount to career-suicide. not to mention those involved in the business world, or the political arena. therefore, it is incumbent upon US.

like nas said, the time is now.

ankh, oodja, seneb!

mark

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| 1765|2002-04-04 09:17:47|rahkyt|Re: Lost Responses|

m http dr griffis-greenberg

I have received no posts from you, Rahkyt, save the one received today.

really? how wierd. oh well, lost in cyberspace, as seems to happen sometimes.

I have no intention of arguing any further this matter of "black" vs. "white" onlist or off, as I stated earlier.

my posts were not arguments. in fact, they were in support of your 'abstract theory', while acknowledging the realism-based synthesisism of the afrocentrists. in other words, yes, there is no such thing as race, but no, we cannot research and theorize in the void of academic truth without taking into account the reality of the world around us.

My position on the matter is as I have stated concerning the _diversity_ of the ancient Egyptians, and do not believe such terms as "black" or "white" have any relevance to the study of the ancient culture.

what a wonderful and utopian viewpoint. i've seen it among many of your colleagues during my stint in academia, in pursuit of a higher degree and also while teaching. unfortunately, academia is not truly an 'ivory tower'. it is a part of the structure of the global white supremacy system and your every pronuciation and finding acts in support of said system, no matter how 'liberal' or 'diversity-based' they may appear on the surface.

That, I think, I have made abundantly clear, and request that _no one_ send such messages to me offlist in the future.

what an attitude to have from someone who is supposedly objective. and do you give the same parameters to your students? i do not wish to rile you further, but, it does seem that you have reached your capacity regarding this issue. not all statements made have been 'straw-man' arguments, as you have attempted to portray.

as i stated in my original post, i sent those messages to you accidentally, but not choosing 'respond to all' when composing the e-mail.

i, personally, have no wish to upset your tediously pre-concieved notions and prejudices. you are entitled to your perceptions and rejection of others. no slight intended, so please don't run to the moderator for the third or fourth time. ;-)

in the spirit of ankh, oodja, seneb!

mark
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| 1766|2002-04-04 09:20:05|rahkyt|Re: Question about light skin|
m http

Dr Keita has dealt with this in his studies.

thank you paul, for the direction. i need to add dr keita to my reading list.

ankh, oodja, seneb!

mark
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| 1767|2002-04-04 09:25:34|rahkyt|Re: Question about light skin|
m http mikel

From that angle, they can squeeze themselves into the ancient picture of world civilizations.

this, i think, is the most salient point, and jibes with the historical record. it also accounts for the emotional vacuum created by the lack of cultural historicity that could be claimed by the europeans. it also accounts for the stealth of the myths and accomplishments of those ancient cultures.

regarding the 'diverse' nature of the kemetians, imho, the argument is non-existent. depending upon what period you look at, you could find dark or light-skinned kemetians. but, i am certain, the further back one goes, the blacker the kemetian.

ankh, oodja, seneb!

mark

--

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| 1768|2002-04-04 10:03:10|Sptpy@aol.com|Enter the GIANTS|
This is a brief history of the Africentric or Truth-centered awakening.
http://www.melanet.com/clegg_series/scholarship.html

The third from last paragraph: "Today the Africentric movement has become so widespread and produced so many scholars that they are too numerous to mention. Among the better known are Manu Ampim, Molefi Asante, Mathu Ater, Tony Browder, Jacob Carruthers, Charles Finch, Asa Hilliard, Leonard Jeffreys, Maulana Karenga, Theophile Obenga, Runoko Rashidi, Larry Obadele Williams and Ivan Van Sertima."

Tyrone Thornton
| 1769|2002-04-04 10:05:37|Greg Reeder|Re: Question about light skin|
Dear Mark,
Thank you. How very refreshing to read your explanations. I actually agree with probably all that you have to say and I appreciate the way you chose to express it.
I look forward to your future comments.
And by the way I have much to learn and will be open to your ideas.

Greg Reeder

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> m htp greg.  
>  
> i think that karen yaa adequately addressed your statement from a  
> popular viewpoint, but, she did not take the time to 'explain' to you  
> why, as you wished to know. as you have seen, and know from your
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but

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probability

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european-looking

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> i think that's quite enough for you to get the idea, but then, you  
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> could 'teach' you anything. it was offered in the spirit of  
> understanding.  
>  
> ankh, oodja, seneb!  
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> mark  
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Greg Reeder
www.egyptology.com
| 1770|2002-04-04 10:33:49|chantyllaa|MELANIN|
I have a basic idea of what melanin is and what purpose it serves.
Can anyone give my an in depth description of it or suggest a book or
website where I can get detailed information?
| 1771|2002-04-04 10:33:53|chantyllaa|MELANIN|
I have a basic idea of what melanin is and what purpose it serves.
Can anyone give my an in depth description of it or suggest a book or
website where I can get detailed information?
| 1772|2002-04-04 10:39:46|rahkyt|Re: Question about light skin|
m htp greg

Thank you. How very refreshing to read your explanations.

nada problemo. as has been stated, the arguments that have been our main concern in the last few threads have already been won by the 'afrocentric side' of the battle, i.e. martin bernal's black athena and the controversy and gradual admittance of the afrikoid-derived nature of european civilization. the primaries on this list have been discussing 'the particulars', re particular statues, forgeries, etc., which is a very necessary process.

i am thankful for the diversity of this list and, despite any assumptions to the contrary, would not appreciate the lessened participation of any who consider themselves expert on kemet; for the presentation of evidence in such a fashion. it makes for a more vibrant and far-reaching discussion and keeps the scholarship high.

I actually agree with probably all that you have to say and I appreciate the way you chose to express it.

well, it seems to me that we all chose to be here. and that we all chose to be who we are for particular reasons. for the relatively limited time that we will all share this space together, it is in our shared best interest to express ourselves as clearly as possible.

which makes for long posts, but, in my experience, e-mail is notorious for fostering miscommunication and misunderstanding; all because people don't express themselves clearly or completely. a limitation of the medium, i suppose, and therefore, unavoidable. and when the emotions arise, all clear thought goes out the window. ;-)

however, with all of that being said, DELIBERATE miscommunication or misconstruing of others communications lies somewhere outside and should be considered to be tantamount to lying or trying to cover up the truth. and that type of behaviour has no place in this venue. it seems that there are plenty of folk here who possess the knowledge to 'keep the record straight' anyway, so i have no fear in that regard.

ankh, oodja, seneb!

mark

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| 1773|2002-04-04 11:37:11|a.manansala@attbi.com|Re: Question about light skin|
I'm not doubting there is mixture in African Americans
or North Africans, nor was I referring to what is Black
or not.

What I was getting is at, is what amount of variation
is purely of African origin.

Keita has shown that many people who appear mixed may
not be mixed at all. Others are mixed.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1774|2002-04-04 11:38:29|Mamadi Sefe Dekote|Melanin or History|
First: (to Chantyllaa)

In answer to your question Chantyllaa, I'd point you in the direction of names like Carol Barnes, Richard King and to a smaller extent Anthony Browder. You can probably find all the names to their works on Amazon.com or the like. Or perform a search on their names with the words melanin or pineal gland or such.

Melanin: The Chemical Key To Black Greatness by Carol Barnes

African Origin of Biological Psychiatry by Richard King

Melanin: A Key To Freedom by Richard, M.D. King

Second: (to anyone who cares to listen)

I do NOT subscribe to melanin, pineal gland and other psychic properties of bio-chemicals ideologies. Though I've read the works upon them, I was never moved by the authors enough to give the ideas any credibility. In fact I'd probably never recommend them to anyone. But everyone should have a chance to read and decide for themselves, thus I gave the sources as asked for. I myself pretty much reject such theories as fringe elements of science.

Third:

I do not think ideas of melanin-relation-to-behavior; 100 supposed biological reasons blacks are "so-and-so" vs 100 supposed biological reason whites are "so-and-so;" or theories on "why whites do what they do" (be it Michael Bradley's baseless Neanderthal ideas or Yurugu based hypotheses) have any real place on a discussion on Nilotic cultural complexes. Granted we all get off topic a bit and delve into a bit of non-Nilotic African history or even "Africoid" Asian discussions, evolution, etc.

But I suppose I draw my arbitrary lines some where. In fact I blame many African-centered/Afrocentric (replace with any more correct term you wish) scholars for not more clearly defining themselves APART from those who push melanin ideologies. Such theories have a right to exist as does anything else. They need not however become intertwined with historical works.

At times some of "us" get so caught up in fringe ideologies (especially in our never-ending futile quest to figure out why and how white people tick, but also in our need to find non-natural sources for naturally explainable events) that we miss the forest for the trees.

Case in point...

I was in Egypt once and this guy kept on asking about the "face of the Sphinx on Mars." The irritated tour guide finally pointed out there was a big face on a Sphinx right before his eyes. But if that wasn't enough, he was welcome to fly to Mars and look for one... LOL

I'll probably get in trouble and accused of "censorship" for this, but oh well.

Just my not-so-humble perspective and opinion.

DG

chantyllaa said:

> I have a basic idea of what melanin is and what purpose it serves.
> Can anyone give me an in depth description of it or suggest a book or
> website where I can get detailed information

| 1775|2002-04-04 11:40:27|Alex van Deelen|Re: peace|
Message: 20
Date: Thu, 04 Apr 2002 00:23:58 -0000
From: "neseret" <egylist@griffis-consulting.com>
Subject: Re: peace

>I would be especially careful about claiming my degrees
>are "spurious" were I you, Alex, and I am sure you are aware of what
>I am talking about.

Oohh... A veiled threat, I love those. You mean your failed lawsuit
against another poster?

Now, if you weren't so mysterious about what your "affiliation" is,
then I wouldn't have to do any "research".

>As for my university affiliation with Special
>Studies, which I have held for now 22 years, you can find UAB Special
>Studies' comment on the matter on Deja/Google at
>Message ID <851367777.19486@dejanews.com>#1/1

Ok, there's a statement of a retired Dean that you taught non-credit
courses in the 1980s.

You could have said so yourself, of course. What degree in
Egyptology do you have?

Alex
| 1776|2002-04-04 13:18:10|Djehuti Sundaka|Dawn of Egyptian Civilization to See the Light, Again|
<http://www.newswise.com/articles/2002/4/EGYPT.UAR.html>
University of Arkansas
4-Apr-02

Dawn of Egyptian Civilization to See the Light, Again

Library: SCI
Keywords: EGYPT MUMMIES ARCHEOLOGY AR NSF ANTHROPOLOGY
HIERAKONPOLIS
Description: Hierakonpolis is the site of Egypt's first mummies, first
temples and first industrial
breweries, and scholars have long been working to unearth its secrets.
This year, a generous grant
from the NSF will help a Univ. of Arkansas archeologist bring the dawn of
Egyptian civilization to
light.

FOR RELEASE WEDNESDAY, APRIL 3, 2002

CONTACTS:
Jerry Rose, professor of anthropology, Fulbright College of Arts and
Sciences, 348 Old Main,
(479) 575-2508, jcrose@uark.edu

Lynn Fisher, communications, Fulbright College of Arts and Sciences,
(479) 575-7272, lfisher@uark.edu

UA ANTHROPOLOGIST WINS MAJOR NSF GRANT TO STUDY THE ORIGINS OF
EGYPTIAN CIVILIZATION

FAYETTEVILLE, Ark. -- In 3000 B.C., Hierakonpolis was a flourishing metropolis on the Nile, 650 miles south of the city now known as Cairo in upper Egypt. Centuries later, archeologists would come to discover it was the home of Egypt's first mummies, its first temples and its first industrial breweries.

For over 100 years, scientists have examined this birthplace of the ancient Egyptian state, uncovering spectacular finds such as the palette of Narmer, the most reproduced image from Egyptian antiquity and the large ceremonial mace heads of King Scorpion and Narmer. Jerry Rose, an anthropologist in Fulbright College at the University of Arkansas, has joined in the search to recover ancient history and culture, supported by a \$267,646 two-year grant from the National Science Foundation. The grant was the largest award the NSF made in 2001 in the anthropology division.

Rose left January 16 for the field, joining Dr. Renee Friedman, Hierakonpolis site director, three graduate students and other conservation specialists brought in to assist, such as a paleopathologist mummy expert. Their task will be to unearth the bodies and artifacts contained in HK43, the cemetery of the working class, which may contain up to 2,000 burials.

"Hierakonpolis is the first site at which three widely separated and distinct cemeteries for the different classes of society have been found: elites, skilled middle class and laboring poor," said Friedman. "They show clear evidence of a complex, multilevel social structure. The site is relatively unique in that here are habitations, craft activities, evidence of religion and the skeletal remains of the people themselves."

Hierakonpolis is intimately associated with kingship and the birth of the ancient Egyptian state. Items uncovered during the last century, such as the earliest painted tomb, royal houses, statues and rock paintings, have played a pivotal role in current thinking about the unification of ancient Egypt and the origins of Egyptian society and culture.

"The enormous growth of the settlement in mid-Predynastic times indicates the site was a thriving regional center and possibly the capital of an early kingdom prior to unification," Rose said. "No other site can tell us as much about when, how and ultimately, why Egypt was transformed from a scattering of undifferentiated farming villages into one of the great nation states of antiquity."

For the first time, Rose and his colleagues will be able to test theories that explain the development of the Egyptian dynasties by analyzing the health and diet of all social classes, from the wealthy to the working poor.

Many of the bodies have been remarkably well preserved by the hot, dry sand. Delicate matting, basketry, fabric and food, as well as human skin, fingernails, hair, internal organs and stomach contents are all intact. Teams of archaeologists and bioarchaeologists will excavate and record each

item and then analyze the skeletons and teeth to test for differences in diet, disease, stress and workload among the different social classes.

"We want to look at their quality of life and the amount of work that they were doing," Rose said.
"So far, it seems that they were well fed and grew to a good size, but at the same time they performed hard physical tasks. These people are big and well-muscled."

Some bodies show evidence of ritual cutting and dismemberment, which could be associated with religious practices or attempts to prevent the dead from harming the living.

The cemetery, on the southeastern edge of the desert, is under imminent threat as land is being reclaimed for agriculture. The irrigation canals dug to make the land arable are also raising the water table, which will eventually damage the contents of the site. Friedman and her team have been excavating since 1996, trying to salvage all the endangered graves. Each season they excavate 200 and record their contents.

By comparing their results to previous discoveries at other sites in Egypt, these scientists may finally determine the origin of the Egyptian dynasties, if indeed they arose out of Predynastic cities such as Hierakonpolis or instead were founded by immigrants from other lands.

Rose wrote the grant proposal in collaboration with team leader Dr. Renee Friedman and fellow researchers Joe Powell from the University of New Mexico and Joel Irish from the University of Alaska at Fairbanks. Rose has successfully led an archeological field school in Jordan for the last eight summers, providing many students the opportunity to engage in cutting-edge research.

The work of Rose and his fellow team members in Egypt will offer unprecedented research opportunities for graduate students at the U of A, Alaska and New Mexico, likely resulting in numerous published papers and dissertations.
| 1777|2002-04-04 13:27:40|djahuti.geo|Re: Melanin or History|
Great post!

Djehuti Sundaka

```
--- In Ta_Seti@y..., Mamadi Sefe Dekote wrote:
> First: (to Chantyllaa)
>
> In answer to your question Chantyllaa, I'd point you
> in the direction of names like Carol Barnes, Richard
> King and to a smaller extent Anthony Browder. You
> can probably find all the names to their works on
> Amazon.com or the like. Or perform a search on their
> names with the words melanin or pineal gland or such.
>
> Melanin: The Chemical Key To Black Greatness by Carol Barnes
>
> African Origin of Biological Psychiatry by Richard King
>
> Melanin: A Key To Freedom by Richard, M.D. King
>
> Second: (to anyone who cares to listen)
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>
> I do NOT subscribe to melanin, pineal gland and other
> psychic properties of bio-chemicals ideologies. Though
> I've read the works upon them, I was never moved by the
> authors enough to give the ideas any credibility. In fact
> I'd probably never recommend them to anyone. But everyone
> should have a chance to read and decide for themselves,
> thus I gave the sources as asked for. I myself pretty much
> reject such theories as fringe elements of science.
>
> Third:
>
> I do not think ideas of melanin-relation-to-behavior; 100
> supposed biological reasons blacks are "so-and-so" vs 100
> supposed biological reason whites are "so-and-so;" or theories
> on "why whites do what they do" (be it Michael Bradley's
> baseless Neanderthal ideas or Yurugu based hypotheses) have any
> real place on a discussion on Nilotic cultural complexes.
> Granted we all get off topic a bit and delve into a bit of
> non-Nilotic African history or even "Africoid" Asian discussions,
> evolution, etc.
>
> But I suppose I draw my arbitrary lines some where. In fact I
> blame many African-centered/Afrocentric (replace with any more
> correct term you wish) scholars for not more clearly defining
> themselves APART from those who push melanin ideologies.
> Such theories have a right to exist as does anything else. They
> need not however become intertwined with historical works.
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> At times some of "us" get so caught up in fringe ideologies
> (especially in our never-ending futile quest to figure out why and
> how white people tick, but also in our need to find non-natural
> sources for naturally explainable events) that we miss the forest
> for the trees.
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> Case in point...
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> I was in Egypt once and this guy kept on asking about the "face of
> the Sphinx on Mars." The irritated tour guide finally pointed out
> there
> was a big face on a Sphinx right before his eyes. But if that wasn't
> enough, he was welcome to fly to Mars and look for one... LOL
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> I'll probably get in trouble and accused of "censorship" for this,
> but oh well.
>
> Just my not-so-humble perspective and opinion.
>
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> DG
>
> -----
--
>
> chantyllaa said:
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> > I have a basic idea of what melanin is and what purpose it serves.
> > Can anyone give me an in depth description of it or suggest a book
> or
> > website where I can get detailed information

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| 1778|2002-04-04 14:56:43|rahkyt|History, Spirituality, Science & Ta_Seti|
m http

i thought not long, but hard about this post, but i will send it through regardless, in order to address a certain dangerous undercurrent now, at the beginning of my interaction with this list. to preface, i would like to know, if the discussion of the 'ethnicity' of the kemetians is considered to be on-topic, how can any discussion of areas of study or concentration mentioned in the kemetians literature and monoliths be off-topic?

i will share the gist of my thoughts in the form of questions:

1. how is it possible to separate ta_seti, kemet, from what has come before and what has come after?
2. how, also, is it possible to separate the kemetians from their spirituality and science?
3. do physical properties have anything to do with non-physical states?
4. what is the relationship of biology to mentality?
5. and, most importantly, WHAT DID THE KEMETIANS KNOW, AND DOCUMENT, ABOUT ALL OF THE ABOVE?

if someone can answer those questions, i will desist from sending posts that draw connections between all of these issues. synthesis. not compartmentalization.

also, before any discussion or flame war begins, let us agree that the issues discussed will be based upon sound research; meaning, all statements must be backed up by primary or secondary sources, not opinion only.

one should not make offhand statements deriding what could be considered 'fringe-sciences', if it is not yet determined, or an individual has not learned, what 'true science' really is.

individual study and actual experience should form the basis of a considered opinion, not the perusal of one or two, or even ten, books interpreted through the mirror of slanted perception.

in the past, on other lists, i have not had the time nor the inclination to discuss such topics in-depth, but i do now. once again, the time is now.

in the spirit of ankh, oodja, seneb!

mark

moderator: i do not believe that these topics are off-subject; but if they are, your timely response will keep us from wandering even further 'off-topic'.
--

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| 1779|2002-04-04 15:36:50|Bradenqp@aol.com|Re: History, Spirituality, Science & Ta_Seti|
In a message dated 4/4/2002 6:00:11 PM Eastern Standard Time, rahkyt@blackplanet.com writes:

In the past, on other lists, i have not had the time nor the inclination to discuss such topics in-depth, but i do now. once again, the time is now.

in the spirit of ankh, oodja, seneb!

mark

Personally, I agree with your post in broad terms, Mark.

But we are treading on potentially dicey ground if we choose to go in this direction. There are all sorts of possible hurdles and ways in which this list could become compromised in the mostundesirable manner.

If the group decides to head in this direction, I would strongly recommend that specific, explicit, clear boundaries be set -in the manner you have suggested....and more. I would also suggest that these conditions be quite rigorously enforced.

As a general rule, I don't have a problem with pursuing this sort of discussion in depth: I did, after all, refer a list member to Marimba Ani's Yurugu.

But I wonder if this is the appropriate forum for it. Although I have made clear my distaste for many aspects of collective European behavior toward Blacks and others, I also recognize the heroic and commendable actions of some Europeans who have overcome the temptation to succumb to the heard mentality. Martin Bernal is a case in point and he is a member of this list. If we make the mistake of painting with too-broad brush strokes, without being specific and scientifically rigorous, we not only err in our quest, but we insult and violate such members of other racial groups. I would like to think the spirituality we pride ourselves in would help raise us above that.

This list is necessarily a social setting. There is conduct appropriate for social settings which is distinct from conduct appropriate for other situations. A proper social setting must respect the dignity of ALL members of the group.

If we're going to go down this path, we owe it to each other to be very.....very.....careful.

Peace
Paul Braden

| 1780|2002-04-04 18:34:06|Mamadi Sefe Dekote|Re: History, Spirituality, Science & Ta_Seti|
Braden summed up my points exactly---though
with much more tact. :) lol

Notice though I gave my OPINION on melanin theories and the like (albeit a strong one), I gave sources where anyone who wishes to learn about such things can refer to. I'm not here to make up anyone's mind on the topic because I'm not trying to get into a

debate upon it. I engage in that on other forums. Neither did I attack Dr. King or Barnes. Both are scientists published in mainstream academic journals, though they tend to leave their melanin theories OUT of such things...

I just asked if this was the PROPER forum for this. I'm just another member, not the moderator. But I just decided to speak my mind (OPINION) on the topic rather than run to the moderator with it. Its up to the the moderator (or the forum if he's running a democracy...lol) to choose if such discussions are relevant here. I tend to base what this forum is about by the Afrocentric Debate Research Page. I could however be wholly wrong or in the minority opinion.

I say no...but that's just my OPINION. I have no final say on WHAT is discussed. So by all means, don't take my OPINION as an indicator that such things *shouldn't* be discussed. But I still stand my my assertion that they should not, even if they are allowed and encouraged to continue.

On this forum once before, a while back, someone posted a question about "if white people are evil" or the like. I was on the original forum that question arose upon. I entertained the discussion on that forum. Because I realize its a topic some people want to discuss (whatever side they take). When it came to this forum however, I gave my OPINION that this was not the place for it. Some other members (thankfully) agreed.

That's all I was doing really, my strong OPINIONS (which I stand by) on the topic aside. Thus my suggestion (and this is just an idea...respectful at that) would be to create a forum dedicated to such specific discussions rather than use this one to do so.

DG

> Personally, I agree with your post in broad terms, Mark.
> But we are treading on potentially dicey ground if we choose to go in
> this
> direction. There are all sorts of possible hurdles and ways in which
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> actions of
> some Europeans who have overcome the temptation to succumb to the
> heard
> mentality. Martin Bernal is a case in point and he is a member of this
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> If we make the mistake of painting with too-broad brush strokes,
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> being specific and scientifically rigorous, we not only err in our
> quest, but
> we insult and violate such members of other racial groups. I would
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> social settings which is distinct from conduct appropriate for other
> situations. A proper social setting must respect the dignity of ALL
> members
> of the group.
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> If we're going to go down this path, we owe it to each other to be
> very.....very.....careful.
>
> Peace

| 1781|2002-04-04 18:57:06|arumese|Greg Reeder:Question about light skin|
Mr. Reeder

Most of us probably agree with you when you acknowledge that Africans and Europeans are all of the same family (we wanted to hear that from our fellow Americans 100 years ago). But it should be acknowledged also that there are serious implications that need to be addressed before informed black people can accept many statements made within mainstream academia in regard to non-black associations in ancient Egypt. We know that non-blacks were there. How could they not have been attracted to that land and its culture? One of the problems we face however, is the continued efforts to disguise evidences and establish racial barriers between the Egyptians and their southern bretheren. Believe it or not, it is very demeaning. Even as we speak, subtle efforts are being made by highly influential people, to cloud or down-play the extent of the Neroid presence in the ancient world.

The resistance to a Western interpretation of mixtures in ancient Egypt is due to an obvious double standard. Though mainstream society may not be inclined to notice it, the various Negroid types are likely to be labled "black" only when it is perceived that they have made no extraordinary contribution to civilization (particularly ancient civilizations). On the other hand, blacks have been repeatedly classified as something other... whenever it is clear that they were connected in some germane way to the world's higher civilizations. This is very insulting to human intelligence. And in the particular climate we find ourselves in, it is understandably perceived as antagonistic.

While, I believe it is vitally important for blacks and whites (among others) to recognize that we all developed as one human race, it should not be ignored at this time in history that we acquired our unique characteristics on totally different continents -- under totally different circumstances. I believe our ethnic uniqueness is an extraordinarily beautiful thing. But unfortunately, this beautiful thing has been effectively used to fuel racist activity throughout the civilized world. And many will not recover from the effects unless the sacrafice of a full reversal is offered and upheld in good faith. I honestly believe that, as a whole, we have not come near the point of being able to resolve our acquired sociological/philisophical differences in this particular area of dissension. It may however, be time for some of us to gain understanding and come to agreement on the

subject. But for others -in light of all the potential consequences- it may rightly continue to be an important issue to attack.

Sincerely, Arumese

```
--- In Ta_Seti@y..., "Greg Reeder" wrote:
> And I do not understand why some do not accept "white" people as
> children of Africa since all people came out of Africa. Is not
"white" just
> a trait of an African that has been in the north longer than some
> others?
> And Egyptian civilization is the cultural heritage of Europeans as well
> as Africans because it directly affected Greece and Rome and still to
> this day influences us. It is a common heritage for both 'Black" and
> "white".
>
> Greg Reeder
> --
>
```

```
| 1782|2002-04-04 22:30:04|Sptpy@aol.com|Re: Question about light skin|
Arumese wrote: ..."Negroid types are likely to be labled 'black'
only when it is perceived that they have made no extraordinary contribution
to civilization
(particularly ancient civilizations). On the other hand,
blacks have been repeatedly classified as something other... whenever it is
clear
that they were connected in some germane way to the world's higher
civilizations."
```

That is a psychosis that has been inflicted on the world's conciousness for years. I attended a recent Runoko Rashidi lecture. Among the topics discussed was the UNESCO Colloquium on "The Peopling of Ancient Egypt and the Decipherment of Meroitic Writing" held in Cairo, Egypt January 28 through February 3, 1974; this is when the great African Egyptologists Cheikh Anta Diop and Theophile Obenga debated an opposing group of Egyptologists on the ethnicity of the ancient Egyptians. After Obenga and Diop successfully reaffirmed that the ancient Egyptians were of course black Africans, Runoko said that one of the opposing Egyptologists looked at the two great scholars and said, "Even if you prove they were black, they were still white."

```
Tyrone Thornton
| 1783|2002-04-04 23:48:08|Marendaw|Re: Names of Nubian Rulers|
Thank you Paul.
| 1784|2002-04-05 03:45:35|neseret|Re: peace|
--- In Ta_Seti@y..., "Alex van Deelen" wrote:
```

```
> Message: 20
> Date: Thu, 04 Apr 2002 00:23:58 -0000
> From: "neseret"
> Subject: Re: peace
>
> >I would be especially careful about claiming my degrees
> >are "spurious" were I you, Alex, and I am sure you are aware of
```

what I am talking about.

```
>
> Oohh... A veiled threat, I love those. You mean your failed lawsuit
> against another poster?
```

This must be yet another example of your sterling research skills. FYI, there is no "failed lawsuit" here and your information to that effect is also in error.

My point was in the last post you are well aware of what occurred

when one claimed my affiliation and degrees were spurious; don't recall making any sort of "veiled threat" against you, though, so this must be your interpretation. My comment had to do with your alleged research into my affiliations and making hasty conclusions based on bad information.

As to ths allegation of "failed lawsuit," in which you are again incorrect, see most recent Court activity:

<http://www.lawlibrary.state.mn.us/archive/ctappub/0109/c301296.htm>

<http://www.lawlibrary.state.mn.us/archive/ctapun/0203/1350.htm>

Review by MN Supreme Court granted for c301296:

<http://www.lawlibrary.state.mn.us/archive/supct/0111/pfr11-13.htm>

Sorry to disappoint, but to summarize: to date, I have prevailed in all Minnesota Court cases at the Court of Appeals level, across the board.

> Now, if you weren't so mysterious about what your "affiliation" is,
> then I wouldn't have to do any "research".

What is "mysterious" about my affiliation, Alex? It's at the bottom of EVERY post I make - I work with the University of Alabama at Birmingham, UAB Options/Special Studies. No mystery there.

> >As for my university affiliation with Special
> >Studies, which I have held for now 22 years, you can find UAB

Special

> >Studies' comment on the matter on Deja/Google at
> >Message ID <851367777.19486@d...#1/1
>
> Ok, there's a statement of a retired Dean that you taught non-credit
> courses in the 1980s.

This is also true today as it was in the date of posting in 1996. It's just that UAB Options/Special Studies does not list its faculty in the same manner as the rest of the University. Nonetheless, I did state to you I had worked with Special Studies for over 20 years in the last post. You imply in this post I may not still do so; I do.

> You could have said so yourself, of course.

And I gave such a statement to you in my last post, did I not? Based on your previous post, you wanted a statement _from the University_, as you had been checking the University websites (albeit not MY university, I might add). The reference I gave was to a 1996 post from UAB Special Studies (prior to name change to UAB Options/Special Studies)as to my status with them. It hasn't changed since 1996, and I have worked with the University since 1980; ergo, my affiliation with the University of Alabama at Birmingham for over 20 years.

This is what Dr. De Molina said, and obviously since you refer to her as "retired," you knew this from Google/Deja, you know that anyone at Special Studies (including former Dean Cindy Kirk, and present Dean Sally Dunphy) would also confirm this.

To continue to harp on my affiliation as being a "spurious claim," either directly (first post) or indirectly (this post)does constitute a pattern of harassment, BTW.

> What degree in
> Egyptology do you have?

If you care to review Deja/Google again, you will find the degrees I have, to date. I see no reason to do any further research for you, nor list anything more than I have seen other posters list in this regard to this List. Again, you are in violation of charter rules to continue to harass another List member, BTW.

Again, Paul: this is yet another example of your moderation and enforcement of charter rules. I don't see you reining in Alex Van Deelen's continuing to post claims about my affiliation/credentials, _despite your specific admonition not to do so_. You have my comments in this area already (and many thanks for also maintaining confidentiality of my correspondence to you, Re: Rakhyt, which you failed to do). I will be seeing if you are, in fact, going to moderate on this issue within the charter rules concerning harassment and intimidation of fellow List members.

Within 24 hours of this posting, if no further action is taken to halt this form of postings, Paul, I will be forwarding the offensive material, including a copy of this post, to the administration of YahooGroups, as this represents a pattern of abuse in flagrant contravention of the TOS Article 6 (a). I consider it to be cyberstalking and since you, Paul, appear to be either a) unwilling or b) unable to moderate the List in accordance with the TOS, perhaps Yahoo administration will be more successful.

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 1785|2002-04-05 08:02:29|rahkyt|Re: peace|
m http

(and many thanks for also maintaining confidentiality of my correspondence to you, Re: Rakhyt, which you failed to do).

whoa. what is that all about? i thought you said you never recieved those posts that i was trying to post to the group but thought may have gone to you? i have never questioned your credentials and have only behaved politely toward you. did i miss something?
to my knowledge, paul has never said anything to me or on-list about some private correspondence or complaint that you've sent to him. i guess i'm just out of the loop here...but, if i've offended you, it wasn't intentional.

ankh, oodja, seneb!

mark

--

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| 1786|2002-04-05 08:13:22|rahkyt|Re: History, Spirituality, Science & Ta_Seti|

m http paul

But we are treading on potentially dicey ground if we choose to go in this direction. There are all sorts of possible hurdles and ways in which this list could become compromised in the mostundesirable manner.

i see that now. just the mention of it seems to have shut down the list. :-)

If the group decides to head in this direction. I would strongly recommend that specific, explicit, clear boundaries be set in the manner you have suggested....and more. I would also suggest that these conditions be quite rigorously enforced.

yes. i agree.

But I wonder if this is the appropriate forum for it. Although I have made clear my distaste for many aspects of collective European behavior toward Blacks and others, I also recognize the heroic and commendable actions of some Europeans who have overcome the temptation to succumb to the heard mentality. Martin Bernal is a case in point and he is a member of this list. If we make the mistake of painting with too-broad brush strokes, without being specific and scientifically rigorous, we not only err in our quest, but we insult and violate such members of other racial groups. I would like to think the spirituality we pride ourselves in would help raise us above that.

any discussion i am involved in, on my part, is guided by the precepts of ma'at. i do not flame, call people out there names or insinuate. the discussion would also not be race-based, since all peoples are to some degree melanized. just for the record, the post entitled 'melanin' was only the initiator of my following post, which was designed in order to determine what the viewpoints of the 'respectable', more-established melanized scientists might think of such discussions on-list.

but, i understand the necessity of maintaining a space designed for a particular aspect of ta_seti's development and would not wish to compromise it for any reason. as i've stated previously, the diversity of this list is wonderful and the reason why i look forward to reading posts here daily.

This list is necessarily a social setting. There is conduct appropriate for social settings which is distinct from conduct appropriate for other situations. A proper social setting must respect the dignity of ALL members of the group.

and i would do so, if said discussion were undertaken.

If we're going to go down this path, we owe it to each other to be very.....very.....careful.

primary and secondary research. my only issue is with people who dismiss research done by others cavalierly. especially when those individuals do not present an alternative, or rebut the research with anything other than opinion. i believe there is enough research out there to adequately bolster a serious consideration of many things some consider to be 'fringe-science', to include the kemetian knowledge and use of electromagnetism (which is connected to the melanin issue), the use of altered-states in communication with diety and the ancestral realm, and the possession of so-called 'psychic powers'.

but, again, i say, if this is not the place to speak of such things, even if backed by research, i totally understand and with concur with the majority opinion.

ankh, oodja, seneb!

mark

--

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| 1787|2002-04-05 08:37:02|rahkyt|Re: History, Spirituality, Science & Ta_Seti|
m http

Braden summed up my points exactly---though
with much more tact. :) lol

what, that we need to be careful about what we're discussing? cause we got comp'ny? in my original post, i stated that all discussion should be accompanied by established research, either primary or secondary. if that's not careful, i don't know what is.

Notice though I gave my OPINION on melanin theories and the like (albeit a strong one), I gave sources where anyone who wishes to learn about such things can refer to. I'm not hear to make up anyone's mind on the topic because I'm not trying to get into a debate upon it. I engage in that on other forums.

if you please, could you share a few of these forums? most particularly, where it is appropriate to discuss dr. king, michael bradley, ankh amen's research, and other aspects of kemetian high culture that may be considered by 'establishment scientists' to be 'fringe science'?

all of the above stated without getting into definitions of 'science' by kemetian standards rather than western.

...and, if these issues are discussed, or implied by the symbolic interpretation of stela, how is this not the venue for such discussions?

That's all I was doing really, my strong OPINIONS (which I stand by) on the topic aside. Thus my suggestion (and this is just an idea...respectful at that) would be to create a forum dedicated to such specific discussions rather than use this one to do so.

accepted, as your opinions and respected as such. it is not necessarily your words only that speak for you, it is also the insinuations that could be taken from the syntax and tone of your response. by using code words such as 'fringe science' in opposition to 'mainstream', you awaken an entire complex of meaning subconsciously in your readers, as you are well aware, thereby denigrating said research based upon nothing but opinion. while i respect you as a researcher and afrocentric scholar, i believe that any and all mention of someone's hard work, engaged in over years of study and self-sacrifice, should be accompanied by due respect. but that's just my opinion.

as i stated in the previous post, when it comes to discussing the kemetian mention and immersion in high science through their writing, artwork and statuary, the field is rife with such examples, and they should be able to be discussed on this board, without creating a new venue. as i also stated in my last post, the melanin post was what got me to thinking about these issues, since the melanin research is so closely related (electromagnetically and spiritually) , and since many afrocentric scholars are aware of them, why not discuss them, even if only to refute them, once and for all, in such esteemed environs, comp'ny or not?

i would gladly play devil's advocate in this venue, if only to raise the consciousness of those who do not post but sit back and watch the interplay. and, what harm could come of it? with the skill of those here, the hieroglyphs themselves could be examined and discussed, the interpretations reworked, confirmed or discarded for new ones, the assumptions underlying the

theories discredited or affirmed. the potential is vast.

i see no shame or embarrassment in putting the more extreme aspects of 'afrocentrism' to the test of peer review. and i ask again, if not here, then where?

i sing the power cosmic,

norin radd (rahkyt)

--

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| 1788|2002-04-05 09:37:25|Bradenqp@aol.com|Re: History, Spirituality, Science & Ta_Seti|

In a message dated 4/5/2002 11:40:08 AM Eastern Standard Time, rahkyt@blackplanet.com writes:

i sing the power cosmic,

norin radd

Ahhhh.....

The prodigal herald returns at last.

Gabriel the Airwalker, Firelord and Nova send you their best.

I told Terrax the Tamer you were back, but he just sneered and grumbled to himself.

Hang Ten!

Oh but wait, you don't have any toes..... :-)

Peace,

Paul Braden

P.S. Hope the rest of the list will excuse this bit of off topic insider silliness :).

| 1789|2002-04-05 09:43:10|pinatubo.geo|Re: peace|

--- In Ta_Seti@y..., "neseret" wrote:

> --- In Ta_Seti@y..., "Alex van Deelen" wrote:

>

> > Message: 20

> > Date: Thu, 04 Apr 2002 00:23:58 -0000

> > From: "neseret"

> > Subject: Re: peace

> >

>

>

> Within 24 hours of this posting, if no further action is taken to

> halt this form of postings, Paul, I will be forwarding the offensive

> material, including a copy of this post, to the administration of

> YahooGroups, as this represents a pattern of abuse in flagrant

> contravention of the TOS Article 6 (a). I consider it to be

> cyberstalking and since you, Paul, appear to be either a) unwilling

> or b) unable to moderate the List in accordance with the TOS, perhaps

> Yahoo administration will be more successful.

>

Katherine, let's get some things straight.

First of all you do not dictate Ta_Seti moderation policy.

You have maliciously implied that Rahkyt is a cyberstalker for making a few newbie mistakes.

Alex was responding to a statement in which you claimed to represent mainstream Egyptology:

"Apparently "rahkyt " has been reading some other thread, for I have NEVER held such a theory (nor has Greg Reeder, from my experience, and I think we likely constitute the "mainstream Egyptology"

contingent here), and as far as I know, neither has any modern Egyptologist since the 1960's or so."

You have also recently shown a consistent pattern of insulting other posters calling their arguments "absurd" or accusing them of using the strawman argument with the following demeaning quote:

"A Straw Man Argument is a statement you make if you want to more easily attack an opposing position. You intentionally make a silly caricature of that position, one that no one would believe, knock down that silly, unrealistic caricature, and then proclaim that the original version of the argument has been demolished. This tactic fools a lot of people.

This is one of the most unethical and cowardly of debating tactics, since you have so little confidence in your own position that you cannot even address the real position of your opponent. At the heart of the Straw Man Argument is deception."

I think if we go back and check each case in which you have accused a fellow member of using this 'cowardly deception' we will find they were not using strawman arguments at all.

You have also implied that other members are using racial arguments as if racialism was not present in modern Egyptology. Here is one clear example:

---begin message

From: "neseret" <egylist@griffis-consulting.com>
Date: Fri Jan 18, 2002 2:18 am
Subject: Re: Eurocentric nonsense

ADVERTISEMENT

--- In Ta_Seti@y..., a.manansala@a... wrote:
Paul had said:
> > 'Melas' literally means 'black.' That's how
> practically all earlier translations render the word. It's primary
in relation to the modern debate that you have all this pendantic
> nonsense on the meaning of the word.
>
> Er, not so. Melas means 'dark,' and 'niger' means
> black.
> >>
>
> Katherine, 'niger' is Latin for 'black,' while 'melas'
> means 'black' in Greek.

Paul, my point was, and you fail to appreciate it, is that _melas_ is used more often as 'dark' and 'tawny' than as 'black.' I submit to you to check the usages of _melas_ and _melan_ on the Perseus Word Search at

<<http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek>>

and note the use as 'dark,' 'dusky', and so on are more prevalent than the usage of the term as 'black.' Now this is how the Greeks used it, and argue as you will about it, it is best you note your own advice in this matter:

"...Yet the descriptions stand at they are and don't need modern Eurocentric [or Afrocentric] philological tweaking."

Elby is correct to have noted to you that the terms are more fluid than you want them to be, and they are not as definitive as descriptors as you imply.

As you note, the Greeks did not have a notion of race, but neither can you imply a definition upon their language that proves _your_ modern racial point.

---end message

I have only intervened at times of repeated abuse by posters who showed a pattern of disruption with no interest in contributing to the discussion.

I did not intervene in the recent post concerning Manu, but simply responded because I have knowledge of his credentials.

If you wish to complain to Yahoo, go right ahead. But however, you shall desist in making any further accusations of violations against fellow members on this list. You can send them to me by email if you like.

Regards,
Paul Kekai Manansala

| 1790|2002-04-05 09:51:46|Djehuti Sundaka|Crowning Glory|
http://www.bib-arch.org/bswb_AO/bswbAQa1.html
Crowning Glory
Never a Bad Hair Day in Ancient Egypt

The ancient Egyptians were insistent, even somewhat priggish, about keeping tidy. According to the Greek historian Herodotus (c. 485-425 B.C.), "The linen cloaks they wear are always freshly washed; this is something they are very particular about. Their concern for cleanliness also explains why they practice circumcision, since they value cleanliness more than comeliness" (Histories 2:37).

But they weren't entirely oblivious to beauty. If the Egyptians kept properly clean by shaving their heads to rid themselves of lice, they also met the demands of comeliness by putting on wigs.

The 18th Dynasty (1550-1295 B.C.) wig shown above, discovered at Thebes, was woven from about 120,000 strands of human hair. Each curl and plait was coated with a mixture of beeswax and resin, then fixed in place with even more wax to create a hair piece so sturdy it has lasted 3,500 years.

Wigs were commonly used by both men and women. Pharaohs had their own hairdressers, who wove and styled wigs from real human hair so perhaps our example was once worn by an Egyptian princess. The lower castes made wigs out of sheep's wool and plant fibers.

The painting above, from the tomb of a priestly scribe under the 18th Dynasty pharaoh Thutmose IV (1400-1390 B.C.), shows not only a popular New Kingdom hairstyle worn by both men and women, shoulder-length hair framing the face but also the pains Egyptians took to keep their wigs clean and fragrant. Wigs were designed to cradle myrrh-laced cones of ox tallow, which would gradually melt and drip the scented unguent onto the wearer's hair, face and clothing. Egyptians also used cinnamon and flower petals to perfume the hair.

| 1791|2002-04-05 11:05:55|Mamadi Sefe Dekote|Re: History, Spirituality, Science & Ta_Seti|
I have stated my bit and opinion on this.
It is up to the forum and/or moderator to see what happens from this point on.

But for the record:

I am not an Afrocentric by definition. I just settle for the term historian in training for now. :) lol
Most of the scholars who espouse a belief system similar to the basic premise of this forum do not really define themselves as such either (Keita, Van Sertima, etc.)

My definition of Afrocentric however does not include melanin ideologies or the electromagnetism of ankhs.

My suggestion has been, for a long time, for Afrocentric scholars or African-centered scholars to more firmly divorce themselves from others who "liberally" take up the term "Afrocentric" and attach it to any ideology they wish.

I contend, in positive criticism of Afrocentricity, that it has failed to more forcefully define itself apart from what I deem "fanciful" notions of Egyptian architecture on Mars, melanin based behavioral patterns, etc. This results in the academic scholar who studies African history from an African-centered/Afrocentric perspective being lumped in with the likes of Malachi York's followers, and their spaceship theories and self-created languages of inordinate "z"s and "t"s.

Call me strict, but I think there has to be a line drawn somewhere. Arguing for African influence in ancient Greece or even theories of pre-Columbian African contact I agree may go against mainstream thinking, but are well within the bounds of the topic of African history and culture (whatever side of the argument one falls upon). Melanin theories, discourse on Egyptian levitation, faces on Mars etc. belong elsewhere in my humble opinion---though I may not be able to tell you exactly where that somewhere is. Thus I do NOT see such extreme ideologies the domain of Afrocentricity at all. I do not see most of the scholars quoted and discussed on this forum engaging in melanin ideologies or the like (from Dr. Ben to Diop to Van Sertima). I think melanin theorists are as outside Afrocentric/African-centered thought as Erich Von Daniken

(Chariot of the Gods) is outside Egyptology or Meso-American archaeology.

Again, just my opinion. Others are free to think otherwise (as is readily apparent). I do not claim to even be in the majority opinion here. I might be nothing but a minority objection. But I saw the need to voice it anyway.

My LAST words on this...hopefully. Just wanted to clarify.

DG

PS- Norrin Radd....I am still Galan...or if u prefer...Black Galactus...:)

| 1792|2002-04-05 13:46:27|kcamm23063@aol.com|Re: History, Spirituality, Science & Ta_Seti|

I consider myself an African-centered person, but definitely not Afrocentric because I find it to be much too limiting in areas of study, and I think it is important to read from all sources. I enjoy learning about ancient Kemetic and Nilotic cultures, which is why I am a member of this list. I used to be on about 30 lists, now just a little over 20, and although each list has its own agenda, with the exception of one, they all deal with Africa and/or Pan Africanism - economically, politically, and culturally - about five of them are on AIDS in Africa. There are already many paranormal Egyptian/Kemetic groups, lists and message boards on the internet, so I see no reason for this group to shift its paradigm to go out of the realm of its original intent.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/5/02 11:08:11 AM Pacific Standard Time, dg14@swt.edu writes:

I have stated my bit and opinion on this.
It is up to the forum and/or moderator to see what happens from this point on.

But for the record:

I am not an Afrocentric by definition. I just settle for the term historian in training for now. :) lol
Most of the scholars who espouse a belief system similar to the basic premise of this forum do not really define themselves as such either (Keita,

Van Sertima, etc.)

My definition of Afrocentric however does not include melanin ideologies or the electromagnetism of ankhs.

My suggestion has been, for a long time, for Afrocentric scholars or African-centered scholars to more firmly divorce themselves from others who "liberally" take up the term "Afrocentric" and attach it to any ideology they wish.

I contend, in positive criticism of Afrocentricity, that it has failed to do more forcefully define itself apart from what I deem "fanciful" notions of Egyptian architecture on Mars, melanin based behavioral patterns, etc. This results in the academic scholar who studies African history from an African-centered/Afrocentric perspective being lumped in with the likes of Malachi York's followers, and their spaceship theories and self-created languages of inordinate "z"s and "t"s.

Call me strict, but I think there has to be a line drawn somewhere. Arguing for African influence in ancient Greece or even theories of pre-Columbian African contact I agree may go against mainstream thinking, but are well within the bounds of the topic of African history and culture (whatever side of the argument one falls upon). Melanin theories, discourse on Egyptian levitation, faces on Mars etc. belong elsewhere in my humble opinion—though I may not be able to tell you exactly where that somewhere is. Thus I do NOT see such extreme ideologies the domain of Afrocentricity at all. I do not see most of the scholars quoted and discussed on this forum engaging in melanin ideologies or the like (from Dr. Ben to Diop to Van Sertima). I think melanin theorists are as outside Afrocentric/African-centered thought as Erich Von Daniken

(Chariot of the Gods) is outside Egyptology or Meso-American archaeology.

Again, just my opinion. Others are free to think otherwise (as is readily apparent). I do not claim to even be in the majority opinion here. I might be nothing but a minority objection. But I saw the need to voice it anyway.

My LAST words on this...hopefully. Just wanted to clarify.

DG

PS- Norrin Radd....I am still Galan...or if u prefer...Black Galactus... :)

| 1793|2002-04-05 14:17:39|rahkyt|Re: History, Spirituality, Science & Ta_Seti|
m http!

I think melanin theorists are as outside Afrocentric/African-centered thought as Erich Von Daniken (Chariot of the Gods) is outside Egyptology or Meso-American archaeology.

...and i think that you are right, when you are talking about faces on mars. it is apples and oranges to compare that type of theorizing to the melanin debate. just enter 'melanin' into any search engine. any search engine. you will find numerous articles and research findings from objective scientists, corporations and universities that are heralding the 'miracle of melanin'. its electromagnetic properties, its possible superconducting properties, the presence of neuromelanin in the brain of all people, integrally connected to the secretion of mela and seratonin, both of which have established, undisputable effects on the psyche. also, the relationship between eumelanin (brown and black) and, uh, i forget the other type (yellow and red based), with neuromelanin and, thusly, the locus coreuleus, which has the highest concentration of neuromelanin in the brain. and, of course, there is the pineal gland. how can there be any doubt that the kemetians knew about the pineal gland/third eye? therefore, if they knew about the pineal gland, how could they not know about the melanin that they surely found in their own brains, not to mention their skin?

so, i do not think that it is fair to compare the pyramids and face on mars with the melanin research. that research is too well-documented, too easily accessed to be dismissed as if it were tripe.

similarly, the electromagnetic research pertaining to melanin and, since you brought it up, or, are refering to my mention of ankh amen, the ankh itself, in its shape as a conductor, and use, along with the djed pile and other perhaps 'similarities' one might make between symbols of today and yesterwhen, which are out there.

but, i sense a marked lack of interest in these topics. ;-)

so, i capitulate to the further rendering of necessary scholasticism, in the continuing war to 'set the record straight'!

keep on keepin' on, historians in training, mainstream egyptologists and afrocentrists! i will join discussions as is applicable, but have now seen the extent to which this listserv is committed to go in the search for truth.

PS- Norrin Radd....I am still Galan...or if u prefer...Black Galactus...

heh heh. ya mon, i know who you be as you know who i be. peace and inner growth to you, as always,

i am,

norrin radd/rahkyt the cyberstalker/mark rockeymoore

--

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| 1794|2002-04-05 14:43:24|pinatubo.geo|Re: History, Spirituality, Science & Ta_Seti|
--- In Ta_Seti@y..., "rahkyt " wrote:

> m htp!
> ---

> so, i capitulate to the further rendering of necessary
scholasticism, in the continuing war to 'set the record straight'!

>
> keep on keepin' on, historians in training, mainstream egyptologists

and afrocentrists! i will join discussions as is applicable, but have
now seen the extent to which this listserv is committed to go in the
search for truth.

> ---

Mark, there is no doubt that melanin would be an interesting topic,
but we have to remember that one advantage of these groups is that
they allow for *focused* discussion.

In fact, we have actually discussed melanin, eumelanin and pheomelanin
as relevant to mummies.

The topic though could tend to wander into things like the health and
spiritual benefits of melanin, which are not on topic, and racial
overtones might be perceived whether intended or not.

As mentioned earlier, proceed with caution.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1795|2002-04-05 15:18:08|Bradenqp@aol.com|Africans and Asians: Genetic relationships|
Some days ago, there was a discussion between Paul Manansala, Dr. Clyde Winters, D.G., etc. concerning the relationship between modern Black Africans and Asians, particularly of the Far East. Dr. Winters believes that the differences noted by science are not as great as we would be made to believe. Paul has noted that studies suggest that Blacks are genetically more distant from Melanesians, for example, than they are to whites.

In a bid to begin to resolve this seeming discrepancy, I've excerpted below an article by Dr. Charles Finch of the School of International Health at Morehouse School of Medicine. It is from *The African Presence in Early Europe*, edited by Ian Van Sertima, 1985 Transaction Publishers, New Brunswick.

Finch warns that modern mainstream genetic studies are engaging in the same kind of scientific sleight of hand that (IMO) "liberal" anthropological specialists like C. Loring Brace engages in. He suggests that it is entirely possible to use different sets of genetic markers than are commonly used and thus to arrive at entirely different conclusions:

(Note: Diagrams are difficult to reproduce and those I copy below may show up awkwardly. Please indulge.)

[Begin Excerpt]

Biomolecular Markers and Race

We can now return our attention to a fuller discussion of biomolecular markers. There has been a burgeoning literature in recent years which has sought to use the tools of molecular biology 1) to obscure the whole question of H. sapiens sapiens evolution and needlessly complicate the already convoluted discussions of race and 2) to drive a wedge between the Africoid populations of Africa and those of Asia. There are dozens of biomolecular indices and more are being discovered. While a detailed discussion of these indices is beyond the scope of this paper, we can mention a few of the more important ones: the ABO blood-typing system, the Duffy system, the Kell system, the gamma globulin (Gm) system, and the Rh system. Broadly speaking, some of these systems can be used to characterize population groups and are quite useful in studying population movements and selection patterns among certain populations. But J.B. Birdsell has put the whole business in perspective:
The racial classifications of the seventeenth century were naturally descriptive in nature, based upon observations of colonial travelers and explorers, and contained much error. Even so, the major races of man were recognized as well by eve in those days as they have since been identified by complex computer exercises of

our time.[48]
He goes on to say,

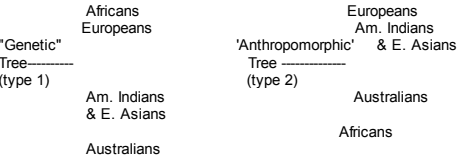
Biological anthropology, in common with other more matured sciences, passed from a stage of qualitative description to one in which characters were quantified by measurement. Usually such a trend is beneficial; but it created something of a disaster for the students of man.[49]

A major part of this disaster was the dissolving of races by statistical fiat. The work of M. Nei and his co-workers especially illustrates the point. He has elaborated the concept of "genetic distances" and by using a statistical formula of his own devising, has apparently worked out a method of determining the gene percentages at different loci by race. Using this, he can, by his account, calculate the "net codon differences" by race and then tell how close the different races are to one another.[50] There doesn't seem to have been much in the way of critical examination of the assumptions behind Nei's method but there are some methodological difficulties that command the attention even of one uninitiated into the "mysteries" of statistical analysis. For one thing, the accuracy with which one can classify an individual using solely biomolecular data varies tremendously[51]. Moreover, classifying racial groups by stereotyping still depends phenotypic correlation:

When a population is being investigated, an adequate sample of the people is classified according to phenotypes. The gene and genotype frequencies can be computed from the phenotype percentages [52]

If we use HgS as an example, we know that it is an excellent marker for demonstrating African infusions into non-African populations as in southern Europe. However, the presence of HgS in a blood sample would not by itself allow one to know if the sample belonged to a southern European or an African unless that fact was known already or could be verified. One might well ponder the question that if an Italian or Greek has HgS, does that make him a "mulatto?" Since there is not no~ nor has there ever been, a "pure~~ race, at what point genetically does one cross the threshold between an Africoid and a Caucasoid? Moreover, even with respect to prominent racial markers such as Rh0 Diego or HgS, etc., if they are absent in a particular serum, this does not mean that the individual is or is not a member of one racial group or another. Just as all Blacks do not carry the Rh0 or HgS, all Mongoloids do not carry the Diego type. The Diego marker is considered almost 100% diagnostic of the Mongoloid racial type, but is only found in 10% of Mongoloids and has never been found in Amerindians, an important Mongoloid sub-group [53]. Even the most characteristic marker is found in only a percentage of a given population and is frequently absent in important subgroups of that population. These difficulties are exemplified perfectly in Nei's own findings: the genetic distance or variation within a racial population is much greater than that between racial populations. What is more, the differences between sub-groups within a racial population is almost the same as that between races. Clearly, there is considerable genetic overlap between racial populations and the "mean differences" between them are rather in the nature of statistical artifacts. Nei has determined that Caeuasoids and Mongoloids are "closer" genetically than either is to Africoids [54] yet he himself admits that these net codon difference are not statistically significant between any pairs of groups! Furthermore, depending on the data collected~ who collects it, and the methods used, completely contradictory results are often obtained: Nei himself obtains different results when he uses serum proteins as when he uses blood groups to determine genetic distances. With the latter he has found that there is actually a "closer" relation between Caucasoids and Africoids than with either to Mongoloids [55]. His methodology is faulty from another perspective: for his work he has drawn upon genetic data from Caucasoids and Africoids in the United States. In order to "correct" for the blood group results which show a closer Caucasoid-Africoid relation, he has chosen to "factor out" the 20% genetic contribution of Caucasoids to the Africoid population in the United States while assuming that there has been no genetic contribution of Africoids to the Caucasoid population in the U.S.[56] This is wholly untenable and it is bad sociology. From the beginning of U.S. history, tens of thousands of persons classified as "Negroes" have passed into Caucasian society, clandestinely to be sure, by virtue of their light skin. How many such persons did so shall never be known but it was enough to account for a significant if unmeasurable, Africoid genetic contribution to the Caucasoid population of the U.S. Thus a fundamental premise of Nei's analysis is flatly wrong and jeopardizes his analysis because he cannot control for the amount of Africoid genes in the Caucasian population.

Nei has practically chosen to ignore the phenotypic likenesses between certain populations, inferring that, compared to his net codon differences, they are of no consequence. Thus a kinky-haired, full-lipped, broad-nosed black African can in no way be considered related, historically or otherwise, to an equally kinky-haired, full-lipped, broad-nosed black Melanesian because there are some minuscule codon differences between the two. He and other like-minded population geneticists insist that it is merely the similarity of selective factors, i.e., two hot, tropical environments, that account for the near-identity of phenotype between the African and the Melanesian; in every other important respect they must be considered separate and unrelated. As a way of bringing into focus the increasing contradictions that have crept into the musings of population geneticists who have used their tools to study race, we should turn our attention to a 1979 article written by CR. Guglielmino-Matessi, et al.[57] The impetus for writing the article was apparently the irreducible contradiction between two phylogenetic "trees," one based on genetic data called the "genetic" tree and the other based on stringent craniometric studies by WW Howells [58] called the "anthropometric" tree. The two trees can be compared below: [59]



Already in these trees, the discerning reader can detect elements of "crypto"-Coonian poly-centrism, but even so, these are two contradictory schemes depicting racial relationships. To reconcile then, the authors devised yet another statistical method to account for "climatic regression," the idea being, again, that phenotypic characteristics like skin color and head form are much more susceptible to climatic and environmental factors than are genetic indices, which are stable and therefore of greater value in defining races. We will examine this assumption later on but here, as elsewhere, when population geneticists attempt to define race solely on the basis of genetic indices without regard to phenotype, their arguments sink into a mire full of logical difficulties. In short, the authors "remove" the phenotypic factors, head form, skin color, etc., by relating them solely to "mere" climatic factors. The black African and the black Australo-Melanesian Australian are nearly the same in phenotype because their climates are similar. Thus when climate is accounted for, so goes the argument, the two trees move into line with one another and the contradiction between them thus is more apparent than real. From this, the authors are able to generate yet a third scheme which is as follows:[60]

[Diagram (not reproduceable for Ta-Seti list)]

A number of assumptions are immediately evident here: (1) man did not originate in Africa but in Asia; (2) the "Negro" came into Africa from outside it; (3) Africoids and Caucasoids are to be considered "related" while Mongoloids and Australo-Melanesians are to be considered "related." By examining the authors' own premises, we can judge for ourselves the validity, or lack of it, of the analysis. It appears to depend, among other things, on a recent date for the appearance of H. sapiens: There are very few fossil H. sapiens presently known to be older than 35,000 to 40,000 years, but shortly after that time H.s.s. is found all over the world, it is of course possible that many more early fossils will be found and push way back the origin of H.s.s. [61]

This ignores completely Richard Leakey's H. sapiens sapiens finds at Omo which conclusively demonstrate the presence of H. sapiens sapiens in East Africa from 150,000 B.P. onward. This, contrary to their scheme, puts the cradle of modern man in Africa rather than Asia. The authors are not unaware, however, of the precariousness of their trees:

The major weakness of interpretations of phylogenetic history like the present one is . . . lack of fossil evidence. Hopefully such evidence will be forthcoming and prove or disprove the geographical-historical speculations just made. Among other weaknesses is the present scarcity of data on correlations between gene frequencies and climate, at a world wide level
Also unsatisfactory is the fact that the correction for climate did not result always and unequivocally in the "genetic" tree; and that it did not improve on the poor treeness of anthropometric trees. Of course it is likely that our climatic data and our techniques of correction are incompletely adequate.[62]

Furthermore, it is of interest that the authors do not cite any of the work of their colleagues in the field, Nei and his collaborators. As we know, Nei's scheme puts the Caucasoid and Mongoloid in a "close" genetic relationship, which fits nowhere in either of Guglielmino-Matessi's trees. In addition, Nei postulates on the basis of his genetic data that the Caucasoid-Mongoloid branch diverged from the Africoid trunk 110,000 years ago ± 34,000 and that the Caucasoids and Mongoloids diverged from one another 41,000 years ago + 15 000, [63] which does not correlate with the dates postulated above for the emergence of H. sapiens. Thus it is then that two groups of expert population geneticists, presumably having access to the same data, arrive at two diametrically opposed conclusions. Caution would then seem to be in order when applying these tools to the definition of race. The criticisms of the analysis of Guglielmino-Matessi and his colleagues can be summarized as follows: 1) there is no reason to suppose, as is commonly done by population geneticists, that phenotypic likenesses, i.e., between Africans and Australo-Melanesians, are mere climatic artifacts which do not presuppose a relationship; 2) there is no reason to suppose that H. sapiens originated in Asia rather than Africa and that the different human stocks are anything but variations of a black African original; 3) there is no reason to suppose that races can be defined solely by biomolecular markers independent of phenotype. All of this impresses itself upon us more emphatically when we realize that the population geneticists do not even agree among themselves, through having access to the same biomolecular data, which races are "related" to which. We are left with saying, which as Birdsall reminds us was how it started out 200-odd years ago, that a race is a phenotypical grouping of people; it need not be anything more or less. Since all Homo sapiens living or dead belong to the same species, genetic differences among all Homo sapiens are of necessity minute. Thus to attempt find races solely in biomolecular or genetic data is a fruitless exercise. By defining race as a phenotypical concept, we in no wise diminish the essential biological unity of the human species; nor do we diminish what each race has contributed to human culture. Having said all this, we do not wish to leave the impression that biomolecular studies have no value; properly utilized they are an important adjunct to anthropological research. Indeed, we now wish to propose, with not a little trepidation, a scheme of Homo sapiens evolution which attempts to take biomolecular data into account. Such a task must be undertaken with utmost humility because the nature of the evidence is such that any interpretation can easily collapse in light of new discoveries or even new ways of looking at the extant body of data. Thus our interpretation is but another addition to the palimpsest of human evolution, the understanding of which is revealing itself by degrees. If the time ever comes when we reach something close to a definitive picture of human evolution, recent and remote, it will undoubtedly be a composite taken from the many different views of it.

We have to begin with the only premise that the fossil evidence permits: the 14 million years of hominid evolution, from Ramapithecus to Homo sapiens, played itself out in Africa. Moreover, all of the hominid ancestors of modern man, from Australopithecus to the first H. sapiens sapiens were black. In the hundred milleniums after his emergence at around 150,000 B.P., H. sapiens sapiens, black and Africoid in every respect, migrated to the far corners of the Old World. The first such migrations moved along tropical latitudes enabling him to inhabit India, Southeast Asia, and ultimately Australia and the Pacific islands. We must note that the earliest evidence for man in Australia is 32,000 B.P.[64] from which we can infer that he had been there for much longer, probably since 40,000 B.P., and in his Asian home much earlier than that, at least since 75,000 B.P. (or earlier). Homo sapiens sapiens, in the course of his migrations out of the African continent, eventually inhabited southern Europe and Eurasia by no later than 40,000 B.P. and perhaps as early as 50,000 B.P. His cousin, Neanderthal Man, had preceded him there by about 30,000 years and they shared the European continent for another 10-15,000 years. A small group of these H. sapiens sapiens in Europe inhabited a portion of southwestern Russia near the southern edge of the great line of Wurmian glaciers around the 51st parallel, and becoming more or less isolated from other groups, underwent adaptations in this frigid, almost sunless climate which created a new sub-species characterized by bleached skin, lightened hair, varying shades of eye color, and narrowed facial features. These were the Caucasoids who emerged sometime between 40,000 and 20,000 B.P. From southern Asia, groups of Africoids migrated northward into the northern Asian steppes in present-day Mongolia during the Wurmian glacial and underwent a series of adaptations that produced the Mongoloid type of humanity, short of stature, with lank black hair (a direct inheritance from the Asiatic Black), epicanthal folds around the eyes (to help protect against the constant wind of the steppes?), and a yellowish complexion. After a certain time, the Mongoloids probably made contact and intermingled with Caucasoids from the western reaches of the great Eurasian plain. They also would have made contact, from time to time, with Africoids in southern Asia.[65]

In the meantime, the Australo-Melanesian Africoids were undergoing certain adaptations themselves at the "micro" level. It has been asserted that compared to the phenotype, the genotype is "stable" with respect to selection pressures [66] and therefore better suited for classifying races. This as we have seen, is certainly an overstatement if not outright misleading. We know, for example, that certain blood types at the genetic level are selected for in a population in response to the prevalence of a particular disease vector in a certain area. The same is true for the serum proteins. When H. sapiens sapiens left Africa and migrated over time to new locations in Asia and the South Pacific, he left behind the disease vectors he knew in Africa and encountered new ones in Asia and the Pacific Islands. As one paleopathologist has put it:

That man evolved in Africa and migrated from there around the world is an accepted concept today. In Africa, he had a host of infections, but many of them were left behind when he drifted away. All those needing special vectors or intermediate hosts not found in new homes failed to survive. These would include schistosomes, trypanosomes, tick-transmitted infections, arboviruses, and so on. Temperature variation would affect malaria and yellow fever. Only those that belonged directly to man could go with him . On arriving at a new location, man would find a host of parasites already established in the animals and some would infect him also. In the Far East, there would be new schistosomes... and new arboviruses.[67]

Under these circumstances, the serum proteins and blood groups would have undergone modification at the gene level to cope with a new set of microorganisms. However, these genetic modifications that occurred in the Australo-Melanesian Africoid vis-a-vis their African progenitors did not mean that they had evolved into a sub-species in the same fashion as the Caucasoid and the Mongoloid. At most, the Australo-Melanesian could be considered a sub-group of the Africoid. This interpretation resolves a number of ostensibly contradictory elements: It shows why 1) Africans appear to be genetically close to Caucasoids by some indices, 2) why Caucasoids and Mongoloids appear to be genetically close by other indices, 3) why Mongoloids and the Australo-Melanesian Africoids appear to be genetically close by yet other indices, and 4) why Africans and Austrlomalenesians seem genetically "distant." If we could hazard a scene it might look like this:

[Diagram (not reproduceable for Ta-Seti list)]

Notes:
39. See Note No. 12. In the populations studied in Africa, albinism is most frequently seen where there are consanguineous marriage customs.
40. Among some African populations, albinism is as much as four times more prevalent than among Europeans. See Manganyi NC, et al, "Studies on Albinism in the South African Negro," Journal of Biosocial Science (1974) 6:107-112 and Okoro, op. cit.
41. Skin colors in African albinoids can range from a tanned blonde to an olive "mediterranean" to a light brown, coppery complexion. Hair can vary from sandy-colored to red. Eyes can be blue to light brown. All of the pigmentary variations in the hair, skin and eyes of modern European populations can be found among African albinoids. See: Bamicot NA, "Red Hair in African Negroes" A Preliminary Study," Annals of Eugenics (1953) 53: 311-332 & Kromberg JGR, et al, "Prevalence of Albinism in the South African Negro," South African .4federal Journal, March 13, 1982, pp. 383-386. See also Hall AJ, et al, "A High Frequency Albinism Variant on the Gulf Coast of Papua," Papua-New Guinea Medical Journal (1981) 24: 35-39 for a report of a similar condition among New Guineans.
42. Weiner JS, "Nose Shape and Climate," American Journal ofAnzhropology (2954) 12: 615-618.
43. Murray FG, "Pigmentation, Sunlight, and Nutritional Disease," American Anthropologist (1934) 36: 438-445.
44. Brues AM, "Rethinking Human Pigmentation," American Journal of Physical Anthropology, 43: 387-392.
45. These sites are: Mizyn near Chernigov (5l~30'N. by 3l~l8'E.), Kostienki near Voronezh (5l,40'N. by 39l0'E.), and Gagarino near Tambov (5l~45'N. by 41~20'E.), Notice that these sites lie geographically on a west-to-east line at almost precisely the same latitude, varying by no more than 1/4 of a latitudinal degree from one another. It seems unlikely that this is co-incidental. A look at a map of the Wurm glacial will show that the southern boundary of the great glacier line was between 51 and 52 degrees N. and extended at least to the 40th meridian east. If these Aurignacian sites, almost certainly of Grimaldi origin, were not actually behind the glacial line they were right adjacent to it. See Boule M. and Vallois H., Fossil Men, New York: Dryden Press, 1957. p. 316.
46. See Diop. OP. Cit., p. 25.
47. Diop, ibid. p. 26.
48. Birdsell JB, "The Problem of Evolution of human Races: Classification or Clines?" Social Biology, Vol. 19, No. Z--pp. 137-162.
49. Ibid., p. 137.
50. See Nei M. and Roychoudhury AK, "Gene Variation Within and Between the Three Major Races of Man, Caucasoids, Negroids, and Mongoloids," American Journal of Human Genetics (1974) 26: 421-423; also, Nei M., "Evolution of Races at the Gene Level," Human Genetics, New York: Alan R. Liss, 1982, pp. 167-181.
51. Race RR and Sanger R, Blood Groups in Man, Oxford: Blackwell Scientific Publicatins, 1975, p. 507.
52. Brittanica, Vol.2, op. cit., p. 1148.
53. Race & Sanger, op. cit., p. 507 and Brittanica, ibid.
54. Nei & Roychoudhury, 1974, op. cit. p. 429; Nei, 1982, op. cit., p. 172.
55. See both papers cited in Note no. 54.
56. Nei and Roychoudhury, op. cit., p. 430.
57. Guglielmino-Matessi CR, Gluckman P, and Cavalli-Sforza LL, "Climate and Evolution of Skull Metrics in Man," American Journal of PhysicalAnthropology (1979) 50: 549-564.
58. Ibid., p. 550.
59. Ibid., pp. 549-550.
60. Ibid., p. 562.
61. Ibid.
62. Ibid. p. 563.
63. Nei, 1982, op. cit.
64. Barbetti M and Allen H., "Prehistoric Man at Lake Mungo, Australia, by 32,000 B.P.," Nature, (1972) 240: 46-48.
65. Brunson JE, "African Presence in Early China," Journal of African Civilizations (1985) Vol. 7, 1 No. 1, pp. 120-137.
66. Ki-Zerbo J. "Theories on Races and the History of Africa," UNESCOs History of Africa, Vol. 1, op. cit., p. 263.
67. Cockburn A., "Where Did Our Infectious Disease Come From? The Evolution of Infectious Disease," in Health and Disease in Tribal Societies, Ciba Foundation Symposium, New York: Excerpta Medica, 1979, pp. 106-107.
68. Diop. op. cit., p. 10. [Civilization or Barbarism, Westport: Lawrence Hill, 1991]

[End Excerpt]

Paul Braden
| 1796|2002-04-05 15:53:52|pinatubo.geo|Re: Africans and Asians: Genetic relationships|
--- In Ta_Seti@y..., Bradenqp@a... wrote:

> Some days ago, there was a discussion between Paul Manansala, Dr. Clyde
> Winters, D.G., etc. concerning the relationship between modern Black

Africans

> and Asians, paticularly of the Far East. Dr. Winters believes that the
> differences noted by science are not as great as we would be made to

believe.

> Paul has noted that studies suggest that Blacks are genetically more

distant


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> from Melanesians, for example, than they are to whites.
>
> In a bid to begin to resolve this seeming discrepancy, I've
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excerpted below

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> an article by Dr. Charles Finch of the School of International
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Health at

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> Morehouse School of Medicine.
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Thanks for the interesting article, Paul.

One problem though. Dr. Finch says that all the non-African groups came from the same Black African ancestor.

This group moved out of Africa as one deme and then separated eventually diverging into different groups.

However, by branching off together into Asia, they diverge "together" from the African group.

Regardless if one group evolved into Australo-Melanesoid, Caucasoid or Mongoloid, all these should be on the same branch.

I can't see how Australo-Melanesoids would be considered a sub-group of the Africoid. They would be a subgroup of the same deme that produced Caucasoids and Mongoloids and are no closer to Africoids than either of the two.

The only way they would be closer is if they came from a separate more recent demographic movement out of Africa (as suggested by Clyde Winters)

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 1797|2002-04-05 16:25:22|pinatubo.geo|Re: Africans and Asians: Genetic relationships|

Let me approach this a different way. In the following diagram, let A represent our common ancestor and B, C and D different groups descended from this ancestor in Africa.

```
---- B
|
|
A ---- C
|
|
---- D _____
| | |
D1 D2 D3
```

Now, the groups D1, D2 and D3 represent the "family" of descendants of D.

Let's say that this D group moves out of Africa in the great migration.

For simplicity's sake, let's say that D1 gives birth to Australo-Melanesoids, D2 to Caucasoids and D3 to Mongoloids.

All of these descendants are still in a sense "first cousins" with each other all having the same ancestor D, but "second cousins" to the descendants of folk from groups B or C who remain in Africa.

It makes no difference that the descendants of D1 happen to remain more similar in appearance to A.

Regards,

Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1798|2002-04-05 16:55:15|Bradengp@aol.com|Re: Africans and Asians: Genetic relationships|
In a message dated 4/5/2002 7:26:20 PM Eastern Standard Time, a.manansala@attbi.com writes:

Let me approach this a different way. In the following diagram, let A represent our common ancestor and B, C and D different groups descended from this ancestor in Africa.

Yes, your point is well taken, Paul.
Actually, it serves me right for being in a hurry: In the interest of saving time and space, I decided not to excerpt more of the article than I did. The end of Finch's article actually, as well as preceding sections of the article do address your point.

In short, Finch considers Caucasoids to have evolved from a different deme from that which produced Melaneseans.

There's actually a separate Chapter in *African Presence in Early Asia* in which Finch outlines hypotheses involving Caucasoid evolution. It spins off Diop's and Murray's ideas concerning environmental pressures in the Eurasian Steppes. The chapter (pp 17 - 22) is entitled *The Evolution of the Caucasoid*.

Here's the end of the article from my previous post. I have not included sections preceding my first excerpt, since the entire article is rather long:

[Begin Excerpt]

In summary: *Homo sapiens sapiens*, the product of 14 million years of evolution, emerged first in Africa about 150,000 B.P. and eventually migrated out, first to Asia where he branched off to Melanesia and Australia to form the Africoid populations there. **Other groups migrated out of Africa and gradually occupied the southwestern Eurasian plains. A small sub-group of this Africoid population around the 51st parallel of Eurasia became isolated during the mid-Wurm period in a frigid, sunless environment and evolved into the white-skinned Caucasoid** [My emphasis]. Other Africoids in southern Asia wandered northward into the Mongolian steppes and underwent changes in a treeless, cold, windswept environment which produced the Mongoloid. After the Mongoloids had appeared, groups of them crossed the Bering land bridge between Asia and America and over the milleniums gradually occupied the entire Western Hemisphere. After a time, there was intermittent contact and intermingling between the Asian Mongoloids and the Caucasoids from the southwestern edge of the Eurasian land mass. This scheme accounts for the phenotypic and genetic relationships seen between the races today.

Conclusion

"La race n'existe pas." states C.A. Diop.[68 - please see my previous post for Notes] By this is meant that all human beings belong to the same species and that their genetic differences are necessarily minuscule to the point of insignificance. This does not preclude, however, the delineation of human groups or knowing who, broadly speaking, belongs to which group. It is puerile to insist, by virtue of statistical formulae, that individuals or groups of individuals who are nearly identical phenotypically are unrelated to each other and in reality are "closer" to those who look nothing like them. We might just as well say "the grass isn't really green, it only looks that way?" To put it another way, "a difference, to be a difference, must make a difference." We submit that the micro-differences of genetic distances between two phenotypically similar persons do not make a difference when determining who belongs to which race: a Bantu, an Indian Veddoid, and a Figian are all Africoids. It always seems, as Professor Diop has pointed out, that race becomes "irrelevant," "untenable," or "non-existent" when assessing the achievements of the Africoid peoples of the world; it always becomes very germane, however, when assessing the achievements of the Caucasoids. If Augustan Rome properly belongs to the Caucasoids and if the Tang dynasty properly belongs to the Mongoloids, then the Egyptians pyramid-builders and the Harrapans properly belong to the Africoids. It is as simple and as complex as that.

The world, despite ever-accumulating data, is yet loath to recognize the contribution of Africa and Africoid peoples to the evolution and development of humanity from its beginnings to the present. When John G. Jackson dedicated his book Introduction to African Civilizations to all descendants of Africa, that is, the entire human race, he was not being hyperbolic but articulating a demonstrable truth. It is that truth and that truth alone which can redeem the world community.

[End Excerpt]

Paul Braden
| 1799|2002-04-05 17:38:45|djahuti.geo|Re: History, Spirituality, Science & Ta_Seti|
--- In Ta_Seti@y..., Mamadi Sefe Dekote wrote:

> I have stated my bit and opinion on this.
> It is up to the forum and/or moderator to
> see what happens from this point on.
>
> But for the record:
>
> I am not an Afrocentric by definition. I just settle
> for the term historian in training for now. :) lol
> Most of the scholars who espouse a belief system
> similar to the basic premise of this forum
> do not really define themselves as such either (Keita,
> Van Sertima, etc.)
>
> My definition of Afrocentric however does not include
> melanin ideologies or the electromagnetism of ankhs.
>
> My suggestion has been, for a long time, for Afrocentric
> scholars or African-centered scholars to more firmly divorce
> themselves from others who "liberally" take up the term
> "Afrocentric" and attach it to any ideology they wish.
>
> I contend, in positive criticism of Afrocentricity, that it has

failed

> do more forcefully define itself apart from what I deem "fanciful"
> notions of Egyptian architecture on Mars, melanin based behavioral
> patterns, etc. This results in the academic scholar who studies

African


```
> history from an African-centered/Afrocentric perspective being
> lumped in with the likes of Malachi York's followers, and their
> spaceship theories and self-created languages of inordinate
> "z"s and "t"s.
>
> Call me strict, but I think there has to be a line drawn somewhere.
> Arguing for African influence in ancient Greece or even theories of
> pre-Columbian African contact I agree may go against mainstream
> thinking, but are well within the bounds of the topic of African
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history

```
> and
> culture (whatever side of the argument one falls upon). Melanin
> theories,
> discourse on Egyptian levitation, faces on Mars etc. belong
```

elsewhere

```
> in my humble opinion---though I may not be able to tell you exactly
> where that somewhere is. Thus I do NOT see such extreme ideologies
> the domain of Afrocentricity at all. I do not see most of the
```

scholars

```
> quoted and discussed on this forum engaging in melanin ideologies or
> the like (from Dr. Ben to Diop to Van Sertima). I think melanin
> theorists
> are as outside Afrocentric/African-centered thought as Erich Von
```

Daniken

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>
> (Chariot of the Gods) is outside Egyptology or Meso-American
> archaeology.
>
> Again, just my opinion. Others are free to think otherwise (as is
> readily
> apparent). I do not claim to even be in the majority opinion here. I
> might
> be nothing but a minority objection. But I saw the need to voice it
> anyway.
>
> My LAST words on this...hopefully. Just wanted to clarify.
>
>
> DG
>
> PS- Norrin Radd....I am still Galan...or if u prefer...Black
```

Galactus...

```
> :)
```

I see that you are a fellow wielder of the Power Cosmic.

Djehuti Sundaka

| 1800|2002-04-05 17:57:47|Bradenqp@aol.com|Re: Africans and Asians: Genetic relationships|
In a message dated 4/5/2002 7:57:42 PM Eastern Standard Time, Bradenqp@aol.com writes:

| There's actually a separate Chapter in [African Presence in Early Asia](#) in which Finch outlines hypotheses involving Caucasoid evolution.

Oboy,
Umm.....please note that I meant [African Presence in Early Europe](#). Not Asia.
Don't worry about me, I'm just losing my marbles, that's all.

Time to break out the Ginkgo :-).

Paul braden

| 1801|2002-04-06 09:49:17|peace47921|http://www.radioislam.org/|
Islam is part of African culture, be one with it, support it
<http://www.radioislam.org/>
| 1802|2002-04-06 14:21:00|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
--- rahkyt <rahkyt@blackplanet.com> wrote:

>
>
> m htp
>
> i thought not long, but hard about this post, but i
> will send it through regardless, in order to address
> a certain dangerous undercurrent now, at the
> beginning of my interaction with this list. to
> preface, i would like to know, if the discussion of
> the 'ethnicity' of the kemetians is considered to be
> on-topic, how can any discussion of areas of study
> or concentration mentioned in the kemetians
> literature and monoliths be off-topic?
>
> i will share the gist of my thoughts in the form of
> questions:
>
> 1. how is it possible to separate ta_seti, kemet,
> from what has come before and what has come after?

First of all, it isn't possible to separate the
Kemetic theology from modern systems now known as
Christianity, Islam, Judaism, Hinduism and Buddhism.
The inscriptions of the Metu Neter are a vast ocean of
theological tenets that cover every sector of modern
religious tenets. And it is fitting that they do, in
light of the fact the Kemites were on the planet long
before the evolution of modern religious heads or
scribes. And they weren't spending their time on idle
non-sense day in day out. The first instance when they
gazed at the sky and were amazed at its boundlessness,
bred the birth of what is now known as religion. But,
for those who are in denial, it becomes easily
possible to forge such a separation, from a
psychological position. In other words, the mind is so
potent and boundless like the Universe that it can
create a zone, which sponsors the detachment from
reality, otherwise known as the truth. And what is the
truth becomes the daughter of the harlot of the Bible.
This form of existence is termed a psychosis,
something I mentioned before in previous post. It has
been a constant employment mainly of Caucasian people
as a collective group, since they've been the entity
that has been in control of the direction in which
Amerikkka has been going, is going and will be going,
within the various forms of crafts, especially
academics. I'll get back to other questions, which
deserve attention, beyond the concrete.

P.E.A.C.E. Progress Everytime Afriukans Cultivate
Enlightenment!

> 2. how, also, is it possible to separate the
> kemetians from their spirituality and science?
>
> 3. do physical properties have anything to do with
> non-physical states?
>
> 4. what is the relationship of biology to
> mentality?
>

> 5. and, most importantly, WHAT DID THE KEMETIANS
 > KNOW, AND DOCUMENT, ABOUT ALL OF THE ABOVE?
 >
 > if someone can answer those questions, i will desist
 > from sending posts that draw connections between all
 > of these issues. synthesis. not
 > compartmentalization.
 >
 > also, before any discussion or flame war begins, let
 > us agree that the issues discussed will be based
 > upon sound research; meaning, all statements must be
 > backed up by primary or secondary sources, not
 > opinion only.
 >
 > one should not make offhand statements deriding what
 > could be considered 'fringe-sciences', if it is not
 > yet determined, or an individual has not learned,
 > what 'true science' really is.
 >
 > individual study and actual experience should form
 > the basis of a considered opinion, not the perusal
 > of one or two, or even ten, books interpreted
 > through the mirror of slanted perception.
 >
 > in the past, on other lists, i have not had the time
 > nor the inclination to discuss such topics in-depth,
 > but i do now. once again, the time is now.
 >
 > in the spirit of ankh, oodja, seneb!
 >
 > mark
 >
 > moderator: i do not believe that these topics are
 > off-subject; but if they are, your timely response
 > will keep us from wandering even further
 > 'off-topic'.
 > --
 >
 >
 > _____
 > Get your free email from <http://www.BlackPlanet.com/>
 > The World is Yours
 >
 > Powered by Outblaze
 >

Do You Yahoo!?

Yahoo! Tax Center - online filing with TurboTax

<http://taxes.yahoo.com/>

| 1803|2002-04-06 20:01:45|willie bennett|Re: <http://www.radioislam.org/>|

>From: "peace47921" <peace47921@yahoo.com>
 >Reply-To: Ta_Seti@yahooogroups.com
 >To: Ta_Seti@yahooogroups.com
 >Subject: [Ta_Seti] <http://www.radioislam.org/>
 >Date: Sat, 06 Apr 2002 17:49:14 -0000
 >
 >Islam is part of African culture, be one with it, support it
 ><http://www.radioislam.org/>
 >How do you see Islam as a part of African culture?

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

| 1804|2002-04-06 22:07:12|kcamm23063@aol.com|Re: <http://www.radioislam.org/>|

Islam is not indigenous to Africa, and it certainly has nothing to do with the ancient Kemetic or Nilotic cultures, which is what this group is supposed to be about. Why is it so difficult to stay focused?

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/6/02 9:49:16 AM Pacific Standard Time, peace47921@yahoo.com writes:

Islam is part of African culture, be one with it, support it
<http://www.radioislam.org/>

| 1805|2002-04-07 10:28:10|Mamadi Sefe Dekote|Seeing the Mummy Without Doing Harm|
Seeing the Mummy Without Doing Harm

By THE NEW YORK TIMES

<http://www.nytimes.com/2002/04/02/science/02MUMM.html>

cientists, who have studied Egyptian mummies inside out, now have a technology for producing realistic three-dimensional images of a mummy's body without removing its outer casing, or cartonnage.

Egyptologists at the British Museum praised the totally noninvasive technique as an important means for investigating mummies while preserving them for future research.

The method, developed by Silicon Graphics Inc. of Mountain View, Calif., converts data from CAT scans into lifelike images of the complete skeletons and the artifacts placed on the body. For example, the image revealed that the head of the 3,000-year-old mummy of Vesperennub, a priest at Thebes, was crowned with a ceramic bowl. This had never before been seen, and it raised new questions about Egyptian burial rituals.

The successful first tests, said Dr. John Taylor of the museum, "have opened up exciting new avenues of investigation."
| 1806|2002-04-07 14:06:22|osirica|Re: To Katherine Griffis-Greenberg|
Hi guys I just wanted to pop in and see how things are going. Hard to believe Katherine still is trying to seem unfazed by the topic. Let's take a look at the most recent exchange...

Hendrix Asks:

> >
> > > Katherine, let me ask you a few simple questions,
> > I'm
> > > sure you can easily answer. Did the Kemites, from
> > a
> > > majority point of view, have a brown-skinned
> > > complexion or a pale-skinned complexion? Was their
> > > culture more closely related to modern
> > Indo-Europeans
> > > or the modern black tribes of Afruika? Having been
> > a
> > > people who practiced a system of matriarchy, was
> > that
> > > custom Afruikan or Indo-European?

complicated response to a few simple questions...>

Hendrix Replies:

> My questions, which you half-ass answered, instead of
> getting straight to the point, serve to show that you,
> as well as your cronies, flinch in the face of facts,


```
> facts, which you try to convert into fallacy, using
> the same strawman tactics that you accuse us (Osirica
> and me) of employing. I really got a good laugh out of
> your stating, because you don't share our views, nor
> use our definitions, we consider you to be racist.
> Well, the truth of the matter is that, it is white
> scholars, who consider themselves the official
> authorities on what defines a people, outside of their
> own, who get hostile, when black scholars don't comb
> their scholarly hair with the same comb that's used by
> white scholarship. You make the statement that you,
> nor any modern Egyptologist, champion white Kemites.
> Good, that leaves one other choice, which is the
> obvious. But, to avoid rolling that off your forked
> tongue, you dare not say they were Afrikaners. It's
> called playing the middle ground, which is sort of
> like an elixir, to comfort the psychosis you're
> suffering from. Furthermore, you and your cronies want
> to wield the notion that you all don't advocate the
> racist scholarship of your predecessors of the
> eighteenth and nineteenth century. Yet, you all
> continue use their racist terminologies, such as
> Mediterranean, Hamite, Negro, and Negroid, at the
> stroke of a pen, or verbal rambling, whenever you all
> see fit.
```

Once again, someone else has taken the words right out of Osirica's mouth. But I am not going to go after Katherine. Last thing I want to do is seem "disruptive" and "confrontational". After all, Katherine is speaking in a very well sounded position.... isn't she?

| 1807|2002-04-07 14:09:30|osirica|Re: Lost Responses|

Gee, lets talk about this from another point of view. The Ancient Egyptians were identical twins to modern day African Americans, and modern day Ethiopians. They are known by every other group of people in their vicinity as such as shown by the passages in the Bible, in ancient Greek texts, and there is nothing by ANYONE in ancient times to refute this.

Ok this topic is now closed. If anyone wants to debate this, speak now and bring some evidence to the contrary.

```
--- In Ta_Seti@y..., "neseret" wrote:
> --- In Ta_Seti@y..., "rahkyt " wrote:
> >
> >
> > Dr. Griffis-Greenberg.
> >
> > Twice, I've responded to msgs you've sent through the space, and,
> twice now, i've, apparently, replied only to you. Could you please
> post my last response to the list? I'm sure you've deleted the
first
> response, but I do reiterate much of that in the second.
> >
> > Much obliged,
> >
> > 'Rahkyt' or, Mark Rockeymoore
>
> I have received no posts from you, Rahkyt, save the one received
> today. I have no intention of arguing any further this matter
> of "black" vs. "white" onlist or off, as I stated earlier. My
> position on the matter is as I have stated concerning the
_diversity_
> of the ancient Egyptians, and do not believe such terms as "black"
> or "white" have any relevance to the study of the ancient culture.
> That, I think, I have made abundantly clear, and request that _no
```


> one_ send such messages to me offlist in the future.
>
> Katherine Griffis-Greenberg
>
> University of Alabama at Birmingham
> UAB Options/Special Studies
>
> <http://www.griffis-consulting.com>

| 1808|2002-04-07 14:13:39|osirica|Re: Crowning Glory|
No but Herodotus also said that they were Black, and well we can't agree with that, as Katherine has stated, so we can't believe that they were cleanly people either. They must have been another way to translate the ancient understanding of the Egyptians. Maybe they were considered clean by very dirty standards, but not approaching what WE would call clean. After all we cant use anachronistic terms like "clean" and "dirty" to speak about people in ancient times. They didn't have the same kind of understanding of such terms.

--- In Ta_Seti@y..., Djehuti Sundaka wrote:
> http://www.bib-arch.org/bswb_AO/bswbAOa1.html
> Crowning Glory
> Never a Bad Hair Day in Ancient Egypt
>
> The ancient Egyptians were insistent, even somewhat priggish, about
> keeping tidy. According to the Greek historian Herodotus (c. 485-425
> B.C.), "The linen cloaks they wear are always freshly washed; this
is
> something they are very particular about. Their concern for
cleanliness
> also explains why they practice circumcision, since they value
> cleanliness more than comeliness" (Histories 2:37).
>
> But they weren't entirely oblivious to beauty. If the Egyptians kept
> properly clean by shaving their heads to rid themselves of lice,
they
> also met the demands of comeliness by putting on wigs.
>
> The 18th Dynasty (1550-1295 B.C.) wig shown above, discovered at
Thebes,
> was woven from about 120,000 strands of human hair. Each curl and
plait
> was coated with a mixture of beeswax and resin, then fixed in place
with
> even more wax to create a hair piece so sturdy it has lasted 3,500
> years.
>
> Wigs were commonly used by both men and women. Pharaohs had their
own
> hairdressers, who wove and styled wigs from real human hairso
perhaps
> our example was once worn by an Egyptian princess. The lower castes
made
> wigs out of sheep's wool and plant fibers.
>
> The painting above, from the tomb of a priestly scribe under the
18th
> Dynasty pharaoh Thutmose IV (1400-1390 B.C.), shows not only a
popular
> New Kingdom hairstyle worn by both men and womenshoulder-length
hair
> framing the facebut also the pains Egyptians took to keep their
wigs
> clean and fragrant. Wigs were designed to cradle myrrh-laced cones
of ox
> tallow, which would gradually melt and drip the scented unguent
onto the
> wearer's hair, face and clothing. Egyptians also used cinnamon and

> flower petals to perfume the hair.

| 1809|2002-04-08 13:14:54|Djehuti Sundaka|Scientists Sniff Out Recipe For Pharaohs' Perfume|
<http://www.thetimes.co.uk/article/0,,3-260141,00.html>
April 08, 2002

Scientists sniff out recipe for pharaohs' perfume
By Helen Studd

FRENCH scientists have discovered the secret of the original Egyptian perfume used by the pharaohs and recreated it for the first time in 3,000 years.

The discovery was made by experts from the cosmetic manufacturer L'Oréal, who combined their knowledge of oils found in 500 toiletry vessels looted by Napoleon's forces with pictorial recipes on two Egyptian temple walls.

Hieroglyphics at Edfu temple on the Nile show how a variety of plants and processes were combined to produce the solid perfume ball, Kyphi. Others at Philae temple, near Aswan, portray pictures of the perfume being applied.

After six years of research, aided by the writings of Plutarch, the Ancient Greek historian, scientists have reproduced the complicated scent, a sample of which will go on display today in Cairo.

Burnt over charcoal as it would have been 4,000 years ago instead of being applied to the skin, it smells first of lemon grass and peppermint then juniper berries and cinnamon. The room is filled with the pungent aroma, which slowly soaks into the hair and skin. Patricia Pineau, who directed the research, said: "The Ancient Egyptians had a subtle and advanced understanding of the scientific process."

She added: "Egyptian experts recognise the smells and say they believe it is close to perfection."

The study started in 1996 with the analysis of microscopic samples taken from vessels looted by Napoleon during his ill-fated invasion of 1798. However, as the oils and grease used as a base for ancient perfumes had altered over time, research then turned to the recipes themselves. Eventually, the experts focused on the one noted down by Plutarch in his book *Travels from Isis to Osiris*. The recipe appeared to correspond with Edfu's hieroglyphics.

The perfume was used by the pyramid builders of the Old Kingdom in 2700BC and Nefertiti and Tutankhamun, of the New Kingdom, until that pharaonic line died out in 1080BC. It has continued to be made since then, but with a different recipe involving alcohol. In addition to putting balls in the hair to scent it and protect it from the sun, Kyphi, which is the Greek name for the perfume, was used in the preparation of mummies. According to Lise Manniche, an Egyptologist at the University of Copenhagen, perfume was an indispensable funerary gift because it was believed to promote sex after death.

L'Oréal does not intend to manufacture the perfume commercially, saying that its research is driven purely by an interest in history.

Make your own

Grind up 270g of reed roots (*Acorus calamus*), lemongrass, pistachio nuts, cinnamon, mint and wood of the myrtle tree.

Separately grind up 270g of juniper berries, *Chaerophyllum* (a green leafy herb) and *Cyperus longus* roots (equivalent to the Spanish "horchata").

Mix the two powders together and combine with grape wine. Leave to sit

for one day. Mix with 1.8kg of skinless, seedless grapes and 2.25kg of palm wine. Leave for five days.

Then bring 1.2kg of incense and 3kg of honey to the boil and reduce to 3.36kg. Mix with the other ingredients and leave for a further five days.

Add 1kg of ground myrrh. Mould into round balls about one centimetre in diameter. Put the perfume in a long pipe and burn.
| 1810|2002-04-08 13:39:41|rahkyt|Re: History, Spirituality, Science & Ta_Seti|
M HTP List, Paul:

In advance, thank you for your considered opinions and direction. I have taken them into account in my response and proffer the following as a final rendering of my thoughts on this matter - subject to further member commentary - and also as an acceptance of your invitation to continue the discussion [\[1\]](#) any who are willing - in a more focused way:

Mark, there is no doubt that melanin would be an interesting topic, but we have to remember that one advantage of these groups is that they allow for *focused* discussion.

Yes, sir. The melanin discussion is, in fact, quite focused, while at the same time being quite diffused, as is the nature of any [\[2\]](#)symbolic ideogram[\[3\]](#). And, when looking at what melanin/black dot means to us all - as exemplified by the discussion thus far - it has indeed taken on variegated meaning for us as individuals and as a group and can, accurately, be considered to be symbolic, as our ancestors apparently considered it as well. It remains my contention that any melanin discussion undertaken is and will be based upon the enumeration of properties that are related to the core issues this group discusses, if, in fact, the topics that have been the subject of intense research during my sojourn upon this list (the past month) are any indication of such. These have been, ethnicity (predominance of specific groupings, particular individuals, etc.), statuary (forgeries, painting color, etc.), and hieroglyphic interpretation, all of which include aspects of melanin fact to ! some degree.

Why should it be considered off topic to give further clarification to a topic that the Kemetians themselves expounded upon and obviously considered to be important in their spirituality and in their science? What else in nature (physical and/or mental) could be so completely representative of the Perfect Black? We should all be aware of the Kemetian penchant for symbolic representation (as above, so below) and for the shared usage of specific hieroglyphs for a diverse - but symbolically-related [\[4\]](#) array of ideas and things.

Additionally, the only contention that Caucasians may hold regarding melanin is their perceived absence of it, even though that is patently untrue, since at least 98% of the world's [\[5\]](#) population is melanated to some degree. And, to be very specific, the problem of ethnically-related melanin discussion usually lies in the exploration of the causes and results of pineal gland calcification, which is where the ethnic/racial aspect comes in, really, in the dispensation of melatonin and serotonin with regard to the pineal gland, which, at the very least, is connected to the dream-state (REM, alpha-wave state, yadayada), and, at most, is the seat of the soul. Further, there is voluminous material on the internet as well as within any research institution worth its salt regarding the melatonin/serotonin supplemental needs of the European population, which is directly related to the neuromelanin and skin melanin issue regarding vitamin d uptake and the resultant calcification, not o!

nly of the pineal gland, but also of the bones (osteoporosis). Despite the respectability of the research into these topics - and the popular remediation evident on television, in [\[6\]](#)new age[\[7\]](#) holistic health and pharmaceutical circles - to speak of this research and its inescapable conclusions remains taboo, for obvious reasons. Why it has become taboo for us to speak of melanin in the exploration of Kemet, is not so obvious to me.

In fact, we have actually discussed melanin, eumelanin and pheomelanin as relevant to mummies.

Yes, in the ethnicity thread, in the determination of which branching of our human family certain Kemetians represented. It is here that I must state that the melanin discussion was, really, not my idea. In fact, a new member brought it up, creating a specific heading for it, and when I saw that other members downplayed her subject matter as off-topic and [\[8\]](#)pseudo-scientific[\[9\]](#), while simultaneously mentioning authors of books that I had previously mentioned (Bradley, King), I posed five very specific questions to the group pertaining to its focus and applicability of certain topics, to include [\[10\]](#)the pertinence of previous and subsequent civilizations to the Kemetian question[\[11\]](#), [\[12\]](#)the relationship of physical properties to non-physical properties[\[13\]](#), whether it was appropriate on this list to explore the full gamut of [\[14\]](#)Kemetian Sciences[\[15\]](#) as they have documented it themselves, and, [\[16\]](#)What the Kemetians documented?[\[17\]](#) These were broad-based questions, designed to find - in a non-thre!

atening and general way - what the group was willing to discuss and how far it was willing to go. The fact that only three or four people saw fit to respond indicated to me that there is a general unwillingness to either corroborate or even reject the issues that lie at the heart of Kemet, not to mention the Afrikan Diaspora. In fact, the quietude that followed was quite amazing to me, considering the previous volume of interaction during the ethnicity and forgery discussions. Not only was there silence, but there was [\[18\]](#)an embarrassed silence[\[19\]](#). As if somebody's [\[20\]](#)child had passed gas during a [\[21\]](#)we're's gon'a be late with de rent[\[22\]](#) dinner with the white Landlord.

Make no mistake about it: the full scope of Kemet's [\[23\]](#)holistic science (claiming, utilizing and heralding) is at the base of our every shared misfortune, be we American, French, English, Polynesian, Brazilian or Australian Afrikans. Besides having built the current European empire, we, the descendants of the Kemetians, have kept it running through our physical, spiritual and mental sacrifices, in most cases made under duress; if not consciously, then certainly unconsciously programmed over decades and centuries of mental enslavement. The deliberate suppression of the Kemetians holistic science and its compartmentalization has served as a foil of sorts, designed to keep what was whole, separate, and many of us have fallen for it, also proselytizing the western metanarratives, calling ourselves Specialists in whatever fields, when our heritage and birthright is to individually manifest synthesized knowledge: spiritual, intellectual and physical, as did the Kemetians Scientists! /Priests.

In regards to my post on Kemet and Spirituality, nowhere did I mention melanin specifically, although it was implied. As a slight aside, it is fine that such topics are now associated in the group-mind with one Rahkyt-the-Cyberstalker, I accept the collective shame of the Afrocentric as well as those who take a more [\[24\]](#)neutral[\[25\]](#) stand, although, in my opinion, there is no such thing as neutrality in the search for truth.

Neither did I mention [\[26\]](#)faces on mars[\[27\]](#), Atlantis, Civilizations at the center of the world, [\[28\]](#)levitation[\[29\]](#) or anything else that I couldn't back up with firm research. The fact that other members decided that this discussion should be truncated before it even began is testament to the general unwillingness to broach these topics in [\[30\]](#)mixed company[\[31\]](#) as well as the subliminal mind control skills of a certain world eater, who mentioned such topics [\[32\]](#)in passing[\[33\]](#), and who also decided to nip the discussion in the bud without addressing the subject of said discussion in any way other than opinion and implication; all props given to my fellow wielder of the power cosmic as a proponent of truth and disclosure, of course. And, in the end, he was right: the full discussion of said issues does seem to be beyond the scope and interest of this list, as per your statement below:

The topic though could tend to wander into things like the health and spiritual benefits of melanin, which are not on topic, and racial overtones might be perceived whether intended or not. As mentioned earlier, proceed with caution.

After all of the above, if anyone wishes to proceed, the allowable topics may be:

1. What mention, if any, did Kemetians make of skin-color or melanin in their hieroglyphs?
2. In the symbolic representation of skin color in their artwork, did the Kemetians apply any philosophical meaning to different shades of melanation?
3. Related to the above, did the Kemetian rendering of skin color correlate directly to the current understanding of melanin type; i.e., eumelanin and pheomelanin?
4. In the interpretation of hieroglyphs, does the symbolic meaning of specific hieroglyphs lend itself to multiple interpretations of certain terms (perfect black, black dot, etc.)?
5. What importance did the Kemetians assign to skin color? Was there a hierarchy of colors in their conception of the world?

And other questions of that ilk

Personal Note:

Paul, as you can perhaps tell, I chaff under any restraints that prevent the synthesis of whole knowledge and even though I do plan on going back to universitat in order to get a doctorate, it will probably be under the heading of Divinity, rather than any of the so-called Hard Sciences. My Masters is in both human and physical Geography, which was the most holistic discipline that I could find, and even that field was rife with post-modern-imperialistic-globalistic leanings that hearkened directly back to the original Age of European Exploitation. In disgust, I almost boycotted my degree and only completed it only for my parents sake. That said to let you know that my participation in these discussions will always skirt the edge of what the more conservative members of the list may consider radical. If that is problematic, and I sense that it may be, I will adjust my participation accordingly. Small loss, eh? ;-)

Ankh, ooja, seneb!

Mark

--

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Powered by Outblaze
| 1811|2002-04-08 13:45:07|rahkyt|Re: History, Spirituality, Science & Ta_Seti|
First of all, it isn't possible to separate the
Kemetetic theology from modern systems now known as Christianity, Islam, Judaism, Hinduism and Buddhism.

for a further clarification, as someone has already mentioned, dr. muata abhaya ashby has produced a voluminous body of research, newly printed by conqueringbooks llc and available at his
sema research institute site, or conqueringbooks.com.

P.E.A.C.E. Progress Everytime Afrikaners Cultivate Enlightenment!

well, and clearly stated.

ankh, oodja, seneb!

mark

--

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The World is Yours

Powered by Outblaze
| 1812|2002-04-08 17:30:36|a.manansala@attbi.com|Re: History, Spirituality, Science & Ta_Seti|

- > Personal Note:
- >
- > Paul, as you can perhaps tell, I chaff under any restraints that prevent the
- > synthesis of whole knowledge and even though I do plan on going back to > universitat in order to get a doctorate, it will probably be under the heading
- > of Divinity, rather than any of the so-called Hard Sciences. My Masters is in
- > both human and physical Geography, which was the most holistic discipline that I
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- > degree and only completed it only for my parents sake. That said to let you
- > know that my participation in these discussions will always skirt the edge of
- > what the more conservative members of the list may consider radical. If that is
- > problematic, and I sense that it may be, I will adjust my participation


```
> accordingly. Small loss, eh? ;-)  
>
```

Thank you for your consideration, Mark. I look forward to anything you have to offer that could shed light on ancient Ta-Seti and Kemet except maybe anything dealing with the extraterrestrial ;)

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1813|2002-04-08 19:25:51|Mickel Hendrix|Re: <http://www.radioislam.org/> |
Hotep,

I think you've failed to realize (real eyes) that the basics of Islam is Afrikan in origin, with Kemet representing her on record. For example, see Diop's Civilization or Barbarism, which shows the parallel between the Islamic and Kemetic hell.

P.E.A.C.E.

--- kcamm23063@aol.com wrote:

```
> Islam is not indigenous to Africa, and it certainly  
> has nothing to do with  
> the ancient Kemetic or Nilotic cultures, which is  
> what this group is supposed  
> to be about. Why is it so difficult to stay  
> focused?  
>  
> Forward Ever (by any means necessary); Backward  
> Never!  
> Karen-Yaa (YGA)  
>  
> In a message dated 4/6/02 9:49:16 AM Pacific  
> Standard Time,  
> peace47921@yahoo.com writes:  
>  
>  
> > Islam is part of African culture, be one with it,  
> support it  
> > http://www.radioislam.org/  
> >  
>  
>
```

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>
| 1814|2002-04-08 20:04:40|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
--- rahkyt <rahkyt@blackplanet.com> wrote:

```
>  
>  
> m htp  
>  
> i thought not long, but hard about this post, but i  
> will send it through regardless, in order to address  
> a certain dangerous undercurrent now, at the  
> beginning of my interaction with this list. to  
> preface, i would like to know, if the discussion of  
> the 'ethnicity' of the kemetians is considered to be  
> on-topic, how can any discussion of areas of study  
> or concentration mentioned in the kemetians
```



```
> literature and monoliths be off-topic?
>
> i will share the gist of my thoughts in the form of
> questions:
>
> 1. how is it possible to separate ta_seti, kemet,
> from what has come before and what has come after?
>
> 2. how, also, is it possible to separate the
> kemetians from their spirituality and science?
```

That's not possible either. For one thing, spirituality is something that exists that can't be stripped or separated from the human body, which is just the lower of the two planes.

```
> 3. do physical properties have anything to do with
> non-physical states?
```

First, we have to ask ourselves what are physical properties composed of. And we know that the answer lies within something which was physical from the root source. This would be the equivalent of what is known as the Atom, or better yet, the quark, up quarks and down quarks. And it is rather interesting that the term Atom is similarly spelt like the biblical Adam, the supposed first created man, and the Kemetic Atum, who is associated with one of the creation stories of the Metu Neter. With the letter T being the harder of the D, we can figure out that the Kemites were well aware of the properties of the Atom.

Having realized such things, we then ask ourselves have we ever seen an Atom, with the optical eyes. Of course, the answer is no. Yet, when we look into a mirror at ourselves, we're looking at one big lump sum of Atoms by the millions. One of the best examples to prove such a case in the physical sense is to go down to the beach and grab a handful of sand, which are nothing but Atoms composed of Atoms. Take one grain of sand and separate it from the rest of the thousands of grains of sand. That's the closest we will get to seeing an Atom, in the physical sense, because the optical eyes are not magnified enough to see an Atom, at its densest state.

Hence, if Atoms exist and are the basis for all physical things, including air, but can not be seen with the optical eyes, they become non-physical properties, only because they are unseen to the optical eyes, at their densest state. As we speak, we have Atoms moving about us, zooming past our very eyes, but can not see them physically. Thus, God both seen and unseen.

```
> 4. what is the relationship of biology to
> mentality?
```

The relationship between biology and mentality is that biology supposedly debunks the such things as superior mentality, when it comes to the so-called races. However, mentality, from an ethnic prespective, reveals that Afriukan and Eurocentric people seem to wield differences, in the cultural sense, such as the general Afriukan matriarchy as opposed to the general

European patriarchy, which, in the case of the latter, has been detrimental to women, in socio-economic and political arenas. Hence, the evolution of the feminist movement in Eurocentric societies.

> 5. and, most importantly, WHAT DID THE KEMETIANS
> KNOW, AND DOCUMENT, ABOUT ALL OF THE ABOVE?

In the Kemetic records, which in many cases are filled with abstract principles, which are still baffling western scholars, we can find basically all of the above. One of the best examples, in my opinion, lies in the creation stories, which are more intricate than what has been said by western scholars, who have not the close connection to abstract principles as Afrikan people, in such matters as art.

> if someone can answer those questions, i will desist
> from sending posts that draw connections between all
> of these issues. synthesis. not
> compartmentalization.
>
> also, before any discussion or flame war begins, let
> us agree that the issues discussed will be based
> upon sound research; meaning, all statements must be
> backed up by primary or secondary sources, not
> opinion only.
>
> one should not make offhand statements deriding what
> could be considered 'fringe-sciences', if it is not
> yet determined, or an individual has not learned,
> what 'true science' really is.
>
> individual study and actual experience should form
> the basis of a considered opinion, not the perusal
> of one or two, or even ten, books interpreted
> through the mirror of slanted perception.
>
> in the past, on other lists, i have not had the time
> nor the inclination to discuss such topics in-depth,
> but i do now. once again, the time is now.
>
> in the spirit of ankh, oodja, seneb!
>
> mark
>
> moderator: i do not believe that these topics are
> off-subject; but if they are, your timely response
> will keep us from wandering even further
> 'off-topic'.
> --
>
>
> _____
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>

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>
| 1815|2002-04-08 21:33:19|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
--- rahkyt <rahkyt@blackplanet.com> wrote:

> M HTP List, Paul:

> In advance, thank you for your considered opinions
> and direction. I have taken them into account in my
> response and proffer the following as a final
> rendering of my thoughts on this matter - subject to
> further member commentary - and also as an
> acceptance of your invitation to continue the
> discussion ²⁹ any who are willing - in a more focused
> way:

>

> Mark, there is no doubt that melanin would be an
> interesting topic, but we have to remember that one
> advantage of these groups is that
> they allow for *focused* discussion.

>

> Yes, sir. The melanin discussion is, in fact, quite
> focused, while at the same time being quite
> diffused, as is the nature of any ²⁹ symbolic
> ideogram ²⁹. And, when looking at what melanin/black
> dot means to us all - as exemplified by the
> discussion thus far - it has indeed taken on
> variegated meaning for us as individuals and as a
> group and can, accurately, be considered to be
> symbolic, as our ancestors apparently considered it
> as well. It remains my contention that any melanin
> discussion undertaken is and will be based upon the
> enumeration of properties that are related to the
> core issues this group discusses, if, in fact, the
> topics that have been the subject of intense
> research during my sojourn upon this list (the past
> month) are any indication of such. These have been,
> ethnicity (predominance of specific groupings,
> particular individuals, etc.), statuary (forgeries,
> painting color, etc.), and hieroglyphic
> interpretation, all of which include aspects of
> melanin fact to !
> some degree.

> Why should it be considered off topic to give
> further clarification to a topic that the Kemetians
> themselves expounded upon and obviously considered
> to be important in their spirituality and in their
> science? What else in nature (physical and/or
> mental) could be so completely representative of the
> Perfect Black? We should all be aware of the
> Kemetian penchant for symbolic representation (as
> above, so below) and for the shared usage of
> specific hieroglyphs for a diverse - but
> symbolically-related ²⁹ array of ideas and things.

> Additionally, the only contention that Caucasians
> may hold regarding melanin is their perceived
> absence of it, even though that is patently untrue,
> since at least 98% of the world's ²⁹ population is
> melanated to some degree. And, to be very specific,
> the problem of ethnically-related melanin discussion
> usually lies in the exploration of the causes and
> results of pineal gland calcification, which is
> where the ethnic/racial aspect comes in, really, in
> the dispensation of melatonin and serotonin with
> regard to the pineal gland, which, at the very
> least, is connected to the dream-state (REM,
> alpha-wave state, yadayada), and, at most, is the
> seat of the soul. Further, there is voluminous
> material on the internet as well as within any
> research institution worth its salt regarding the
> melatonin/serotonin supplemental needs of the
> European population, which is directly related to
> the neuromelanin and skin melanin issue regarding
> vitamin d uptake and the resultant calcification,

> not o!
> nly of the pineal gland, but also of the bones
> (osteoporosis). Despite the respectability of the
> research into these topics - and the popular
> remediation evident on television, in [X] new age [X]
> holistic health and pharmaceutical circles - to
> speak of this research and its inescapable
> conclusions remains taboo, for obvious reasons. Why
> it has become taboo for us to speak of melanin in
> the exploration of Kemet, is not so obvious to me.
>
> In fact, we have actually discussed melanin,
> eumelanin and pheomelanin as relevant to mummies.
>
> Yes, in the ethnicity thread, in the determination
> of which branching of our human family certain
> Kemetians represented. It is here that I must state
> that the melanin discussion was, really, not my
> idea. In fact, a new member brought it up, creating
> a specific heading for it, and when I saw that other
> members downplayed her subject matter as off-topic
> and [X] pseudo-scientific [X], while simultaneously
> mentioning authors of books that I had previously
> mentioned (Bradley, King), I posed five very
> specific questions to the group pertaining to its
> focus and applicability of certain topics, to
> include [X] the pertinence of previous and subsequent
> civilizations to the Kemetian question [X], [X] the
> relationship of physical properties to non-physical
> properties [X], whether it was appropriate on this list
> to explore the full gamut of [X] Kemetian Sciences [X] as
> they have documented it themselves, and, [X] what the
> Kemetians documented? [X] These were broad-based
> questions, designed to find - in a non-thre!
> atening and general way - what the group was willing
> to discuss and how far it was willing to go. The
> fact that only three or four people saw fit to
> respond indicated to me that there is a general
> unwillingness to either corroborate or even reject
> the issues that lie at the heart of Kemet, not to
> mention the Afrikan Diaspora. In fact, the quietude
> that followed was quite amazing to me, considering
> the previous volume of interaction during the
> ethnicity and forgery discussions. Not only was
> there silence, but there was [X] an embarrassed
> silence [X]. As if somebody [X]s child had passed gas
> during a [X] we [X]s gon [X] be late with de rent [X] dinner
> with the white Landlord.
> Make no mistake about it: the full scope of Kemet [X]s
> holistic science (claiming, utilizing and heralding)
> is at the base of our every shared misfortune, be we
> American, French, English, Polynesian, Brazilian or
> Australian Afrikans. Besides having built the
> current European empire, we, the descendents of the
> Kemetians, have kept it running through our
> physical, spiritual and mental sacrifices, in most
> cases made under duress; if not consciously, then
> certainly unconsciously programmed over decades and
> centuries of mental enslavement. The deliberate
> suppression of the Kemetians holistic science and
> its compartmentalization has served as a foil of
> sorts, designed to keep what was whole, separate,
> and many of us have fallen for it, also
> prosyletizing the western metanarratives, calling
> ourselves Specialists in whatever fields, when our
> heritage and birthright is to individually manifest
> synthesized knowledge: spiritual, intellectual and
> physical, as did the Kemetians Scientists!
> /Priests.

> In regards to my post on Kemet and Spirituality,
 > nowhere did I mention melanin specifically, although
 > it was implied. As a slight aside, it is fine that
 > such topics are now associated in the group-mind
 > with one Rahkyt-the-Cyberstalker, I accept the
 > collective shame of the Afrocentric as well as those
 > who take a more [A]neutral[A] stand, although, in my
 > opinion, there is no such thing as neutrality in the
 > search for truth.
 > Neither did I mention [A]faces on mars[A], Atlantis,
 > Civilizations at the center of the world,
 > [A]levitation[A] or anything else that I couldn't back
 > up with firm research. The fact that other members
 > decided that this discussion should be truncated
 > before it even began is testament to the general
 > unwillingness to broach these topics in [A]mixed
 > company[A] as well as the subliminal mind control
 > skills of a certain world eater, who mentioned such
 > topics [A]in passing[A], and who also decided to nip the
 > discussion in the bud without addressing the subject
 > of said discussion in any way other than opinion and
 > implication; all props given to my fellow wielder of
 > the power cosmic as a proponent of truth and
 > disclosure, of course. And, in the end, he was
 > right: the full discussion of said issues does seem
 > to be beyond the scope and interest of this list, as
 > per your statement below:
 >
 > The topic though could tend to wander into things
 > like the health and spiritual benefits of melanin,
 > which are not on topic, and racial
 > overtones might be perceived whether intended or
 > not.
 > As mentioned earlier, proceed with caution.
 >
 >
 > After all of the above, if anyone wishes to proceed,
 > the allowable topics may be:
 >
 > 1. What mention, if any, did Kemetians make of
 > skin-color or melanin in their hieroglyphs?

So far, it appears quite evident that the ancient
 Kemites were cognizant of the properties of melanin in
 the pineal section of the brain, as is evidenced in
 the mural depicting the rays of the sun beaming down
 towards the head of Pharaoh Akhnaten. There is even
 the uraeus itself being placed right at the parallel
 angle near where the pineal gland is located in the
 brain. Then, there is even the number of rays, which
 are a total of nineteen.

There is also the case where the ancient Kemites were
 accustomed to chewing on what we now know as chew
 sticks, which contained a certain substance that would
 enhance their skin tone. In other words, they were
 aware of the increase of melanin within their skin
 complexions.

> 2. In the symbolic representation of skin color in
 > their artwork, did the Kemetians apply any
 > philosophical meaning to different shades of
 > melanation?

We've been exposed to the studies of James Brunson,
 where he bottomed the meaning of the reddish and

yellowish skin complexions, due to burial and body painting customs, which stem back for many thousands of years. Herodotus even reported that the Ethiopians, in times of war, painted their bodies red, using a substance known as vermillion. I am inclined to think that, in the case of the dark ebony skin complexions of the Nubians that the Kemites must have known that such a shade could sustain the actinic rays of the sun better than the lighter brown-skinned shades.

> 3. Related to the above, did the Kemetian rendering
> of skin color correlate directly to the current
> understanding of melanin type; i.e., eumelanin and
> pheomelanin?

With the skin being the largest cell of the human body, and their cognizance of melanin in the brain, the ancient Kemites had to have known about the different areas where melanin exist within the human body. What about the fact that the God Khepera is seen molding man on the potter's wheel from the clay of the earth, and that man been an image of their likeness, one who was brown-skinned? Could they have known that the earth contains melanin also?

> 4. In the interpretation of hieroglyphs, does the
> symbolic meaning of specific hieroglyphs lend itself
> to multiple interpretations of certain terms
> (perfect black, black dot, etc.)?

The term Kemet itself, meaning the perfect black, something which would be scoffed at by western scholars for obvious reasons. And it's interesting that the Hebrew Ham, which also means black and personified as a man, who was the progenitor of the ancient Kemites.

> 5. What importance did the Kemetians assign to skin
> color?

One thing's for sure, something, which western scholars will skate around or pretend doesn't exists. The ancient made it a point to depict the various peoples they came into contact with during their times, as is evidenced by human effigies on the walls of the tombs of Seti I and Rameses IV. And we know that in the latter's tomb, they even depicted themselves as possessing the same skin complexion as that of the Nubians to the south, whom they referred to as the Nahsi, which has been rendered as the equivalent of black. Equally, they made damn sure that they indicated that they had not the slightest skin-complexion relationship with the Indo-European, whom in Champollion's view of the mural of Seti I's tomb, was depicted as a savage.

Was there a hierarchy of colors in their

> conception of the world?

This can be supported by the murals mentioned above, if that's the aim of the question. The Kemites probably didn't possess the mentality that provokes

ethnic debauchery, but they were well aware of different skin complexions, which distinguished the various peoples they came into contact with. And by such aware, they also knew that the people who came the closest to their skin complexions lived to the south of them in Nubia and other parts of the Afruikan continent.

```
> And other questions of that ilk
>
>
> Personal Note:
>
> Paul, as you can perhaps tell, I chaff under any
> restraints that prevent the synthesis of whole
> knowledge
```

=== message truncated ===

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<http://taxes.yahoo.com/>

| 1816|2002-04-09 01:00:50|kcamm23063@aol.com|Re: <http://www.radioislam.org/> |

I understand what you are saying, but there are many indigenous belief systems throughout Africa, which have nothing to do with Islam - not everyone in Egypt is Islamist. Islam was born in Mecca, out of the ancient stone belief, and came into Egypt via Arab invasion. I have nothing against Islamists, but I do have my own belief and Islam is not a part of it. Therefore, I cannot comprehend your proclamation to be "one with it..." and to "support it." It just sounds like proselytizing, and that is why I found the post offensive.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/8/02 7:28:32 PM Pacific Daylight Time, ptah_seker_ausar777@yahoo.com writes:

```
Hotep,

I think you've failed to realize (real eyes) that the
basics of Islam is Afruikan in origin, with Kemet
representing her on record. For example, see Diop's
Civilization or Barbarism, which shows the parallel
between the Islamic and Kemetic hell.

P.E.A.C.E.

--- kcamm23063@aol.com wrote:
> Islam is not indigenous to Africa, and it certainly
> has nothing to do with
> the ancient Kemetic or Nilotic cultures, which is
> what this group is supposed
> to be about. Why is it so difficult to stay
> focused?
>
> Forward Ever (by any means necessary); Backward
> Never!
> Karen-Yaa (YGA)
>
> In a message dated 4/6/02 9:49:16 AM Pacific
> Standard Time,
> peace47921@yahoo.com writes:
>
>
> > Islam is part of African culture, be one with it,
> support it
> > http://www.radioislam.org/
> >
```

| 1817|2002-04-09 09:22:10|Mamadi Sefe Dekote|Unraveling Mummy's Mystery: Scientists Reveal Secrets of Embalming|

Since we're on melanin for a bit here, I notice at the end of the article the "black" appearance in mummies is attributed to unwrapping them. And it is compared to exposing cut apples to air. The old bitumen idea is now being tossed out. At any rate, the reason cut apples turn brown is oxidation, or more aptly tyrosinase synthesis (PPO).

As I know it tyrosinase synthesis controls melanin production

rate in humans and is responsible for producing higher levels of pigment/melanin in darker skinned populations. Tyrosinase activity is ten times higher in darker skinned individuals than in those with lighter skin in fact. Thus it is tied directly to skin color and race.

So my question is...

Does the "blackening" of some Egyptian mummies in this oxidation process reveal anything as to their initial skin color--as tyrosinase synthesis and melanin production in relation to dark pigmentation are directly linked?

Or is the phenomenon common in all corpses regardless of skin color and wholly unrelated? This topic may have been addressed already and I missed it...

DG

<http://www.nationalpost.com/tech/story.html?f=/stories/20020322/415383.html>

March 22, 2002

Unravelling mummy's mystery
Secrets of embalming: Scientists reveal a witches' brew of fats, resins, perfumes and waxes

Josie Glausiusz
Discover magazine

Professor Richard Evershed keeps mummy parts in his drawers. Not bandages or bones but tiny glass vials containing specks of brown powder, the sad residue of an ancient embalmer's art.

Retrieved from the remains of once-proud Egyptians, these remnants now resemble dried tea leaves.

"Some people spend hours looking at them," says Evershed of the dusty, dimly lit collection of sarcophagi in the Bristol museum nearby. "I'm more interested in the bodies."

He and his graduate student Stephen Buckley at the University of Bristol have taken tiny samples from 13 mummies in museums all over the United Kingdom and subjected them to the most thorough chemical analyses yet in their laboratory. In the process, they've provided the first detailed inventory of the embalmers' concoctions and overturned long-held assumptions about Egyptian mummification.

Some of those assumptions date to the time of Herodotus, the Greek historian who travelled to Egypt in the fifth century BC.

Herodotus described an array of balms and unguents -- from myrrh and cassia to cedar oil, palm wine and some sort of gum -- applied by embalmers to the eviscerated bodies under their care.

But Herodotus' accounts were second-hand; he does not appear to have witnessed mummification in action, and it is unlikely the notoriously secretive embalmers would have revealed the tricks of their trade to a stranger.

With time, popular notions about mummies only grew more muddled. In the 12th century, returning crusaders brought news of the healing powers of ground-up mummy parts and

the powder soon became a popular panacea.

In the late 18th century, investigators began to take a closer look at the cadavers -- unwrapping, dissecting, sniffing and even chewing them. But such scrutiny was not only of limited scientific value, it destroyed the specimens.

Evershed and Buckley's approach was less invasive and far more revealing. They began by removing minute samples of tissue or wrapping from mummies made between 1985 BC and AD 395, the end of the Roman period. They then analyzed the samples using gas chromatography and mass spectrometry.

First, they liquefied the samples and injected them into a glass tube filled with helium, which was heated. They then measured how long each chemical component took to vaporize and emerge from the other end of the tube. The more volatile the compound, the quicker it passed through the column.

Finally, the components were channelled into a mass spectrometer, which sorted and identified their gaseous ions based on their behaviour in electric and magnetic fields.

The results revealed a witches' brew of fats, resins, perfumes and waxes, each carefully calibrated to provide the best defence against decay.

Indeed, the embalmers apparently honed their skills over thousands of years, testing and experimenting with different potions and preservatives. All the bodies were first treated with a natural salt mixture known as natron. This dried out the tissue until it was tough as an old sausage, but the humidity of a damp tomb could still soften the body, leaving it subject to bacterial decay. So preservatives were applied.

The first of these was the simplest. Every mummy Evershed and Buckley sampled had been coated in fat, mostly in the form of plant oils, although fat from cattle, sheep or goats was also used.

As the fats dried, the double bonds in their molecules cross-linked to form an intricate lattice that kept out both water and bacteria.

"We've looked at a child mummy from Edinburgh -- an unwrapped one -- and it's completely shiny," Evershed says. "It's almost like it's had a number of coats of varnish."

Vegetable oils may also have been used as a cheap base for costly, volatile spices such as myrrh that could mask the nasty odours arising from the recently deceased.

Next, many of the mummies were coated with conifer resin and beeswax. Coniferous trees are not native to Egypt, so they must have been imported from across the Middle East: cedars from Lebanon, Aleppo pine from Syria, oriental spruce from southern Turkey.

As for the beeswax, like resin it would have repelled water as well as bacteria, and like resin it was used in ever-greater quantities as the centuries passed.

"It looks like there was some evolution of the technique," Evershed says. "On the face of it, you've got what looks to be a fairly mundane collection of materials. But if you stand back and look at them, you start to appreciate why they were chosen. Perhaps they were gaining an increasing appreciation of what they were trying to do and were drawing on more materials in order to do it."

Still, when it came to mummification, the embalmer's experience

mattered less than the cadaver's money and class. Take two mummies in the Bristol museum. One, a female, stands slightly lopsided in a glass case, her body still wrapped in bandages. In happier days -- that is, sometime between 945 BC and 715 BC -- she was "the Lady of the House Nes-Khons," according to her sarcophagus, the wealthy daughter of a lord of Thebes.

After her death, probably around age 40, embalmers gave her the kid-glove treatment: Plant oils, coniferous resin, balsam and wax were all applied to her body. Leaving aside the hole at the neck of her casing -- drilled apparently by thieves searching for amulets -- she remains intact.

Compare this with the fate that awaited Horemkenesi, a middle-ranking foreman and priest at the temple of Karnak in the 11th century BC. After Horemkenesi's body was unwrapped, his flesh was found to have been bored through by 3,000-year-old beetles. And no wonder. The only preservative the team was able to find -- despite sampling his body parts in 15 different places -- was oil.

Of Herodotus' recipe, Evershed and Buckley found few ingredients. Some, such as palm wine, would have evaporated or disintegrated and left little trace. But the absence of others, such as bitumen, is harder to explain.

Bitumen is the agent most closely associated with Egyptian embalming: The word "mummy" has long been thought to come from mumiyah, the Arabic word for bitumen.

For centuries, many people have believed some mummies owe their black appearance to a thick coating of the material, which is found floating in blocks on the Dead Sea and seeps from the earth throughout the Middle East. Yet the Bristol team couldn't find a trace of it in their samples.

Small quantities of bitumen might have been used to waterproof some Roman-era mummies, the two chemists concede. But "the idea that bitumen was widely and generally used is just rubbish, quite frankly," Buckley says. "Some mummies are not black; they're only black when they're unwrapped by people," rather as a cut apple browns when exposed to air.

Given that beeswax was a primary material used in mummification, Buckley says, the real origin of "mummy" may lie much closer to home: In Egyptian Coptic, the word for wax is mum.

| 1818|2002-04-09 16:58:18|Jack White|Re: To Katherine Griffis-Greenberg|
Attachments :

I am sending a photo of an African American woman with African features, but with naturally white skin and blonde hair to point out that blonde hair is not always a caucasian trait.

>From: CHANTE BURT <chantyllaa@yahoo.com>
>Reply-To: Ta_Seti@yahooogroups.com
>To: Ta_Seti@yahooogroups.com
>Subject: Re: [Ta_Seti] Re: To Katherine Griffis-Greenberg
>Date: Wed, 3 Apr 2002 07:57:38 -0800 (PST)
>
>
> I dont know what kind of repsonse I am going to get from this but because
>I am apart of this group I must speak my mind. I have read a few of the
>discussions that have been sent to my email. I am 22 years old. A single
>mother. I work a 9 to 5. I do not have a college degree or any of the
>credentials that many of you may have. I probably havent even read some of
>the same books. I love to learn about black history across the diaspora.
>I do not like the fact that many people especially when black people talk

>about europeans in our history and their so-called contributions to our
>history. There has been nothing but distruction where ever the pale faced
>individual has landed. The only significance the white race had in our
>history is the distruction of it. I have light skin just as some of the
>people of kemet did. But I am still black just as they were. But to
>challenge someones' credibility in their profession because they dont agree
>with you is wrong. We are all entitled to our opinions but history cant be
>changed nor forgotten for history is the key to the future. We should
>celebrate our history. For many years I have studied european history
>because that is what was taught in my school system. I want to learn about
>the positive things that we did. As far as I am concerned european culture
>has never been relevant nor positive in any part of my life. Their culture
>has taught us to hate ourselves i.e. straightening and dying our hair
>blond. There was a survey done a while ago stating that blonde hair color
>is bought by more black woman than white women. This is a form of self
>hatred. There are so many great minds, philospphers and professors in this
>group alone. I look forward to learning from all of you.
>peace
>
> khasekhemw <Sneferu@gizaplateau.net> wrote: --- In Ta_Seti@y..., "Manu
>Ampim" wrote:
> >
> > Katherine, you have failed to discuss the SPECIFIC EVIDENCE in
> > order to promote your wrong personal ideas. You started out
> > claiming that Hetepheres II was shown with "white skin and blond
> > hair," but since I have shown UNDENIABLE evidence that this is
> > simply your imagination, you have admitted that you were in error
> > and that the queen is not shown with "whitish skin," but you
> > attempt to cling onto the "blond hair queen" myth by avoiding the
> > Old Kingdom evidence.
> >
>Oh really! I think that it is your IMO racist agenda that is
>rediculously flawed. I also think that you are not a Professor in
>any way shape or form and just use the title to try to gain some
>form of credibility.
>
>I have searched the web high and low to find anything that verefies
>your right to use the title Professor and to date I have found zip,
>didley squat. Personally speaking, I think you are no more a
>Professor than I am an astronaut.
>
>Don't bother to unsub me, I'm off. I can't take another minute of
>the bullshit!
>
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I think most of us have seen black people reproduce people with pale skin and blond hair (albinos). I think the young woman is making a point about european standards of beauty hounding us 24/7. They have us hateing ourselves, putting each other down and killing each other. However, our offspring have managed to hurt themselves as well as us with their actions.....

```
>From: "Jack White" <bengaltigerman@hotmail.com>
>Reply-To: Ta\_Seti@yahoogroups.com
>To: Ta\_Seti@yahoogroups.com
>Subject: Re: [Ta_Seti] Re: To Katherine Griffis-Greenberg
>Date: Tue, 09 Apr 2002 19:58:12 -0400
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><< Rae.jpg >>

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Chat with friends online, try MSN Messenger: <http://messenger.msn.com>
 | 1820|2002-04-09 20:45:07|Mickel Hendrix|Re: <http://www.radioislam.org/>|
 Hotep,

Let me put it another way. As you say what is now known as Islam was born in Mecca. But, the people who were in Mecca long before Muhammed were Cushites, who migrated from the Motherland thousands upon thousands of years ago. And they left Afriika with the basic theology that is as old as the aboriginal black man. And the tenets that they espoused have survived in cloaked form, via the era of Muhammed and the arrival of modern Islam in northern Afriika during the Middle Ages.

P.E.A.C.E.

--- kcamm23063@aol.com wrote:

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> I understand what you are saying, but there are many
> indigenous belief
> systems throughout Africa, which have nothing to do

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> proseltelytizing, and that is why I
> found the post offensive.
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> Forward Ever (by any means necessary); Backward
> Never!
> Karen-Yaa (YGA)
>
> In a message dated 4/8/02 7:28:32 PM Pacific
> Daylight Time,
> ptah\_seker\_ausar777@yahoo.com writes:
>
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> > Hotep,
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> > I think you've failed to realize (real eyes) that
> > the
> > basics of Islam is Afruikan in origin, with Kemet
> > representing her on record. For example, see
> > Diop's
> > Civilization or Barbarism, which shows the
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> > > Karen-Yaa (YGA)
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> > > In a message dated 4/6/02 9:49:16 AM Pacific
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> > >
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| 1821|2002-04-09 21:08:18|terance pete|Re: <http://www.radioislam.org/>|

Mickel Hendrix wrote:

Hotep,

Let me put it another way. As you say what is now known as Islam was born in Mecca. But, the people who were in Mecca long before Muhammed were Cushites, who migrated from the Motherland thousands upon thousands of years ago. And they left Afriika with the basic theology that is as old as the aboriginal black man. And the tenets that they espoused have survived in cloaked form, via the era of Muhammed and the arrival of modern Islam in northern Afriika during the Middle Ages.

P.E.A.C.E.

--- kcam23063@aol.com wrote:

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> > between the Islamic and Kemetite hell.

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According to the islamic writter al jahiz he traced the phophet muhammed's ancestry back to a person named abdullah which was said to have been a abysinian.

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| 1822|2002-04-09 21:32:04|kcamm23063@aol.com|Re: <http://www.radioislam.org/>|

Earlier today, Omari sent me a URL (31 pages) that I will be reading. I just want to see the connection between ancient Kemetic/Nilotic cultures and Islam. Although I am aware of the belief before the Prophet introduced Islam (I am also aware of the moon goddess), I had just never tied it to ancient Kemet.

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/9/02 9:09:48 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

Well, I agree with you on this one. Most of the theology of islam came from the sabeans, which share close ties with ethiopians. The Sabeans which the queen of saba was a sabean. Way before makkah existed there was a place called bekkah, which would later become makkah. Many people don't realize in Islam the god allah is really the moon goddess of the sabeans caleld allat.

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Mickel Hendrix wrote:

Hotep,

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--- kcamm23063@aol.com wrote:

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| 1823|2002-04-09 22:22:12|Mickel Hendrix|Re: <http://www.radioislam.org/> |
Hotep,

When you look at the name of Allah, all you have to do
is drop the last three letters and you arrive at Al,
which is the same as El, Eloah, Bel, Belus, Baal of the
so-called Semitic languages of the Cushites who were
holding down the so-called Middle East. With the
feminine T added to the name Alla, you arrive at the
goddess Allat. We can find the same instance in the
Kemetic language of the Cushites of northeast Afriika.
For instance, the god Nu, with the feminine T added is
the name of the goddess Nut.

We have to go back even further, thousands of years
before the time of the Cushites who became known as
the Sabaeans, back to the time of the Stellar
Theology, which, by the way, is sometimes referred to
as Sabaeism, of the Seven Stars of the Great Bear,
which is Ta-urt in the Kemetic theology. Hence, we
arrive at the origin of what is now known as religion,
stemming from religios, meaning to tie back into.

P.E.A.C.E. Progress Everytime Afriikans Cultivate
Enlightenment!

--- kcamm23063@aol.com wrote:

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> Terms of Service.
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<http://taxes.yahoo.com/>
| 1824|2002-04-09 22:46:12|Mamadi Sefe Dekote|Re: http://www.radioislam.org/|
Indeed Diop does show African elements passed
down into Islam. He also shows such elements in
Judaism and Christianity.

But...

Diop links Western Asia ideologies (i.e., Judaic based)
to his "Zone of Confluence," pointing out its
African derived elements but what he seems to believe are
its Indo-Aryan (Northern Cradle) elements. He does this
within the work "The Cultural Unity of Black Africa."

In "Civilization or Barbarism" he blatantly aligns Judaic
derived philosophy to his "Indo-Aryan Model"--particularly
their concept of a god figure, role of women, etc. Yet he
points out a synthesis with "Southern Cradle" (African)
elements.

Whether one agrees with that or not (from the very
idea of the existence of such cradles to, what is shared
by whom) is debatable of course. I'm just pointing out
what Diop said of this, since he was mentioned.

Personally speaking, I can agree there are African derived
elements within the three western religions. Though the source-origin
of Sabeian ideology in Africa or Western Asia is going to be a source
of contention I wager.

But, IMHO, this does not make any of them
"traditionally African"---not in the same way
I would link pharaonic Egyptian religion to Shilluk
or San ideology, etc. I contend there is a dividing line that
makes the western religions what they are, apart from
traditional African philosophies---generally speaking.

I do not see the three western religions as traditionally African because of their African derived elements, anymore than I see Greek philosophy as traditionally African due to its derived elements. Neither groups were blank slates. Whatever African elements influenced them, they still interpreted it from their own unique perspective shaped by their own philosophical outlook.

As Bruce Williams put it, "The way of looking at the world to be found in, say the Hebrew Bible or in Babylonia literature or amongst the Greeks is very different from anything you find in Egypt. And that difference is its Africaness."

I would agree with Diop that whatever African elements went into Western Asian thought, it eventually formed a separate identity/cosmology from traditional Africa.

Now of course we can talk about Africanized concepts which would become intertwined with Christianity, Judaism and Islam once it enters Africa. In West Africa there are elements of indigenous African origin introduced into Islam. Ethiopian Coptic Christianity shows elements based on indigenous beliefs, etc.

As a side note...

I would disagree heavily however with Diop's idea that Islam found converts in Africa because the traditional religion had "withered away," as he put it. Traditional African religions were as alive and vibrant when Islam arrived in Africa as they would be several centuries later when Christianity arrived (en masse, excluding North Africa and Ethiopia). The reason many traditional African religions succumbed is equivalent to why most traditional religions succumbed to Islam and Christianity world wide. It has little to do with the withering of the traditional religion, and everything to do with the very unique nature of the western religions---more specifically, the implicaitons of the 1st Commandment. But that's another discussion, for another forum. :)

Sticking to this forum, the radioislam.org ad was a religious advertisement.

I agree with Karen on the point that it doesn't belong here. Though of course I see no problems in discussing Africanized Islam or Islamized Africans, as relates to the general forum focus

DG

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| 1825|2002-04-10 06:48:00|rahkyt|Re: History, Spirituality, Science & Ta_Seti|
m hpt mickel:

1. What mention, if any, did Kemetians make of skin-color or melanin in their hieroglyphs?

So far, it appears quite evident that the ancient Kemites were cognizant of the properties of melanin in the pineal section of the brain, as is evidenced in the mural depicting the rays of the sun beaming down towards the head of Pharaoh Akhnaten. There is even the uraeus itself being placed right at the parallel angle near where the pineal gland is located in the brain. Then, there is even the number of rays, which are a total of nineteen.

There is also the case where the ancient Kemites were accustomed to chewing on what we now know as chew sticks, which contained a certain substance that would enhance their skin tone. In other words, they were aware of the increase of melanin within their skin complexions.

thank you for the info, i was not aware of the skin-enhancing substance.

2. In the symbolic representation of skin color in their artwork, did the Kemetians apply any philosophical meaning to different shades of melanation?

...I am inclined to think that, in the case of the dark ebony skin complexions of the Nubians that the Kemites must have known that such a shade could sustain the actinic rays of the sun better than the lighter brown-skinned shades.

--

whatever became of the mountain of the moon discussion? was it ever determined if that old, old quote was real, speaking of the kemetians claiming that they hailed originally from further south? regardless, at some point, the kemetians had to have emigrated northward. their knowledge of that emigration is what is key. and what of the nabta civilization? the relationship between it and kemet? these questions asked in order to determine the line of descent, the questions of progenitor and progeny. while it is indisputable that kemet was always a cosmopolitan society, in the creation of its mentifacts and sociofacts, does it display clear ties with the western pre-desert societies, or southern? all of the sources i have read speak most directly to the southern ties.

3. Related to the above, did the Kemetian rendering of skin color correlate directly to the current understanding of melanin type; i.e., eumelanin and pheomelanin?

With the skin being the largest cell of the human body, and their cognizance of melanin in the brain, the ancient Kemites had to have known about the different areas where melanin exist within the human body. What about the fact that the God Khepera is seen molding man on the potter's wheel from the clay of the earth, and that man been an image of their likeness, one who was brown-skinned? Could they have known that the earth contains melanin also?

excellent point...and the sky/stellar sea as well...throughout nature...again coming back to my point about the most perfect exemplar of the perfect black. in their artistic renderings, it seems that the kemetians did use the four shades, brown, black, yellow and red, with the addition of white in later dynasties...since the kemetians were mastersmiths and may even have possessed the technical skill to create alloyed metals, their knowledge of the earth's properties must surely have equaled their knowledge of its dimensions.

4. In the interpretation of hieroglyphs, does the symbolic meaning of specific hieroglyphs lend itself to multiple interpretations of certain terms (perfect black, black dot, etc.)?

The term Kemet itself, meaning the perfect black, something which would be scoffed at by western scholars for obvious reasons. And it's interesting that the Hebrew Ham, which also means black and personified as a man, who was the progenitor of the ancient Kemites.

ham, from kham, khem, kemet. the kemetian hieroglyphs are multivariate, their symbols, like all afrikan languages, conveying different meaning through the use of the same ideograms. different, that is, but related meanings. therefore, a single hieroglyphic symbol could mean many different things, yet still remain symbolically related. it could then be possible to interpret kemet as the black land, while still losing nothing by stating that it also meant the land of the blacks. it could and probably did/does mean both.

5. What importance did the Kemetians assign to skin color?

One thing's for sure, something, which western scholars will skate around or pretend doesn't exist.

The ancient made it a point to depict the various peoples they came into contact with during their times, as is evidenced by human effigies on the walls of the tombs of Seti I and Rameses IV. And we know that in the latter's tomb, they even depicted themselves as possessing the same skin complexion as that of the Nubians to the south, whom they referred to as the Nahsi, which has been rendered as the equivalent of black. Equally, they made damn sure that they indicated that they had not the slightest skin-complexion relationship with the Indo-European, whom in Champollion's view of the mural of Seti I's tomb, was depicted as a savage.

which, at that time, the european was, relatively speaking. the difficulty caucasian scholars have with this truth now speaks only to modern times, not to theirs, the inverse of which, some scholars on this list are so fond of pointing out. from this perspective, melanin becomes key: all of the peoples of the kemetians acquaintance were melanated, which meant that, during the greatest span of kemetian history, all of the diverse students that came to study in the kemetian mystery schools possessed melanin, and, therefore, could assimilate the melanin teachings at the deeper, cellular level. but that's dangerous talk in these environs. but scholars of the time speak, i think it was manethos, who called the greeks children, their speech vulgar, their understanding surface, due to the youth of their cultural evolution.

Was there a hierarchy of colors in their conception of the world?

This can be supported by the murals mentioned above, if that's the aim of the question. The Kemites probably didn't possess the mentality that provokes ethnic debauchery, but they were well aware of different skin complexions, which distinguished the various peoples they came into contact with. And by such aware, they also knew that the people who came the closest to their skin complexions lived to the south of them in Nubia and other parts of the Afrikan continent.

question: why do you spell afrikan afrikan? and not african? re the above question, i have read research that spoke of a color hierarchy that existed in kemet at some point, although i cannot remember where at the moment. with the darkest complected being considered by popular opinion as being the most spiritually and culturally elevated. if this was in fact the case,

then such beliefs must have had at their base some form of melanin teaching. since i do not recall the source, the above is only conjecture on my part, i have nothing to reference at present, but i'm sure it will come to me eventually, or i'll read it again somewhere. =)

thanx for the discussion, mickel.

ankh, oodja, seneb!

mark
--

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| 1826|2002-04-10 07:47:36|rahkyt|Re: Unraveling Mummy's Mystery: Scientists Reveal Secrets of Embalm|
m htp dg

(1) as I know it tyrosinase synthesis controls melanin production rate in humans and is responsible for producing higer levels of pigment/melanin in darker skinned populations. Tyrosinase activity is ten times higher in darker skinned individuals than in those with lighter skin in fact. Thus it is tied directly skin color and race.

So my question is...

(2)Does the "blackening" of some Egyptian mummies in this oxidation process reveal anything as to their initial skin color--as tyrosinase synthesis and melanin production in relation to dark pigmentation are directly linked?

(3) Or is the phenomenon common in all corpses regardless of skin color and wholly unrelated?

i think you answer your own question (3) with (1). the presence of eumelanin or pheomelanin increases the chance of this type of discoloration occuring. since the majority of the people in the world possess melanation -black brown-eumelanin or red-yellow pheomelanin - then it would stand to reason that this type of discoloration would occur to some degree in the majority of mummies found, except for those, perhaps that possess little to no melanin at all.

tyrosinase synthesis is also tied to the formulation and distribution of the melanocytes (birth) and can occur with stimulation from the solar source (tanning), or, electromagnetic stimulation as well, not to mention during injury, so any type of external stimulation may lead to a 'darkening' of sorts, despite the external perception of melanation... i think... ;-)

ankh, oodja, seneb!

mark

--

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The World is Yours

Powered by Outblaze
| 1827|2002-04-10 10:08:36|Djehuti Sundaka|Re: http://www.radioislam.org/|
Here's an old email of mine that may have some bearing on this subject.
As for the name "Allah", to my knowledge it's "Al-Ilah" ("The God").
Variations of this word for "god" can be found in other Semitic languages such as the "Eloh" (plural "Elohiym") of Kana'an. These are ultimately derived from "Il".

Djehuti Sundaka wrote:

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> arisen out of a need to have considered the uncircumcised believers in
> Judaism (i.e. god-fearing Gentiles) as being legitimate members of
> YisraEl. It had been his opposition to circumcision, an ancient
> tradition from Km.t, that had indirectly required his reliance upon
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>> --- Djehuti Sundaka <AHuguley@ix.netcom.com> wrote:
>> > (
>

```


Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/10/02 10:19:08 AM Pacific Daylight Time, ahuguley@ix.netcom.com writes:

Here's an old email of mine that may have some bearing on this subject.
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Variations of this word for "god" can be found in other Semitic languages such as the "Eloh" (plural "Elohiym") of Kana'an. These are ultimately derived from "Il".

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| 1829|2002-04-10 12:01:08|Djehuti Sundaka|Egypt To Send Delegation To Netherlands To Bring Home Stolen Antiqu|
http://story.news.yahoo.com/news?tmpl=story&u=/ap/20020408/ap_wo_en_ge/egypt_antiquities_1

Egypt to send delegation to Netherlands to bring home stolen antiquity
Mon Apr 8, 2:18 PM ET

CAIRO, Egypt - Egypt said Monday it is sending a delegation to the Netherlands to bring home an ancient statue stolen from the country 15 years ago.

The 50-by-33 centimeter (20-by-13.2 inch) statue of King Amenhotep III, who lived from 1417 BC to 1379 BC, was among 55 pieces stolen from a storage near a Karnak temple in the southern city of Luxor 15 years ago. It was then smuggled to the Netherlands, said Zahi Hawass, head of the government's Supreme Council of Antiquities.

The international police force, or Interpol, found the statue in the possession of a collector in the Hague (news - web sites), Hawass said.

The delegation from the council will be in the Hague next week, headed by a new department specialized in retrieving stolen Egyptian antiquities abroad.

Meanwhile, Hawass said Egyptian Culture Minister Farouk Hosni approved a proposal to sever all scientific cooperation with foreign universities and museums that refuse to return stolen Egyptian antiquities.

Officials have been working hard to have smuggled artifacts returned to the country. A number of pieces have recently returned, including the base of the sarcophagus of Akhenaten, one of ancient Egypt's most important pharaohs, which was handed back by German authorities in January.

| 1830|2002-04-10 13:17:37|djahuti.geo|Re: <http://www.radioislam.org/>|
In many cases the reference to "God" is simply used if there's no need to distinguish a particular god from others. For instance, in the Bible, "El" and "Elohiym" are often used alone just as "Yahuwah" often is. But there are also plenty of cases where "Yahuwah Elohiym" is used and other instances where particular gods identified with him are designated such as "El Elyon" and "El Shadday".

Djehuti Sundaka

```
--- In Ta_Seti@y..., kcammm23063@a... wrote:
> I had a problem with this a while back. I had always thought Allah
> was the
> name of the god, just as Jehovah, because there were other gods
> before Allah,
> yet none of them were called "Allah." All gods had or have names,
> "god" of
> "God" in is not a name, it is a thing.
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)
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>
> In a message dated 4/10/02 10:19:08 AM Pacific Daylight Time,
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In this scene from the Papyrus of Ani, what does the stark whiteness of the mourners symbolize?

<http://web.ukonline.co.uk/gavin.egypt/images/pa13.jpg>

Mickel (ptah_seker_ausar) wrote: "So far, it appears quite evident that the ancient Kemites were cognizant of the properties of melanin in the pineal section of the brain, as is evidenced in the mural depicting the rays of the sun beaming down towards the head of Pharaoh Akhnaten. There is even the uraeus itself being placed right at the parallel angle near where the pineal gland is located in the brain. Then, there is even the number of rays, which are a total of nineteen."

What is the significance of nineteen rays?

Akhenaten, Nefertiti, and daughters:

<http://arthist.cla.umn.edu/aict/images/ancient/aegypt/512/07.jpg>

Mark (rakhyt) wrote: "whatever became of the mountain of the moon discussion? was it ever determined if that old, old quote was real, speaking of the kemetians claiming that they hailed originally from further south?"

About a month ago, I asked both Runoko Rashidi and Professor Theophile Obenga about that quote after Runoko's lecture. They were unfamiliar with it. Does anyone know where to find a complete copy of the Hunefer papyrus? If all goes as planned, I'll see Professor Obenga during his Medu Netcher classes which begin this Friday.

Tyrone Thornton

| 1832|2002-04-10 17:10:19|a.manansala@attbi.com|Re: Unraveling Mummy's Mystery: Scientists Reveal Secrets of Embalm|
DG wrote:

>>

Since we're on melanin for a bit here, I notice at the end of the article the "black" appearance in mummies is attributed to unwrapping them. And it is compared to exposing cut apples to air. The old bitumen idea is now being tossed out. At any rate, the reason cut apples turn brown is oxidation, or more aptly tyrosinase synthesis (PPO).

>>

Some mummies are black when unwrapped due to the blackish glass-like bond that forms between the resins, the bandages and the skin.

Although the recent tests do not show any trace of bitumen, some others have:

Klys M, Lech T, Zieba-Palus J, Bialka J. "A chemical and physicochemical study of an Egyptian mummy 'Iset Iri Hetes' from the Ptolemaic period IIII-I B.C.",
Forensic Sci Int. 1999 Jan 25;99(3):217-28.

Rullkotter J, Nissenbaum A. "Dead Sea asphalt in Egyptian mummies: molecular evidence." Naturwissenschaften. 1988 Dec;75(12):618-21.

Also, if I remember correctly the PUM II mummy in _ Mummies, disease & ancient cultures_ edited by Aidan Cockburn, Eve Cockburn, and Theodore A. Reyman showed some traces of the substance.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 1833|2002-04-10 17:17:26|a.manansala@attbi.com|Re: History, Spirituality, Science & Ta_Seti|

Tyrone wrote:

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>>

The copy of the Hunefer papyrus from which Dr. Ben found this quote is at the British Museum in London.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1834|2002-04-10 18:30:48|Bruno Matt|Re: <http://www.radioislam.org/>|

Mamadi Sefe Dekote wrote:

Indeed Diop does show African elements passed down into Islam. He also shows such elements in Judaism and Christianity.

But...

Diop links Western Asia ideologies (i.e., Judaic based) to his "Zone of Confluence," pointing out its African derived elements but what he seems to believe are its Indo-Aryan (Northern Cradle) elements. He does this within the work "The Cultural Unity of Black Africa."

In "Civilization or Barbarism" he blatantly aligns Judaic derived philosophy to his "Indo-Aryan Model"--particularly their concept of a god figure, role of women, etc. Yet he points out a synthesis with "Southern Cradle" (African) elements.

Whether one agrees with that or not (from the very idea of the existence of such cradles to, what is shared by whom) is debatable of course. I'm just pointing out what Diop said of this, since he was mentioned.

Personally speaking, I can agree there are African derived elements within the three western religions. Though the source-origin of Sabeian ideology in Africa or Western Asia is going to be a source of contention I wager.

But, IMHO, this does not make any of them "traditionally African"---not in the same way I would link pharaonic Egyptian religion to Shilluk or San ideology, etc. I contend there is a dividing line that makes the western religions what they are, apart from traditional African philosophies---generally speaking.

I do not see the three western religions as traditionally African because of their African derived elements, anymore than I see Greek philosophy as traditionally African due to its derived elements. Neither groups were blank slates. Whatever African elements influenced them, they still interpreted it from their own unique perspective shaped by their own philosophical outlook.

As Bruce Williams put it, "The way of looking at the world to be found in, say the Hebrew Bible or in Babylonia literature or amongst the Greeks is very different from anything you find in Egypt. And that difference is its Africaness."

I would agree with Diop that whatever African elements went into Western Asian thought, it eventually formed a separate identity/cosmology from traditional Africa.

Now of course we can talk about Africanized concepts which would become intertwined with Christianity, Judaism and Islam once it enters Africa. In West Africa there are elements of indigenous African origin introduced into Islam.

Ethiopian Coptic Christianity shows elements based on indigenous beliefs, etc.

As a side note...

I would disagree heavily however with Diop's idea that Islam found converts in Africa because the traditional religion had "withered away," as he put it. Traditional African religions were as alive and vibrant when Islam arrived in Africa as they would be several centuries later when Christianity arrived (en masse, excluding North Africa and Ethiopia). The reason many traditional African religions succumbed is equivalent to why most traditional religions succumbed to Islam and Christianity world wide. It has little to do with the withering of the traditional religion, and everything to do with the very unique nature of the western religions---more specifically, the implicaitons of the 1st Commandment. But that's another discussion, for another forum. :)

Sticking to this forum, the radioislam.org ad was a religious advertisement.

I agree with Karen on the point that it doesn't belong here. Though of course

I see no problems in discussing Africanized Islam or Islamized Africans, as relates to the general forum focus

DG

> Hotep,
>
> I think you've failed to realize (real eyes) that the
> basics of Islam is Afruikan in origin, with Kemet
> representing her on record. For example, see Diop's
> Civilization or Barbarism, which shows the parallel
> between the Islamic and Kemetic hell.
>
> P.E.A.C.E.

To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com

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| 1835|2002-04-11 15:08:50|a.manansala@attbi.com|YAP+ among present-day Egyptians|
The interesting article "A Recent Insertion of an Alu
Element on the Y Chromosome Is a Useful
Marker for Human Population Studies" is available
online at:

<http://mbe.library.arizona.edu/data/1994/1105/4hamm.pdf>

The article has a neighbor-joining tree and dendogram
both showing that present-day Egyptians cluster
together with Africans. A sample of 64 Egyptians was
used. These graphics have been uploaded to the Photos
section of the site:

http://photos.groups.yahoo.com/group/Ta_Seti/1st

Depending on where the Egyptian sample came from, one
might expect a greater quantity of non-African
admixture than during Ancient Egyptian times, so the
results are revealing.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1836|2002-04-11 22:46:38|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
--- rahkyt <rahkyt@blackplanet.com> wrote:

```
> m hpt mickel:
> ---
> 1. What mention, if any, did Kemetians make of
> skin-color or melanin in their hieroglyphs?
>
> So far, it appears quite evident that the ancient
> Kemites were cognizant of the properties of melanin
> in the pineal section of the brain, as is evidenced
> in the mural depicting the rays of the sun beaming
> down
> towards the head of Pharaoh Akhnaten. There is even
> the uraeus itself being placed right at the parallel
> angle near where the pineal gland is located in the
> brain. Then, there is even the number of rays, which
> are a total of nineteen.
>
> There is also the case where the ancient Kemites
> were accustomed to chewing on what we now know as
> chew sticks, which contained a certain substance that
> would enhance their skin tone. In other words, they
> were aware of the increase of melanin within their
> skin complexions.
> ---
> thank you for the info, i was not aware of the
> skin-enhancing substance.
> ---
> 2. In the symbolic representation of skin color in
> their artwork, did the Kemetians apply any
> philosophical meaning to different shades of
> melanation?
>
> ...I am inclined to think that, in the case of the
> dark ebony skin complexions of the Nubians that the
> Kemites must have known that such a shade could
> sustain the actinic rays of the sun
> better than the lighter brown-skinned shades.
> --
> whatever became of the mountain of the moon
> discussion? was it ever determined if that old, old
> quote was real, speaking of the kemetians claiming
> that they hailed originally from further south?
> regardless, at some point, the kemetians had to have
> emigrated northward. their knowledge of that
> emigration is what is key. and what of the nabta
> civilization? the relationship between it and kemet?
> these questions asked in order to determine the
> line of descent, the questions of progenitor and
> progeny. while it is indisputable that kemet was
> always a cosmopolitan society, in the creation of
> its mentifacts and sociofacts, does it display clear
> ties with the western pre-desert societies, or
> southern? all of the sources i have read speak most
> directly to the southern ties.
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> Was there a hierarchy of colors in their

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> conception of the world?
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Romans (Roaming Men), who supposedly coined the term Africa, as we know it today. In the Kemetic Rut is the signification of being native, rooted in the land, a place of birth. Hence, we have the modern word Root. And, of course, the Kemetic Ka is the great spirit. So, why not Afruika, meaning or signifying the spiritual land of the birth? And it is us, as black people, who have to define who we are, not the enemy!

P.E.A.C.E.

```
> thanx for the discussion, mickel.  
>  
> ankh, oodja, seneb!  
>  
> mark  
> --  
>  
>  
> _____  
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>
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| 1837|2002-04-12 00:34:51|terance pete|Re: History, Spirituality, Science & Ta_Seti|

Mickel Hendrix wrote:

```
--- rahkyt wrote:  
> m hpt mickel:  
> ---  
> 1.      What mention, if any, did Kemetians make of  
> skin-color or melanin in their hieroglyphs?  
>  
> So far, it appears quite evident that the ancient  
> Kemites were cognizant of the properties of melanin  
> in the pineal section of the brain, as is evidenced  
> in the mural depicting the rays of the sun beaming  
> down  
> towards the head of Pharaoh Akhnaten. There is even  
> the uraeus itself being placed right at the parallel  
> angle near where the pineal gland is located in the  
> brain. Then, there is even the number of rays, which  
> are a total of nineteen.  
>  
> There is also the case where the ancient Kemites  
> were accustomed to chewing on what we now know as  
> chew sticks, which contained a certain substance that  
> would enhance their skin tone. In other words, they  
> were aware of the increase of melanin within their  
> skin complexions.  
> ---  
> thank you for the info, i was not aware of the  
> skin-enhancing substance.  
> ---  
> 2.      In the symbolic representation of skin color in  
> their artwork, did the Kemetians apply any  
> philosophical meaning to different shades of  
> melanation?  
>  
> ...I am inclined to think that, in the case of the  
> dark ebony skin complexions of the Nubians that the  
> Kemites must have known that such a shade could  
> sustain the actinic rays of the sun  
> better than the lighter brown-skinned shades.  
> --  
> whatever became of the mountain of the moon  
> discussion? was it ever determined if that old, old  
> quote was real, speaking of the kemetians claiming  
> that they hailed originally from further south?
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> regardless, at some point, the kemetians had to have
> emigrated northward. their knowledge of that
> emigration is what is key. and what of the nabta
> civilization? the relationship between it and kemet?
> these questions asked in order to determine the
> line of descent, the questions of progenitor and
> progeny. while it is indisputable that kemet was
> always a cosmopolitan society, in the creation of
> its mentifacts and sociofacts, does it display clear
> ties with the western pre-desert societies, or
> southern? all of the sources i have read speak most
> directly to the southern ties.

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>
> ankh, oodja, seneb!
>
> mark
> --
>
>
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YOU hit the nail right on the head ptah. I have tried to go on guardian.org which is a site maintained by Zahi Hawass, no comment, snickers

They seem to run from the question and don't answer it, and they really do not give me concrete answers. The site was found by a man named Fred Wendorf, and to add to that they found that cattle was symbolic to the early Kemetians, and this probably arises from early Nilotic. The people in these cattle burials show similar customs to the modern day Massai in Kenya, and this was a white published magazine Scientific American admitting this. The other weird fact it was also an early site for sorghum domestication, which is a staple diet for African people across the continent. Cattle was domesticated in Africa independently, and not like so many early racist scholars like John R. Baker tried to deny it. If you want a good laugh read Race by John R. Baker, which is about white supremacists as you can get.

I have gotten into arguments with people that say Kemetians migrated from Asia, or southern Europe. One person said that Maltese settled Kemet, and I laughed. I told this person that Nabta is way older than Malta.

http://news6.thdo.bbc.co.uk/hi/english/sci/tech/newsid_72000/72595.stm

<http://www.google.com/url?sa=U&start=2&q=http://www.arabia.com/life/article/english/0,11827,40388,00.html&e=921>

Skeletons found at Nabta I wonder why their race was not published like those Tocharians in China hmmmmmm

Notice no documentation on Nabta, but every time you turn on the television you hear about white naturally preserved mummies in China all over the Discovery Channel

Notice the Discovery Channel also has a section on Ethiopia trying to separate northern Ethiopians from Oromo ones. They mention in their article that Ethiopians have European-like features???

The same people you see reconstructing Hatshepsut's mother to look Caucasian and played by white actors

About 4,800 years ago there was another climatic change. The African monsoons shifted south to approximately the same area that they were prior to 12,000 years ago. The land became hyper-arid again and caused human habitation at Nabta to cease. The cattle worshipping people of Nabta had to migrate to a more livable area. But to where did these people migrate? Some people believe that the people of Nabta eventually made their way to the Nile Valley. Perhaps they were the people responsible for the rise of the Egyptian Empire. This theory is based on the prominence of cattle in the religious belief system of Pre-dynastic Egypt continuing into the Old Kingdom.

In ancient Egypt, cattle were deified and regarded as the earthly representative of the gods. Egyptian Pharaohs were said to represent two gods. Horus represented Upper Egypt and Seth represented Lower Egypt. Horus was the son of Hathor who was depicted as either a cow or a strong bull. Another Egyptian god that is represented by a bull is the god of rain, a very important entity to the people of Nabta, considering that life or death could have been determined by the amount of rain they received. Another point of interest is that pre-Egyptian societies did not place the same importance on cattle in either a social or religious capacity, indicating that outside influence must have played a part in the Old Kingdom belief system. This may have happened because the pastoralists from Nabta came to the Nile to conquer and take over the land from their farming neighbors. Perhaps they simply joined together with the farmers and their beliefs were blended with those of the farmers. No matter how you look at it, given the closeness of Nabta to the Nile, there had to have been interaction between them and ideas had to be exchanged to some degree.

Whether or not the people of Nabta had anything to do with the Egyptian civilization, it is still a site of great importance. It dates to a time when climatic and social changes were occurring. Complex societies or civilizations were starting to emerge not only in Africa, but throughout the world. Nabta helps to provide us with a better understanding of what life was like during this time in history.

<http://emuseum.mnsu.edu/archaeology/sites/africa/nabtaplaya.html>

<http://www.sciam.com/explorations/1998/040698rocks/>

interesting article ties customs to Nabta similar to Massai

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| 1838|2002-04-12 08:25:05|a.manansala@attbi.com|Fwd: Sniffing out history|
<http://www.ahram.org.eg/weekly/2002/581/tr1.htm>

Al-Ahram Weekly Online
11 - 17 April 2002
Issue No.581

Sniffing out history

Five exhibitions of Egyptian perfumes and cosmetics have been opened simultaneously in Cairo and Paris, in a bid to further cultural ties between Egypt and France.

Nevine El-Aref took in the aroma

Why did Egypt and France choose to celebrate their relations using perfumes and cosmetics? Was it because love stories often start with fragrances? Or because they played such an important part in religious rituals and contemporary life in ancient Egypt? Indeed, some of those ancient essences and fragrances, known to men and women throughout millennia, are used to this day in mosques and churches and sold in Egyptian bazaars.

At the exhibition's inauguration ceremony last Friday, the atmosphere of ancient Egypt was re-created in the garden of the Egyptian Museum. It was, in many ways, a night to remember. Musicians played on age-old musical instruments; a narrator described the Pharaonic creation-myth, the story of the god Atum; and a beauty specialist used ancient implements and varied cosmetics to transform a model into the famous Queen Nefertiti.

This modern-day queen wore a diaphanous linen robe, such as those worn by the wife of Akhenaten as depicted in coloured reliefs in her tomb. Her hair was covered with a glittering net, and the beautician lined her eyes with kohl, enhanced her eyebrows, and coloured her cheeks and lips.

The evening was meant to add another example of cultural collaboration between Egypt and France, represented by the Centre Français de Culture et de Cooperation, to the public gaze. Exhibitions of cosmetics and perfumes from Pharaonic times through to the Islamic and modern eras are being held simultaneously in two museums in France (the Louvre in Paris and the Vieille Charité in Marseilles) and in Cairo in the Islamic Museum, the Agricultural Museum, and the Egyptian Museum -- with the latter hosting the opening ceremony.

"This is an example of collaboration not only between museums but also between cultures, and professionals of various disciplines," said French Ambassador François Dopffer. He explained, "To mark this week several workshops have been sponsored by France's Centre Sciences d'Orléans, which is for children from 8 to 13 years old. The aim is to enable them to experience how the ancient Egyptians processed and fabricated their various products -- techniques which were continued through to Islamic times, and even until today."

The Islamic Museum's exhibit shows the herbs used to extract perfume and incense in medieval times, as well as those used as decorative motifs in Islamic architecture. Each visiting child will be encouraged to produce his or her own perfume from the plants.

A further workshop, in Fustat market in Old Cairo, is designed for both handicapped and able-bodied children to get a hands-on understanding of objects on display. Bouquets of artificial flowers -- carbon copies of those that appear on ancient temple walls -- will be presented to them and other visitors.

Fustat is also home to a scheme aimed more at grown-ups. "Science et Beaute" is the theme of a number of gathering places being created in the ancient district for informal discussions about the perfumes industry.

The Egyptian Museum's exhibit will give children a chance to become Pharaonic kings and queens with the aid of make-up. The specialists who will make-up their faces will be using natural powdered minerals and stones and using the same instruments as those on display in the museum. The children will learn about the techniques used by their ancestors, as well as more modern processes used in the production of such cosmetics as the eye paint, Kohl.

"The scenes depicted on the walls of ancient tombs, scenes of the cultivation of aromatic and herbal plants in Egyptian gardens, have cast considerable light on the origin of perfumes," said Zahi Hawass, secretary-general of the Supreme Council of Antiquities. He mentioned the attention that ancient Egyptian women gave to their personal cleanliness and appearance.

He also told the delightful tale of the discovery of the mummy of a young, unmarried girl in the Valley of the Golden Mummies at Bahariya Oasis. Despite her youth, she had her face beautifully made-up for the afterlife. "In the tomb of Tutankhamun," Zahi went on, "Lumps of both malachite and galena were found, both of which were used as a base for powder mixed with gum and oil."

Scented oils and perfumes were stored in elaborate and beautiful pots and jars throughout Egyptian history. They were so highly prized that they were among the first items taken by robbers from various tombs.

Consequently, some of the finest pieces are now to be found in museums around the world. In Egypt, such pots, containers and jars can be seen in the Egyptian and Islamic museums, and in the Agricultural Museum, which is home to baskets that were used to store various aromatic and remedial plants.

The five exhibitions in France and Egypt differ significantly from one another. In the Egyptian Museum, 174 objects were chosen for display in Room 44 on the first floor of the museum; and the exhibition will last for three months.

Perhaps the most noteworthy object is the beautiful wooden head of a youthful Tutankhamun rising out of a lotus blossom -- which was a popular symbol of rebirth in ancient times. There is also a collection of decorative cosmetic containers made of various stones, copper and wood; combs, mirrors, tweezers and other beautification implements; as well as reliefs depicting women being made-up, or already seated at a banquet with cones on their heads, designed to cast a sweet-smelling aroma around them.

"Despite the fact that the head of Tutankhamun is the masterpiece of this collection, there is one ostraca which is equally worthy of note," said Mamdouh El-Damati, general director of the Museum. "It shows an unidentified New Kingdom king fully made-up -- not only his eyes but also his lips which are tinted red."

El-Damati also pointed out a large Middle Kingdom

statue of a beautifully robed servant making an offering of food and flowers at a cemetery.


The Islamic Museum opened on Monday involves a display of 35 items, among them magnificent fabricated metal containers for eye-paint and perfumes, and also incense burners. These are exquisite examples of Islamic metalwork, which general-director Rifaat Abdel-Azim described as "the finest work produced in the Fatimid and Ottoman eras." Plants used for dyes, aromatic plants hung as a necklace and baskets for herbs are included in the collection.

The selection of objects on display in the garden of the Agricultural Museum include various flowers, plants and seeds which were used to make perfumes and medication as well as other objects made from plants and plant fibres. A tour around the "Pharaonic garden" of the Agricultural Museum is designed to enlighten visitors about several species of plant and flower -- which have continued to grow in Egypt's stable climate for many thousands of years.

In France the exhibitions in Paris and Marseilles are entitled "Parfums et fards dans l'Egypte antique" and will last from 5 April to 15 June.

"Never before has a series of exhibitions in Egypt and abroad been devoted to a single industry, which has resulted in such a wide range of artistic and utilitarian objects," said Egypt's Culture Minister Farouk Hosni.

With the focus on children as well as adults, it seems that Egypt's perfumes and cosmetics, simultaneously exhibited at several museums, is set to take the public by storm.

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| 1839|2002-04-12 11:12:58|a.manansala@attbi.com|Re: History, Spirituality, Science & Ta_Seti|
Terance writes:

> In ancient Egypt, cattle were deified and regarded as the earthly representative
> of the gods. Egyptian Pharaohs were said to represent two gods. Horus
> represented Upper Egypt and Seth represented Lower Egypt. Horus was the son of
> Hathor who was depicted as either a cow or a strong bull. Another Egyptian god > that is represented by a bull is the god of rain, a very important entity to the
> people of Nabta, considering that life or death could have been determined by
> the amount of rain they received. Another point of interest is that pre-Egyptian
> societies did not place the same importance on cattle in either a social or
> religious capacity, indicating that outside influence must have played a part in
> the Old Kingdom belief system. This may have happened because the pastoralists
> from Nabta came to the Nile to conquer and take over the land from their farming
> neighbors. Perhaps they simply joined together with the farmers and their
> beliefs were blended with those of the farmers. No matter how you look at it,
> given the closeness of Nabta to the Nile, there had to have been interaction
> between them and ideas had to be exchanged to some degree.
>
> Whether or not the people of Nabta had anything to do with the Egyptian
> civilization, it is still a site of great importance. It dates to a time when > climatic and social changes were occurring. Complex societies or civilizations
> were starting to emerge not only in Africa, but throughout the world. Nabta
> helps to provide us with a better understanding of what life was like during
> this time in history.
>

The Nabta culture may have its ultimate origins in the

Ishango culture in the Great Lakes region.

The harpoon heads found there appear ancestral to those found at neolithic and pre-dynastic sites in Egypt. The Ishango Bone displays the same type of mathematical thinking found much later in Egyptian texts.

As early as Budge's time, it was recognized that a similar physical type appears to migrate from the Great Lakes region northward into the Nile Valley during the pre-Neolithic and Neolithic period.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1840|2002-04-12 15:20:33|terance pete|Re: History, Spirituality, Science & Ta_Seti|

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Apparently so. Clyde Winters has done a lot of research in this area.

After moving north from the Great Lakes region, the Ishango culture formed what is known variously as the African Aqualithic, Saharo-Sudanese, etc. culture.

A related material culture, tool kit, pottery, etc. extended across the Sahel and southern Sahara from east to west.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1842|2002-04-12 17:18:10|Djehuti Sundaka|Smugglers caught with Sudan's first fully-preserved, authentic mummy|
April 12, 2002
Smugglers caught with Sudan's first fully-preserved, authentic mummy
KHARTOUM, Sudan (AP) -- Antiquity smugglers found Sudan's first fully-preserved mummy, which belongs to a royal family member of the Cush kingdom.
But they did not profit from their discovery. This week they were arrested after trying to sell the mummy to a police officer posing as an antiquity dealer, the commercial branch of the police said in a statement.

"This is the most important archaeological discovery of its kind in the royal cemetery of Napata," the secretary of the Sudanese Museum, Siddeek Mohammed Gism al-Seed, said Wednesday.
The mummy is believed to be the body of a member of the family of King Taharka, arguably the most famous monarch of the Cush dynasty, which ruled northern Sudan from the 11th to the fourth century BC.
For part of that period, the Cush capital was at Napata, whose ruins lie near the modern town of Merowe, 350 kilometres north of Khartoum.
"Everything in the mummy is intact, including the hair, the teeth, the skin and the beard," al-Seed told The Associated Press.
He said the remarkable preservation stemmed from the extremely skilled mummification as well as the dry desert sand in which the body had been buried.
The mummy has been flown to Khartoum and is now in the museum, where experts are examining it to determine its identity, al-Seed said. The police statement said they had been watching the two smugglers since they first appeared in Khartoum in February seeking a buyer for the mummy. The smugglers had recovered the mummy in its grave and were showing photographs to interested parties.

They were arrested after the police officer who posed as a buyer had agreed to buy the mummy for 1.5 billion Sudanese pounds (\$586,000 US), the statement said.

| 1843|2002-04-12 17:37:00|Djehuti Sundaka|Staff of Moses 'found' in Birmingham|
http://news.bbc.co.uk/1/hi/english/uk/england/newsid_1924000/1924067.stm
Thursday, 11 April, 2002, 17:27 GMT 18:27 UK
Staff of Moses 'found' in Birmingham

Was Moses was an Egyptian official called Tuthmosis? An ancient staff in a British museum may be connected to the Biblical figure of Moses, a new book claims.

Coventry writer Graham Phillips believes the staff, on display at Birmingham Museum, belonged to the historical Egyptian official Tuthmosis, whose life had strong parallels with the Moses of the Bible.

"I am certain that this is the actual staff that the Bible asserts Moses used to perform the miracles of the Exodus," he told BBC News Online.

But his claims are disputed by the curator of Birmingham Museum, Phil Watson.

The Bible says that Moses was raised by the daughter of the pharaoh, led the enslaved Israelites out of Egypt and parted the Red Sea using his staff.

Mr Phillips argues that the historical Moses was based on two figures in different time periods, 100 years apart.

The first, dating from about 1460 BC, was an Egyptian court official called Tuthmosis, who like the biblical Moses, was brought up by the daughter of the king of Egypt.

Like Moses, Tuthmosis was expelled from the pharaoh's court and was sympathetic to the plight of the slave workers.

'Ordinary people'

Mr Phillips said the staff has the name of Tuthmosis on it and describes him as a court official.

His research has revealed that the staff was found in a tomb in southern Jordan in the 1800s before being bought by a British collector and later acquired by Birmingham Museum.

Mr Watson, principal curator of human history at Birmingham Museum, said he had not yet had a chance to study Mr Phillips's book The Moses Legacy, but said some of the claims linking the staff to Moses were "tenuous".

"Tuthmosis was a very, very common name in Egypt. The staff was acquired by the museum in 1952 and its history before that is somewhat problematic."

Mr Watson said it was more likely the staff had originally come from a tomb in Egypt rather than in Jordan.

"I will look at the book and I am sure it will be interesting," he said.

"But I have spent a lot of my time telling people ancient Egypt is about ordinary people and not about treasure or some really important people."

| 1844|2002-04-12 18:57:15|terance pete|Re: History, Spirituality, Science & Ta_Seti|

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The reason why I ask this is because of the cattle motifs on the sharan rock art,that I have heard some people tie the dancing cattle could be the proto type of hathor,and
represent pastorials migrating into the cureent area of nabta. The whole

rock art is comtemperary of the ishango,and nabta so this might be why there is a connection.

From why I understand the motifs in the rock art is done mostly by black people,which show there never was a dividing zone between black Africa and western Africa like so
many people like to claim. People when they mention this tend to forget the garamantes were a black people who traded salt and gold from the west,so if the sahara was a
barrier why are the figure potrayed black???

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| 1845|2002-04-12 20:20:46|mansu_musa|looking for a picture |
Someone posted a while bac a picture of a face I think around the
ptolomeic era that was very african looking. I have tried to serch
the archives,but I cannot find it. Could someonehelp me???
| 1846|2002-04-12 22:03:24|RootWomin|interesting regarding lost civilizations of afrika...note: long an|
Lost Kingdoms of the Desert
Feature Story FATE Magazine 2002-03-01 00:00:00
by Scott Corrales

A visit to the fantasy aisle of any second-hand bookstore in the country will almost surely yield a treasure trove of yellowing pulps with lurid color covers from the 1930s and 1940s. These aging flights of fancy usually pit sinewy heroes against demons or fell beasts, usually in exotic, eldritch settings. Edgar Rice Burroughs sent his famous Tarzan character to Opar, a legendary African kingdom, while H. Rider Haggard exposed his adventuresome character, Allan Quartermain, to the tender mercies of She-Who-Must-Be-Obeyed in the shifting sands of Egypt. A generation grew up reading about the daring escapes and close calls of a number of fantastic characters as they made their way through an Africa of the mind, filled with lost cities and the remnants of ancient civilizations. But after we've replaced the well-thumbed paperbacks on their dusty shelves and banished all thoughts of escapism from our minds, we are left to ponder the question of "lost kingdoms." Were there ever any, and if so, what became of them? Do the remains of great kings, proud queens, and mighty heroes lay forgotten under the sands of the vast Sahara, or else in the hearts of nigh-impenetrable rain forests?

Garama, the City Under the Sands
"Men dwell there called Garamantes, an exceeding great nation who sow on earth which they have laid on the salt these Garamantes go in their four-horse chariots chasing the Ethiopians" (Herodotus, History, IV.183). In its heyday, Imperial Rome controlled all of Europe to the east and the south of the Rhine and the Danube (with the addition of Trans-Danubian Dacia later on), Asia Minor and the Levant, and North Africa from modern Morocco to Egypt. Beyond these borders lay roaming barbarian tribes, petty client kingdoms (the Bosphorians), and hostile empires (the Parthians). Roman Africa, the Empire's granary and the birthplace of poets, philosophers, and emperors, stretched far deeper into the Sahara than is commonly shown in history-book maps, bringing it into contact with desert tribes and the kingdom of the Garamantes (who will be referred to as Garamantians for the purpose of this work). It would seem as though the unquiet ghosts of the Garamantians struggled to make themselves felt by modern man for a very long time indeed. In 1914, Italian archaeologist Salvatore Aurigemma stumbled across a fascinating Roman mosaic in the modern Libyan village of Zliten, to the south of the ancient port of Leptis Magna. The mosaic showed a young woman being devoured by a leopard as two other victims awaited a similar fate. These sacrificial victims are depicted as having aquiline noses along with straight hair and beards, which identified them as Garamantians. Almost 20 years later in 1933, French archaeologist Pierre Belair discovered the mind-bending number of 100,000 tombs in the vicinity of Garama. Known by its modern appellation Germa, the ancient Garamantian capital city of Garama is located in the region of modern Libya dubbed the Fezzan, an Arabized rendering of "Phazania," the ancient world's name for the region. The Garamantian realm, according to the historian Herodotus, was "a kingdom larger than Europe" defended by warriors "who chased the Ethiopian troglodytes" for sport in their battle chariots. Images of these vehicles have survived the passing of centuries on the stone walls of canyons and desert massifs, particularly Djebel Zenkekra. Images stretching even further back into the historical record can be found at this location: 7,000 years of it, even as the Sahara became less and less hospitable, with grass growing too scarce to support horses and cattle. The Garamantians and their four-horse chariots belong to the period between 1250 and 1000 b.c. and have been identified by some as the People of the Sea who assaulted Pharaonic Egypt from the Eastern Mediterranean. When their plans were thwarted, this warlike culture may have settled in Phazania, west of Egypt. The Garamantians also receive a curious mention in a 16th-century book called Reloj de Principes, by Spanish chronicler Antonio de Guevara (1480-1545). Chapter 22 of said work bears the title "Of how the Great Alexander, after defeating King Darius in Asia, went on to

conquer Great India and of what happened with the Garamantes" Guevara places the Garamantians in the "Ripaeae Mountains" of India, saying that "these barbarian peoples known as the Garamantes" had never been conquered by Persians, Medes, or Romans [sic] because of their poverty and the lack of material rewards to be gained by a military adventure. But Alexander the Great, renowned among all conquerors for his innate curiosity, sent an embassy to exact tribute. Citing Lucius Boscos's De antiquitatibus grecorum, Guevara adds that the Garamantians "had houses that looked the same, that all the men wore the same type of clothing, and that no man had greater wealth than his fellows."

Was the Garamantian kingdom as large as Herodotus suggested? The indefatigable Henri Lhote, famous for his work with the Tassili pictograms, managed to find depictions of war chariots in the Hoggar Mountains nearly a thousand miles away from Phazania. In the summer of 2000, a multidisciplinary archaeological team from the British universities of Reading, Newcastle, and Leicester confirmed that a 3,000-mile-long natural irrigation network connected to underground water supplies had been positively identified, confirming the fact that the Garamantians had controlled an empire of over 70,000 square miles that featured three major cities (modern Germa, Zinchecra, and Saniat Gebril) and nearly two dozen lesser settlements. The irrigation network allowed for expanded food production and the maintenance of a sedentary population of some 50,000 souls. The new discoveries have also spurred a revision of the historical tables: The first towns would have appeared around 500 b.c., and the Garamantians would have become a significant political entity around 100 b.c., eventually disappearing around a.d. 750 with the onslaught of Islamic conquerors into the area. The British newspaper The Independent quotes the team's leader, University of Leicester archaeologist Prof. David Mattingly, thus: "Our research is revealing that, with human ingenuity and against all the odds, the people of the world's largest desert were able to create a prosperous and successful civilization in one of the driest and hottest wildernesses on Earth. The Romans liked to think of the Garamantes as simple barbarians. The new archaeological evidence is now putting the record straight and showing they were brilliant farmers, resourceful engineers, and enterprising merchants who produced a remarkable civilization." Mattingly was perhaps referring to the citadel at Aghram Nadarif ("city of salt" in the Berber language), measuring 460 feet by 160 feet, which featured impressive walls and watchtowers. It has been suggested that this outpost was the transshipment point for salt coming from the Mediterranean and on its way into tropical Africa in exchange for gold, ivory, and exotic animals to be slain by the gladiators of Rome.

A Real Queen of the Desert

The oasis of Abelessa, not far from Tamanrasset, one of the Sahara's best known spots, thanks to the Paris-Dakar Rally, holds another of the desert's mysteries: the ruined fortress of Tin Hinan, whose architecture does not resemble the crude structures raised by the desert dwellers. Archaeologists are still at a loss to identify the builders of this city, but in 1926, a Franco-American archaeological team managed to discover a rectangular chamber filled covered with soil, which in turn concealed six slabs of considerable size. Beneath these stone behemoths lay the remains of Tin Hinan, the legendary queen considered by the Tuareg to be the founder of their people. The legendary queen's mummy was covered in the tattered remains of a leather outfit. Tin Hinan wore seven silver bracelets on one arm and eight on her left arm; a ring and a leaf-shaped dagger covered her chest area. Her right foot was surrounded by spheres of antimony, and the rest of her body was surrounded with pearls of various colors. James Wellard, author of The Great Sahara, cites one Dr. Leblanc of the University of Algiers School of Medicine as having described the queen's mortal remains thus: "A woman of the white race the formation of the skeleton strongly recalls the Egyptian type as seen on the pharaonic monuments, characterized by height and slimness, wideness of shoulder, smallness of pelvis and slenderness of leg." This forensic opinion launched speculation about Tin Hinan's origin. Were

her remains, in fact, those of Antinea, the legendary last queen of Atlantis? Sober-minded historians prefer to believe that Tin Hinan's fortress could have been an advanced outpost of the Roman Army, perhaps even a customs entrepôt or warehouse, guarding the trans-Saharan trade routes.

A Forgotten Alphabet

It is almost a matter of honor that any chronicle on the Sahara desert, regardless of the aspect being discussed, include at least a passing mention of the Tassili-N-Ajer petroglyphs. These remarkable images portray the ancient inhabitants of the Sahara engaged in activities crucial for their survival, such as hunting and agriculture, or in social and spiritual activity such as dancing and worship. These 10,000-year-old images were first made known to the world in 1956, when they were displayed in Paris's Musée de l'Homme. The Tassili images created a sensation when they were first displayed, and would later provide high-octane fuel for Erich Von Däniken's theories of extraterrestrial visitation in prehistoric times. This speculation was centered around a number of disturbing images which do not resemble the stylized hunter-gatherers of ten millennia ago: bipedal figures wearing what appear to be modern, single-piece outfits, their heads covered by one-eyed "helmets." Anthropologists have been quick to dismiss any suggestions that prehistoric artists were representing visitors from another world, suggesting instead that the images represent shamans wearing ceremonial outfits representing certain gods or elemental forces. The Tassili-N-Ajer saga began to unfold in 1933, when two officers of the French Foreign LegionLieutenant Colonel Brenans and Colonel Carbilletbecame the first contemporary Europeans to set foot in the Tassili plateau, which had been considered off limits by desert tribesmen. Setting out from Fort Polignac, the two officers entered the Ighargharen Gorge and discovered the seemingly endless succession of paintings. Their superiors in Paris informed the Musée de l'Homme and an old Sahara hand, Henri Lhote, was dispatched to investigate. Fighting his way through the brambles and thorny desert vegetation, Lhote was startled by the profusion of white kaolin and iron oxide images showing giraffes, antelope, and elephantscreatures that called the then-verdant Sahara home.

In the fullness of time, a team of artists, photographers and archaeologists would return to Tassili to fully documenton enormous rolls of canvasthe full extent of the desert fastness's holdings. But the world remembers only two features of the hard work of these French scientists: their discovery of the Great Horned God or God of Sefa (a flat-headed, horned figure that towers with outstretched arms over a multitude of animals, dancers, and "floating" characters) and the disturbing "roundheads" in their modern clothes.

Perhaps one of the least-known aspects of the Tassili-N-Ajer petroglyphs has been the discovery of an alphabet that hails back to an age when writing was supposedly unknown. Pierre Colombel, who has followed the footsteps of Henri Lhote in analyzing the desert images, has worked on an image involving hunters surmounted by glyphs consisting of regular geometrical shapes and dots, which roughly resemble the writing found on the haloes of Australia's enigmatic Wondjina figures. According to Colombel, the message could be something as insignificant as a hunter bragging about his prowess with the lance or a significant legacy to our times which shall forever remain undecipherable.

Mystery of the Veiled Nomads

After the conquest of the Fezzan by the victorious armies of the Omayyad Caliphate, the Garamantians and their works vanished from history. Some historians have seen them as the progenitors of the mysterious veiled desert nomads known as the Tuaregs, who bear no physical resemblance to other Berber peoples and who appear to have arrived from the deep Sahara in the fifth century as the Roman Empire disintegrated. However, there exist other traditions pointing to a far older origin for these desert dwellers.

In her book The Ancient Atlantic (Amherst Press, 1969), L.Taylor Hansen included a purely anecdotal account that linked the Sahara's

Tuareg tribesmen to a secret tradition probably going back to the Garamantians and their lost realm. Citing a chance encounter with a man of Arab descent in Mexico City, Hansen details the existence of a tribe of Tuareg warrior women who allegedly still exist in the Sahara, sporting the arm-daggers and short swords used in antiquity, as well as shields with a pitchfork-shaped device representing "the three high peaks of the Hoggar," under which there supposedly exist underground galleries filled with petroglyphs similar to those at Tassili, depicting aurochs and other prehistoric animals. Hansen's interlocutor advised her that the Tuaregs believed that their people had come from the ocean, and that the name they gave themselves meant "people of the sea."

Hansen pressed her anonymous source for more information on the subterranean galleries allegedly occupied by the modern Tuareg and was told the following: A European explorer engaged in a survey of the Hoggar mountains was startled to come across a rough opening in the stone closed off with metal bars. Peering downward, the explorer realized that it was a ventilation shaft of some sort. Fear of alerting Tuareg raiders, however, kept him from casting a stone down the shaft in order to ascertain its depth. The story becomes even more fantastic when the anonymous interlocutor tells Hansen that under the miles of underground, torch-lit galleries can be found a "beautiful artificial lake" around which the ancient writings of the Tuaregs' forebears are preserved allegedly extending as far back as the Flood.

We can feel free to accept or reject Hansen's story about the Tuaregs and the mighty works of their forebears, but one detail in her conversation with the stranger is extremely intriguing: The man mentions that the Tuaregs trace their descent back to the ancient Greek hero Herakles, better known to us under the Latin designation of Hercules.

French author Louis Charpentier suggests in his *Les Geants et les Mystères de Sont Origines* (Paris: Robert Laffont, 1968) that the character of Herakles does not refer to a single hero of superhuman strength, but is a word which has a meaning similar to "paladin" or "champion." The Herakles related to North Africa and the Sahara in particular would have been the one detailed to exterminate the giant Antaeus and bring the Golden Apples from the Hesperides. Mighty Antaeus, writes Charpentier, was wedded to Tingis, the daughter of Atlas (both North African place names). He ruled a kingdom surrounding the Triton, the inland sea that supposedly occupied the northern Sahara and whose name survived well into Roman times. (It survives today as the salt desert known as Chott al-Djerid, the location where the first installment of *Star Wars* was filmed in 1976.) To bolster his argument, Charpentier points to the burial place of the giant Antaeus at Charf, a mound to the south of modern Tangier, a place excavated by Roman legionaries whose efforts under the hot sun were apparently rewarded by a large find of ancient bones. Could the Tuareg indeed be descended from this eldest of lost kingdoms, claiming one of the best-known mythical figures as a forebear?

The Stone of Heaven

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Scott Corrales is a frequent contributor to Fate. He is the editor of Inexplicata: The Journal of Hispanic Ufology.

| 1847|2002-04-12 22:04:41|RootWomin|interesting regarding lost civilizations of afrika...note: long an|

Lost Kingdoms of the Desert

Feature Story FATE Magazine 2002-03-01 00:00:00

by Scott Corrales

A visit to the fantasy aisle of any second-hand bookstore in the country will almost surely yield a treasure trove of yellowing pulps with lurid color covers from the 1930s and 1940s. These aging flights of fancy usually pit sinewy heroes against demons or fell beasts, usually in exotic, eldritch settings. Edgar Rice Burroughs sent his famous Tarzan character to Opar, a legendary African kingdom, while H. Rider Haggard exposed his adventuresome character, Allan Quartermain, to the tender mercies of She-Who-Must-Be-Obedied in the shifting sands of Egypt. A generation grew up reading about the daring escapes and close calls of a number of fantastic characters as they made their way through an Africa of the mind, filled with lost cities and the remnants of ancient civilizations. But after we've replaced the well-thumbed paperbacks on their dusty shelves and banished all thoughts of escapism from our minds, we are left to ponder the question of "lost kingdoms." Were there ever any, and if so, what became of them? Do the remains of great kings, proud queens, and mighty heroes lay forgotten under the sands of the vast Sahara, or else in the hearts of nigh-impenetrable rain forests?

Garama, the City Under the Sands

"Men dwell there called Garamantes, an exceeding great nation who sow on earth which they have laid on the salt these Garamantes go in their four-horse chariots chasing the Ethiopians" (Herodotus, History, IV.183). In its heyday, Imperial Rome controlled all of Europe to the east and the south of the Rhine and the Danube (with the addition of Trans-Danubian Dacia later on), Asia Minor and the Levant, and North Africa from modern Morocco to Egypt. Beyond these borders lay roaming barbarian tribes, petty client kingdoms (the Bosphorians), and hostile empires (the Parthians). Roman Africa, the Empire's granary and the birthplace of poets, philosophers, and emperors, stretched far deeper into the Sahara than is commonly shown in history-book maps, bringing it into contact with desert tribes and the kingdom of the Garamantes (who will be referred to as Garamantians for the purpose of this work). It would seem as though the unquiet ghosts of the Garamantians struggled to make themselves felt by modern man for a very long time indeed. In 1914, Italian archaeologist Salvatore Aurigemma stumbled across a fascinating Roman mosaic in the modern Libyan village of Zliten, to the south of the ancient port of Leptis Magna. The mosaic showed a young woman being devoured by a leopard as two other victims awaited a similar fate. These sacrificial victims are depicted as having aquiline noses along with straight hair and beards, which identified them as Garamantians. Almost 20 years later in 1933, French archaeologist Pierre Belair discovered the mind-bending number of 100,000 tombs in the vicinity of Garama.

Known by its modern appellationGermathe ancient Garamantian capital

city of Garama is located in the region of modern Libya dubbed the Fezzan, an Arabicized rendering of "Phazania," the ancient world's name for the region. The Garamantian realm, according to the historian Herodotus, was "a kingdom larger than Europe" defended by warriors "who chased the Ethiopian troglodytes" for sport in their battle chariots. Images of these vehicles have survived the passing of centuries on the stone walls of canyons and desert massifs, particularly Djebel Zenkekra. Images stretching even further back into the historical record can be found at this location: 7,000 years of it, even as the Sahara became less and less hospitable, with grass growing too scarce to support horses and cattle. The Garamantians and their four-horse chariots belong to the period between 1250 and 1000 b.c. and have been identified by some as the People of the Sea who assaulted Pharaonic Egypt from the Eastern Mediterranean. When their plans were thwarted, this warlike culture may have settled in Phazania, west of Egypt.

The Garamantians also receive a curious mention in a 16th-century book called *Reloj de Principes*, by Spanish chronicler Antonio de Guevara (1480-1545). Chapter 22 of said work bears the title "Of how the Great Alexander, after defeating King Darius in Asia, went on to conquer Great India and of what happened with the Garamantes" Guevara places the Garamantians in the "Ripaeae Mountains" of India, saying that "these barbarian peoples known as the Garamantes" had never been conquered by Persians, Medes, or Romans [sic] because of their poverty and the lack of material rewards to be gained by a military adventure. But Alexander the Great, renowned among all conquerors for his innate curiosity, sent an embassy to exact tribute. Citing Lucius Boscos's *De antiquitatibus grecorum*, Guevara adds that the Garamantians "had houses that looked the same, that all the men wore the same type of clothing, and that no man had greater wealth than his fellows."

Was the Garamantian kingdom as large as Herodotus suggested? The indefatigable Henri Lhote, famous for his work with the Tassili pictograms, managed to find depictions of war chariots in the Hoggar Mountains nearly a thousand miles away from Phazania. In the summer of 2000, a multidisciplinary archaeological team from the British universities of Reading, Newcastle, and Leicester confirmed that a 3,000-mile-long natural irrigation network connected to underground water supplies had been positively identified, confirming the fact that the Garamantians had controlled an empire of over 70,000 square miles that featured three major cities (modern Germa, Zinchechra, and Saniat Gebril) and nearly two dozen lesser settlements. The irrigation network allowed for expanded food production and the maintenance of a sedentary population of some 50,000 souls. The new discoveries have also spurred a revision of the historical tables: The first towns would have appeared around 500 b.c., and the Garamantians would have become a significant political entity around 100 b.c., eventually disappearing around a.d. 750 with the onslaught of Islamic conquerors into the area. The British newspaper *The Independent* quotes the team's leader, University of Leicester archaeologist Prof. David Mattingly, thus: "Our research is revealing that, with human ingenuity and against all the odds, the people of the world's largest desert were able to create a prosperous and successful civilization in one of the driest and hottest wildernesses on Earth. The Romans liked to think of the Garamantes as simple barbarians. The new archaeological evidence is now putting the record straight and showing they were brilliant farmers, resourceful engineers, and enterprising merchants who produced a remarkable civilization." Mattingly was perhaps referring to the citadel at Aghram Nadarif ("city of salt" in the Berber language), measuring 460 feet by 160 feet, which featured impressive walls and watchtowers. It has been suggested that this outpost was the transshipment point for salt coming from the Mediterranean and on its way into tropical Africa in exchange for gold, ivory, and exotic animals to be slain by the gladiators of Rome.

A Real Queen of the Desert

The oasis of Abelessa, not far from Tamanrasset, one of the Sahara's best known spots, thanks to the Paris-Dakar Rally, holds another of

the desert's mysteries: the ruined fortress of Tin Hinan, whose architecture does not resemble the crude structures raised by the desert dwellers. Archaeologists are still at a loss to identify the builders of this city, but in 1926, a Franco-American archaeological team managed to discover a rectangular chamber filled covered with soil, which in turn concealed six slabs of considerable size. Beneath these stone behemoths lay the remains of Tin Hinan, the legendary queen considered by the Tuareg to be the founder of their people. The legendary queen's mummy was covered in the tattered remains of a leather outfit. Tin Hinan wore seven silver bracelets on one arm and eight on her left arm; a ring and a leaf-shaped dagger covered her chest area. Her right foot was surrounded by spheres of antimony, and the rest of her body was surrounded with pearls of various colors. James Wellard, author of *The Great Sahara*, cites one Dr. Leblanc of the University of Algiers School of Medicine as having described the queen's mortal remains thus: "A woman of the white race the formation of the skeleton strongly recalls the Egyptian type as seen on the pharaonic monuments, characterized by height and slimness, wideness of shoulder, smallness of pelvis and slenderness of leg." This forensic opinion launched speculation about Tin Hinan's origin. Were her remains, in fact, those of Antinea, the legendary last queen of Atlantis? Sober-minded historians prefer to believe that Tin Hinan's fortress could have been an advanced outpost of the Roman Army, perhaps even a customs entrepôt or warehouse, guarding the trans-Saharan trade routes.

A Forgotten Alphabet

It is almost a matter of honor that any chronicle on the Sahara desert, regardless of the aspect being discussed, include at least a passing mention of the Tassili-N-Ajer petroglyphs. These remarkable images portray the ancient inhabitants of the Sahara engaged in activities crucial for their survival, such as hunting and agriculture, or in social and spiritual activity such as dancing and worship. These 10,000-year-old images were first made known to the world in 1956, when they were displayed in Paris's Musée de l'Homme. The Tassili images created a sensation when they were first displayed, and would later provide high-octane fuel for Erich Von Däniken's theories of extraterrestrial visitation in prehistoric times. This speculation was centered around a number of disturbing images which do not resemble the stylized hunter-gatherers of ten millennia ago: bipedal figures wearing what appear to be modern, single-piece outfits, their heads covered by one-eyed "helmets." Anthropologists have been quick to dismiss any suggestions that prehistoric artists were representing visitors from another world, suggesting instead that the images represent shamans wearing ceremonial outfits representing certain gods or elemental forces. The Tassili-N-Ajer saga began to unfold in 1933, when two officers of the French Foreign Legion Lieutenant Colonel Brenans and Colonel Carbillet became the first contemporary Europeans to set foot in the Tassili plateau, which had been considered off limits by desert tribesmen. Setting out from Fort Polignac, the two officers entered the Ighargharen Gorge and discovered the seemingly endless succession of paintings. Their superiors in Paris informed the Musée de l'Homme and an old Sahara hand, Henri Lhote, was dispatched to investigate. Fighting his way through the brambles and thorny desert vegetation, Lhote was startled by the profusion of white kaolin and iron oxide images showing giraffes, antelope, and elephants creatures that called the then-verdant Sahara home. In the fullness of time, a team of artists, photographers and archaeologists would return to Tassili to fully document enormous rolls of canvas the full extent of the desert fastness's holdings. But the world remembers only two features of the hard work of these French scientists: their discovery of the Great Horned God or God of Sefa (a flat-headed, horned figure that towers with outstretched arms over a multitude of animals, dancers, and "floating" characters) and the disturbing "roundheads" in their modern clothes. Perhaps one of the least-known aspects of the Tassili-N-Ajer petroglyphs has been the discovery of an alphabet that hails back to an age when writing was supposedly unknown. Pierre Colombel, who has

followed the footsteps of Henri Lhote in analyzing the desert images, has worked on an image involving hunters surmounted by glyphs consisting of regular geometrical shapes and dots, which roughly resemble the writing found on the haloes of Australia's enigmatic Wondjina figures. According to Colombel, the message could be something as insignificant as a hunter bragging about his prowess with the lance or a significant legacy to our times which shall forever remain undecipherable.

Mystery of the Veiled Nomads

After the conquest of the Fezzan by the victorious armies of the Omayyad Caliphate, the Garamantians and their works vanished from history. Some historians have seen them as the progenitors of the mysterious veiled desert nomads known as the Tuaregs, who bear no physical resemblance to other Berber peoples and who appear to have arrived from the deep Sahara in the fifth century as the Roman Empire disintegrated. However, there exist other traditions pointing to a far older origin for these desert dwellers.

In her book *The Ancient Atlantic* (Amherst Press, 1969), L.Taylor Hansen included a purely anecdotal account that linked the Sahara's Tuareg tribesmen to a secret tradition probably going back to the Garamantians and their lost realm. Citing a chance encounter with a man of Arab descent in Mexico City, Hansen details the existence of a tribe of Tuareg warrior women who allegedly still exist in the Sahara, sporting the arm-daggers and short swords used in antiquity, as well as shields with a pitchfork-shaped device representing "the three high peaks of the Hoggar," under which there supposedly exist underground galleries filled with petroglyphs similar to those at Tassili, depicting aurochs and other prehistoric animals. Hansen's interlocutor advised her that the Tuaregs believed that their people had come from the ocean, and that the name they gave themselves meant "people of the sea."

Hansen pressed her anonymous source for more information on the subterranean galleries allegedly occupied by the modern Tuareg and was told the following: A European explorer engaged in a survey of the Hoggar mountains was startled to come across a rough opening in the stone closed off with metal bars. Peering downward, the explorer realized that it was a ventilation shaft of some sort. Fear of alerting Tuareg raiders, however, kept him from casting a stone down the shaft in order to ascertain its depth.

The story becomes even more fantastic when the anonymous interlocutor tells Hansen that under the miles of underground, torch-lit galleries can be found a "beautiful artificial lake" around which the ancient writings of the Tuaregs' forebears are preservedallegedly extending as far back as the Flood.

We can feel free to accept or reject Hansen's story about the Tuaregs and the mighty works of their forebears, but one detail in her conversation with the stranger is extremely intriguing: The man mentions that the Tuaregs trace their descent back to the ancient Greek hero Herakles, better known to us under the Latin designation of Hercules.

French author Louis Charpentier suggests in his *Les Geants et les Mystères de Sont Origines* (Paris: Robert Laffont, 1968) that the character of Herakles does not refer to a single hero of superhuman strength, but is a word which has a meaning similar to "paladin" or "champion." The Herakles related to North Africa and the Sahara in particular would have been the one detailed to exterminate the giant Antaeus and bring the Golden Apples from the Hesperides. Mighty Antaeus, writes Charpentier, was wedded to Tingis, the daughter of Atlas (both North African place names). He ruled a kingdom surrounding the Triton, the inland sea that supposedly occupied the northern Sahara and whose name survived well into Roman times. (It survives today as the salt desert known as Chott al-Djerid, the location where the first installment of *Star Wars* was filmed in 1976.) To bolster his argument, Charpentier points to the burial place of the giant Antaeus at Charf, a mound to the south of modern Tangier, a place excavated by Roman legionaries whose efforts under the hot sun were apparently rewarded by a large find of ancient bones. Could the Tuareg indeed be descended from this eldest of lost

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Scott Corrales is a frequent contributor to Fate. He is the editor of Inexplicata: The Journal of Hispanic Ufology.

| 1848|2002-04-12 23:22:41|a.manansala@attbi.com|Re: interesting regarding lost civilizations of afrika...note: lon|RootWomin wrote:

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James Wellard, author of The Great Sahara, cites one Dr. Leblanc of the University of Algiers School of Medicine as having described the queen's mortal remains thus: "A woman of the white race^W the formation of the skeleton strongly recalls the Egyptian type as seen on the pharaonic monuments, characterized by height and slimness, wideness of shoulder, smallness of pelvis and slenderness of leg." This forensic opinion launched speculation about Tin Hinan's origin. Were her remains, in fact, those of Antinea, the legendary last queen of Atlantis?

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Regards,


Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 1849|2002-04-13 01:13:24|terance pete|Re: interesting regarding lost civilizations of afrika...note: lon|

a.manansala@attbi.com wrote:

RootWomin wrote:

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some crucial errors in this article. The garmantes were not a caucasians race, and the writings of ptolomey, and other greek writers make this apparent. The article mentions
aquiline noses and some fresco. I also read somewhere else where they tried to say that the mother queen of the tuarege, which I am half sure came from some caucasian women. How
many of these skeletons have they found and labeled as caucasian. The article did have some facts to it. The garmantes did have cities, a complex water system and made the
desert green. What they misquote was Henri Lhote, which found the Tassili n'Ajjer rock art. The rock art they found was of negroid figures, not mediterranean people. You can read
Henri Lhote's response in Basil Davidson's book 'Lost Cities of Africa'. A very interesting book that deals with both prehistoric discoveries and the Tassili n'Ajjer rock art.

The year 1958, as it happens, brought vivid illumination to an otherwise meager record. A French explorer of the Sahara, Henri Lhote, returned to Paris with a wonderful
collection of copies of rock paintings and engravings. His exhibition of these was a memorable affair.

For here was human history on the grand scale, tier after tier of Saharan styles that told of a bewildering succession of different peoples through uncounted millennia,
ranging from marvelously sensitive pictures of animals to no less sensitive portraits -- the word is not too strong -- of men and women; from scenes of wheeled warfare to
scenes of pastoral peace; from gods and goddesses that surely came from ancient Egypt to masks and figures that just as surely did not. Many of them were the work of Negro
peoples in a time that was probably not long before, or not long after, 4000 B.C.

From such evidence as this the empty centuries enlarge and echo with forgotten peoples. It had earlier been thought -- and the opinion is useful to an understanding of the
complexity which accompanied this peopling of ancient Africa -- that the Sahara had known four main periods of habitation during its time of fertility. The earliest of these
had been a hunting people, who were eventually followed by a cattle-keeping people, and these last, or their successors, had acquired horses around 1200 B.C. Into this bare
outline Lhote has now poured a wealth of new evidence which brings it suddenly and wonderfully to life. Basing himself on recognizable variations of painting and engraving
style, he suggests no fewer than sixteen different phases of occupation between the time of the hunting people and the time of the cattle-keeping people -- "a fact," he
says, "that is astonishing and revolutionary, since it was unthinkable until now that the Sahara could have known so many different populations."

this pretty much demolishes the sub saharan myth

<http://www.oneworldmagazine.org/focus/etiopia/lost2.html>

At the heart of the history of the ancient Moors of the Sahara is a tribe known as the Garamantes. According to E.W. Bovill, "ethnologically the Garamantes are not easy to place, but we may presume them to have been negroid." Their homeland was in the area later known as Fezzan in the Sahara; their capital city was called Garama or Jerma, lay amidst a tangle of trading routes connecting the ancient cities of Ghat, Ghadames, Sabaratha, Cyrene, Oea, Carthage and Alexandria.

The origins of Garamante culture are not easily traced. Rock engravings and paintings done by early Saharans, who in all probability became the Garamantes, are difficult to date, but some believe the oldest were executed before 5000 B.C. These rock paintings show domesticated cattle, men riding in horse-drawn chariots, and javelin-armed men riding horses and camels. There are over 300 representations of men in horse-drawn chariots alone, a fact which supports Herodotus' description of the Garamantes.

According to E.W. Bovill, "Some paintings give clear evidence of Egyptian influence." They include weapons and dress drawn in great detail as well as images of strange diets. The Garamantes, or their predecessors, occupied much of northern Africa and were contemporary with the ancient Egyptian civilisations. From this vantage point, they can be considered the ancestors of the true Moors.

<http://www.kirklees-ednet.org.uk/nonpassword/learnonline/resources/blackdimen/history/arabia/arabia.html>

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| 1850|2002-04-13 08:39:50|a.manansala@attbi.com|Re: interesting regarding lost civilizations of afrika...note: lon|
Terance writes:

>>

. I also read some where else

> where they tried to say that the mother queen of the tuarege.which I am half
> came from some caucasian women. How many of these skeltons have they found and
> labeled as caucasian.

There used to be a few shows about the Tuareg on the Travel Channel. They showed many Tuareg with their heads uncovered and they nearly all were of a clear Black phenotype. A few had straight hair but it was thick and coarse in appearance and they were dark brown in complexion looking very much like straight-haired Nubians.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1851|2002-04-13 11:04:32|Clyde Winters|Re: interesting regarding lost civilizations of afrika...note: lon|
At 03:39 PM 4/13/02 +0000, a.manansala@attbi.com wrote:

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Hi

Much of the information written about North African Blacks is written to white out, Blacks in areas where the major civilizations have been found. To understand the history of African people outside of SubSaharan Africa, you must know the terms used to identify the skeletal remains of Blacks in the ancient world.

There were many terms used to identify African skeletal remains found in Africa, Asia and Europe, as caucacoid. These terms include Dongolan, Anatolian, (Old) Meditteranean and Armenoid. All these terms are euphemisms for the so-called "Brown Race" "Dynastic Race", "Hamitic Race", and etc., which racist Europeans claimed were the founders of civilization in Africa. Poe (1997), Keita (1993,1996), Carlson and Gerven (1979) and MacGaffey (1970) have made it clear that these people were Africans or so-called Negroes with so-called 'caucasian features' resulting from genetic drift and microevolution (Keita, 1996; Poe, 1997). It is very important that we understand, that no one race has a monopoly over racial features and characteristics (i.e., thin lips, eye fold and etc.)--a point that has been made clear in many earlier post in this forum.

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C.A. Winters

| 1852|2002-04-13 11:22:11|tekesala danquah|Re: interesting regarding lost civilizations of afrika...note: lon|
Excuse the writing style, I just got off of work and am tired.

According to Cavalli-sforza, et.al., the Tuareg and the Beja are related and definitely both groups are of Black Afirikan origin sharing perhaps a common origin with Nubians.

The Garamantes are shown in Van Sertima's "Golden Age of the Moor" to have been black people and many people are under the assumption that they were the predecessors of today's Songhai (Zerma) and Mande people. (check Dana Reynolds' article) There was a cultural complex in the area of Dhar Tichitt, Mauretania which was anterior to the Mande migration and slightly anterior to the Garamantes residence in the Central Sahara (Fezzan). These people may have been the ancestors of both the Garamantes and the Mande. Most scientists believed that sometime after 700 C.E. the Garamantes migrated south ahead of the Islamic revolution sweeping the Maghreb and Fezzan areas. I speculate that these Garamantes were the ancestors of groups like the Dogon and Gur speaking people of Burkina Faso, as well as, the forebearers of various other West African people. Groups in the forest belt have oral traditions of mounted migrants coming from the northeast, presumably in the vicinity of Lake Tchad and beyond. Europeans called these traditions the "Kisra Traditions". Since Islam would have arrived in the Fezzan area from the north and the east, it seems logical that the Garamantes, already

familiar with the trade routes, would flee to the south and the west. The Garamantes show their kinship to the ancient Cushites by Amen worship and they buried their dead in tumuli, similiar in design to Meroitic pyramids.

Tekesala

--- a.manansala@attbi.com wrote:

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> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>
```

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| 1853|2002-04-13 11:28:40|Clyde Winters|Re: The Gramante|

Hi

The recent post on the Garamante were interesting. I believe that the Garamante were probably Mande speaking people. If we read the name Garamante in Mande, it might read as follows Ga ra Mante , "Dryland Mande". I discuss aspects of the Garamante culture at the site below:

<http://clyde.winters.tripod.com/garamante.html>

The Garamante, contributed much to the rise of Aegean civilization. For example, the only known names from Crete, recorded in Egyptian records, appear to be Mande names. You can find out more about the Garamantan influence in Europe at my website below:

<http://clyde.winters.tripod.com/chapter6.html>

Take care.

C.A. Winters

| 1854|2002-04-13 12:31:17|arumese|Re: Question about light skin|

Tyrone Thornton wrote:

"After Obenga and Diop successfully

> reaffirmed that the ancient Egyptians were of course black Africans,

Runoko

> said that one of the opposing Egyptologists looked at the two great scholars

> and said, "Even if you prove they were black, they were still white."

I suppose this is the type of environment black historians sometimes find themselves in. It appears that in some areas, the battle for freedom still remains to be fought. The resistance towards Black historians may not be against their philosophies in as much as it is against their gall to exercise the ability to overcome the challenge of overwhelming odds.

I must state for the record that the statements I make are not meant to impune all of our Caucasian brothers and sisters. I have many friends to whom (in my mind) my statements do not apply -- whether they are knowledgeable about this subject or not. Even as I may say things that seem harsh, I do know that people only know what they learn. And if some people learn that blacks hold no preeminent place in history, then that is the only point of reference they can proceed from.

I think that some of us may be overlooking a key factor in the debate with mainstream ideals. And that is: we do not fully appreciate the nature of our opposers' perception of us. The findings of men like Cheikh Diop and Theophile Obenga are resented not only because they are true, but because these men are Black Africans -- who had the unmitigated gall to stand up against a powerful establishment. what's more is that the facts they brought forth "fly in the face" of perceptions the West has been nurturing in some fashion-or-other for several hunderd years. The fact that blacks are a subdued people (and impotent in so many ways on a significant scale) should have been, in their minds, sufficient to settle the argument in favor of Western philisophical demands a long time ago. But it hasn't happened the way they expected -- and that must be very frustrating for them. In all likelihood, they are rebelling aginst the feeling of having been out-smarted by what their emotions tell them are members of an inferior race.

In as much as it can be observed (again, this does not impune all of our Caucasian brothers and sisters), Western society -particularly American society- does not want to deal with the moral implications nor the psychological pressures of admitting that, as a people, they have by default produced a racist culture: and that it bares the stain of past and present sins committed against black people. So the continued denial of responsibility on their part, allows them to justify the contempt they tend to harbor towards black people in general -- particulaurly the more outspoken or controversial persons among us. Therefore, any error in moral or ethical jugdement that becomes apparent in the ranks of such black persons is accredited as evidence that we as a people do not deserve any special consideration within society as a whole. So that when the issue is forced concerning the nature of the ancient Egyptians -which demonstrates that history has been tampered with- they generally dismiss the claims based upon their principal belief that Western society is too proper and too enlightened to carry-on the misdeeds of its racist predecessors.

Consequently I suppose, it becomes right in their minds to restore defaced Egyptian artifacts by replacing them with parts that more closely resemble those of Europeans. Thus, black becomes white and white remains white. And the Negro is the least addition to any historical equation.

Arumese
| 1855|2002-04-13 13:06:35|arumese|Re: Question about light skin|
Tyrone Thornton wrote:
"After Obenga and Diop successfully

> reaffirmed that the ancient Egyptians were of course black Africans,

Runoko

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Arumese

--- In Ta_Seti@y..., Sptpy@a... wrote:
> Armuese wrote: ..."Negroid types are likely to be labled 'black'
> only when it is perceived that they have made no extraordinary
contribution
> to civilization
> (particularly ancient civilizations). On the other hand,
> blacks have been repeatedly classified as something other...
whenever it is
> clear
> that they were connected in some germane way to the world's higher
> civilizations."
>
> That is a psychosis that has been inflicted on the world's
consciousness for
> years. I attended a recent Runoko Rashidi lecture. Among the topics
discussed
> was the UNESCO Colloquium on "The Peopling of Ancient Egypt and the
> Decipherment of Meroitic Writing" held in Cairo, Egypt January 28
through
> February 3, 1974; this is when the great African Egyptologists
Cheikh Anta
> Diop and Theophile Obenga debated an opposing group of Egyptologists
on the
> ethnicity of the ancient Egyptians. After Obenga and Diop successfully
> reaffirmed that the ancient Egyptians were of course black Africans,
Runoko
> said that one of the opposing Egyptologists looked at the two great
scholars
> and said, "Even if you prove they were black, they were still white."
>
> Tyrone Thornton

| 1856|2002-04-13 20:33:28|mansu_musa|Re: looking for a picture|

--- In Ta_Seti@y..., "mansu_musa" wrote:

> Someone posted a while bac a picture of a face I think around the
> ptolomeic era that was very african looking. I have tried to serch
> the archives,but I cannot find it. Could someonehelp me???

Can somebody help me please?

| 1857|2002-04-14 00:16:38|RootWomin|Re: The Gramante|

Greetings Clyde Winters~

Thank you for this post. I am currently conducting research into the
little known fact that Crete may have been settled by pre-dynastic m
Ethiopians. This post helps alot and may prove to be very interesting
to my thesis.

Live Peacefully,
Rootwomin

--- In Ta_Seti@y..., Clyde Winters wrote:

> Hi
>
> The recent post on the Garamante were interesting. I believe that
the
> Garamante were probably Mande speaking people. If we read the name
> Garamante in Mande, it might read as follows Ga ra Mante , "Dryland
Mande".
> I discuss aspects of the Garamante culture at the site below:
> <http://clyde.winters.tripod.com/garamante.html>
> The Garamante, contributed much to the rise of Aegean
civilization. For
> example, the only known names from Crete, recorded in Egyptian
records,

> appear to be Mande names. You can find out more about the Garamantan
> influence in Europe at my website below:
> <http://clyde.winters.tripod.com/chapter6.html>
>
> Take care.
>
> C.A. Winters

| 1858|2002-04-14 00:25:16|RootWomin|the anatolians were negroid?|
Greetings C Winters~

Please clarify-
Are you suggesting that the use of the term Anatolian to describe
remains was to whitewash the black out of some historical finds?

Does that mean that the area that the ancients called 'Anatolia' ,
what would now be called modern Turkey, was inhabited by Negroid
peoples?

I'm excited beyond belief! Some of the research I was doing lead me
to learn alot about this area due to some modern finds in that area
that are of interest to me.

Please check out this link and tell me if we are discussing the same
term and any other thoughts you have on it.

<http://www.mythinglinks.org/NearEast~Anatolia.html>

Thank you for you time!

Rootwomin
| 1859|2002-04-14 08:51:58|Clyde Winters|Re: the anatolians were negroid?|
Hi
My use of Anatolia, is just employment of the modern term for this part of
the world. Did you read my web pages on the Black Greeks:

<http://clyde.winters.tripod.com/chapter6.html>

If you read this page you will find out about the numerous Black people
that founded civilization in Anatolia. When I say white wash, I am talking
about the fact that H. Schliemann in Greece, and Arthur Evans on Crete,
made many of the artifacts and murals found in these areas look like
Europeans so thay could take claim to these civilizations as model Europeans.

C.A. Winters

At 07:25 AM 4/14/02 -0000, RootWomin wrote:

> Greetings C Winters~
>
> Please clarify-
> Are you suggesting that the use of the term Anatolian to describe
> remains was to whitewash the black out of some historical finds?
>
> Does that mean that the area that the ancients called 'Anatolia' ,
> what would now be called modern Turkey, was inhabited by Negroid
> peoples?
>
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> to learn alot about this area due to some modern finds in that area
>
>
> Please check out this link and tell me if we are discussing the same
> term and any other thoughts you have on it.
>


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>
> http://www.mythinglinks.org/NearEast~Anatolia.html
>
> Thank you for you time!
>
> Rootwomin
>
>
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| 1860|2002-04-14 21:54:28|mansu_musa|Re: the anatolians were negroid?|
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>
>
>
> Hi
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> C.A. Winters
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> >
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> >
> > http://www.mythinglinks.org/NearEast~Anatolia.html
> >
> > Thank you for you time!
> >
> > Rootwomin
> >
> >
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> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@y...
> >
> > tHE MINOAN SNAKE GODESS BY THE WAY IS A FAKE.

> >
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Service.
| 1861|2002-04-15 10:36:21|rahkyt|Re: History, Spirituality, Science & Ta_Seti|
I recall a Greek scholar name Solon, who referred to the Greeks as but children to old men, by which he meant the Cushites of Kemet.
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---
that's who i was thinking about...thanx for the correction...
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---
I recall coming across an instance where the Cushites of Kemet physically branded foreigners, such as the Indo-Europeans. And that if said pale-skinned person died while in Kemetic
territory, the Cushites would not take possession of his or her belongings, but would leave them be for said decessor's kin to take
possession of them.
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---
very interesting. was this a wide-spread practice? how long and when did this occur?
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---
We were around before the Adam, Abraham, and Moses of the Great Book, right there is Afruika, even before Kemet became the Kemet western scholars are drooling over.
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```
---
'the' adam? what do you mean by that?
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---
It's just that we've been conditioned by our
oppressors that most of us want even conceive of the idea that the ancient Kemites were master scientists, thousands of years ago.
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---
your terminology, the way you imply certain things without detailing your thoughts, makes me think of other melanated (and non-melanated) scientists whom some consider fringe. have you
read any of the work by zechariah sitchin? what do you think of his connections between kemet and the fertile crescent in regards to their use of technology? lets not get into his outer-
space theories (which, perhaps coincidentally, correspond with the nuwaubian - dr york - mythos regarding the origins of the melanated), which tend to marginalize his interpretational
work of the sumerian tablets. while his argument is persuasive regarding the similiarities between the pantheon of deities, the time-question, the chronology that he adheres to, pertaining
to whether the civilizations of the fertile crescent (sumer, etc.) came before the kemetian civilization, seems to me to have been addressed adequately by numerous afrocentric scholars,
being the same old argument of the anthropologists warmed over for a new age audience. were they the same civilization? the time period referenced in both kemet and sumer speaks to the
time before even the old kingdom, during which the advanced technology that you mention above could have been compiled. this is the time period that is concerned with the rulership of the
gods themselves, in anthropomorphic form. while i am not stating that these archetypes were actual beings, the widespread knowledge of their actions and innovations seem to be spread over
a very wide swath of the planet.
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all of the above mentioned only to foster thought regarding the age of the kemetian civilization, its ties to other areas around the world (mesoamerica, middle-east, far east) and its
earliest beginnings. it seems that it is only those who dare to put their reputations on the line and be considered 'fringe scientists' that give these areas any consideration at all, and
even then, because their opinions are usually accompanied by far out theories regarding aliens and other, 'non-western-scientific' components, their basic findings seem to be based,
usually, on solid, inherently provable grounds.
```

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---
There are references in the Prt Em Hru and the
so-called Pyramid Text that has still left modern scholars perplexed, since the very first time they learned how to read the Metu Neter, a name, which, in itself, speaks for the
incredible wisdom (wise dome) of the Cushites of Kemet.
```

y = self. this inability is perhaps a function of the compartmentalization dilemma, lack of will or ability to synthesize, to assign multiple meanings to individual hieroglyphs, as well as the lack of will to assign true spiritual meaning to physical texts, despite all evidence pointing to the predominance of such a viewpoint in the daily lives of the kemetians themselves. to truly put one's self in the place of the other, to 'walk in their shoes'. also, atheistic viewpoints seem to be unable to grasp the subjective nature of the spiritual experience, despite the growing body of research that links the ancient belief-systems to the most recent findings in quantum theory, not to mention current and past governmental and corporate research into the nature of so-called psychic phenomena and the uses and practice of scientific electromagnetism as it can be affected and implemented by sound. more 'fringe' science. the repeatability of experiments inherently unstable (subconscious) and dependent upon the mindset and ability of the experimenter herself seems to be the most basic stumbling block. a block that cannot be overcome by the current 'scientific' establishment, unfortunately, without a sea-change in the weltanschauung of the western sociological body.

I've read in the Pyramid Text a reference to Second Sight, which is to be attained only after a certain degree of showmanship. It appears to me that Second Sight is associated with the deeper inner sight that is beyond the physical and tied to Spiritualism and the Pineal Gland, the gateway to the Cosmic Plane or Macrocosmic Universe.

better watch out. you're gonna get this thread cut short by mentioning such things seriously. ;-) just kidding. we're just one out of many threads, and shouldn't offend the more 'rational' among us with our little meanderings, as pertinent as they may be. could you tell me where that reference is? i am currently reading excerpted material from the pyramid texts, the coffin texts and also a compiled rendition of the 'coming forth by day'. all of these are rife with examples of otherworldly and psychic phenomena, written in the context of mythology and super-human/godly actions. it will take years of study by those of us of an afrocentric nature to determine the full extent of the kemetian spiritual references in their work. at 35, i am only now beginning to learn how to read hieroglyphs but i do intend to use this knowledge in order to help in the true discernment of the kemetians scientific knowledge. the base work has been done. but we still need 'black-centered', or rather, 'melanin-centered' interpretations, that do take into account the possibility of a valid kemetian 'super-science'.

m http,

Mark
--

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| 1862|2002-04-15 11:18:58|rahkyl|Re: Question about light skin|
m http

So that when the issue is forced concerning the nature of the ancient Egyptians -which demonstrates that history has been tampered with- they generally dismiss the claims based upon their principal belief that Western society is too proper and too enlightened to carry-on the misdeeds of its racist predecessors.

thank you, sir, for that. your e-mail was directly on point and i appreciate your viewpoint. i suppose, in my own, case, speaking to these issues, i tend to speak in the aggregate, to the whole issue, to ethnicities in general and not to the individual, which tends to annoy and anger those of the majority society who consider themselves 'outside' of the mainstream. come to think of it, almost all of the white people i have ever known consider themselves to be 'outside of the mainstream', which tends to cast a questioning light on the existence of the mainstream, if it were not for the continued fact of racism and its aftereffects. therefore, i can qualify my statements regarding the prevalence of white supremacist thought patterns by positing the existence of a type of 'group-think' that seems to affect those of the majority population in groups of three or more, or, in any gathering where they hold the clear and overwhelming majority. when it is one-on-one, even the most vehement of racists will become apologetic and contrite when confronted with the truths of the past and present. when it is two-on-one in their favor, the argument/discussion must be accompanied by facts, quotes and references. when it is three-on-one, 'knowing silence' accompanies all of the above, after the arguments, proof provided and references referred to are made. accompanying that 'knowing silence' are sliding looks, commentary in the rear and commentary among same-ethnicity-peers after classes or discussions.

the above observations come from a life as a military brat, being raised in integrated and majority-white environs, from being in the military, from school, being a student as well as an instructor at the university level, and also from psychological studies that have confirmed the existence of such a type of behaviour among 'mobs' or homogeneous groups.

the individual, therefore, is capable of moral culpability and the admittance of his/her participation in the global white supremacy system if only by his/her lack of resistance to said system, but, when gathered together, it's a whole different story. an extreme form of peer pressure, perhaps, exacerbated by some form of self-preservation?

m http,

mark

--

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| 1863|2002-04-15 11:23:25|rahkyl|Re: interesting regarding lost civilizations of afrika...note: lon|
m http

Egyptian priests. Analyses performed on is "Stone of Heaven," as he calls it, revealed that it is different from any other gemstone known to man: 77 percent oxygen, 20 per cent carbon and limestone, with silica and trace elements. While a deep, sky blue in color, fragments of the stone are perfectly transparent.

does anyone know what this is? also, i did not see how this article was racist.

m htp,

mark

--

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| 1864|2002-04-15 11:32:02|clyde winters|Re: the anatolians were negroid?|
Hi

mansu_musa wrote:

> > THE MINOAN SNAKE GODESS BY THE WAY IS A FAKE.

Hi

You are right. Kenneth Lapatin, in *Mysteries of the Snake Goddess: Art, desire, and the forging of History* (Boston: Houghton Mifflin Company, 2002), shows how Arthur Evans, through his "restorer" of Minoan artifacts Emile Grilieron ; created fake Minoan artifacts to suit the modern taste of Europeans at the turn of the century because he wanted them to be representative of the predecessors of a "great and glorious Western tradition" (p.55). As a result, Grilieron, restored seals, murals, frescoes and other artifacts associated with Minoan Crete with images of contemporary Europeans to create a "feel good" history for Europeans.

Gillieron also worked with Heinrich Schliemann at Mycenae. He may have been the person responsible for the creation of the alleged fake mask we all see, of an alleged Mycenae King.

When I talk about the white out, of Blacks in ancient history, I am talking about how the evidence of Blacks at this or that ancient site is hidden deep in museum basements; while images of whites in these areas, which may be chronologically later than the Blacks, are presented in art books and museums to make the public believe that Blacks have no ancient history. A another case of this distortion of history is the representation of the Sumerians in art books. We are constantly shown images of Sumerians in art books which are not of the Sumerians themselves (except for the image of Gudea), but of Gutians, people who the Sumerians did not recognize as belonging to the Sumerian "race".

The absence of truth in the writing of history, by most establishment historians, has led many people, both Black and white, to believe that we: Afrikans, Blacks, etc., have no history. This is what makes the fabrication of a white presence in many parts of the ancient world, where they entered the scene, long after the greatness of these civilizations had long disappeared, criminal.

Evans had no shame in his game. He made interventions and complete reconstituions of Minoan artifacts to make them more modern looking and as a result you can find many cases where he replaced modern material on ancient remains. Commenting on Evans and Gillieron, Lapatin writes: "modern material was placed directly on ancient remains, and spaces were drastically altered. What had begun as a program to preserve the original fabric of the palace evolved into a full scale recreation" (p.131).

Lapatin suggest that some museum personnal may have known about these fabrications. This makes it clear that earlier claims in this forum relating to European fabrications of Egyptian artifacts to make them look more European should not be rejected as pure fantasy. The evidence clearly supports the view that many early excavators of the Middle East and elsewhere, intentionally created artifacts to place Europeans at centers of ancient civilization where, remains of these people might not necessarily be found.
C.A. Winters

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| 1865|2002-04-15 12:32:27|chantyllaa|Maat|
I have recieved various informatin about Maat and the 10
commandments. Does anyone believe or have evidence that the 10
commandments were taken from Maat?
| 1866|2002-04-15 12:41:28|RootWomin|Re: interesting regarding lost civilizations of afrika...note: lon|
greetings...

i perceived racism in the assertion that the remains found of cities
and people were european.

rootwomin

--- In Ta_Seti@y..., "rahkyt " wrote:


```
>
> m http
> ---
> Egyptian priests. Analyses performed on is "Stone of Heaven," as he
calls it, revealed that it is different from any other gemstone known
to man: 77 percent oxygen, 20 per cent carbon and limestone, with
silica and trace elements. While a deep, sky blue in color, fragments
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> does anyone know what this is? also, i did not see how this
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> _____
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| 1867|2002-04-15 12:46:14|RootWomin|was- the anatolians were negroid? now-the writing of meroe|
greetings clyde winters~

i have just delightfully reviewed your site. thank you for referring
me to it.

you made mention of predynastic egyptians using the proto-saharan
script.

one of the things i keep running across is that the language of
meroe/ancient nubia has not been translated and from what i can tell
no one seems to be in a hurry to do it. if the thesis that
predynastic egypt was founded by the people of kush is examined,
wouldn't it stand to reason that the writings of meroe would be in
proto-saharan script?

i subscribe to a few university sites that claim to be attempting to
translate the ancient texts of meroe, to no avail after several years
of trying. i find this rather hard to believe unless there is no
interest in translating it because it speaks too much of the
accomplishments of black africa or is it possible there is no tourism
(=money=) to exploit from its translation?

rootwomin

```
--- In Ta_Seti@y..., Clyde Winters wrote:
>
>
>
> Hi
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> > to learn alot about this area due to some modern finds in that
area
> >
> >
> > Please check out this link and tell me if we are discussing the
same
> > term and any other thoughts you have on it.
> >
> >
> > <http://www.mythinglinks.org/NearEast~Anatolia.html>
> >
> > Thank you for you time!
> >
> > Rootwomin
> >
> >
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Service.

| 1868|2002-04-15 12:51:57|RootWomin|Re: the anatolians were negroid?|
greetings~

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to for info about our history-folks who were on the front lines in
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wasn't shared from them, and eventually I wised up and cut them
aloose. These are folks who were in academic circles, name droppers

no less, always refering to this type of info but turning rabid when asked for more info.

Never once was one book mentioned, never once did they take the time to explain this concept this clearly.

Thanks again,
rootwomin

```
--- In Ta_Seti@y..., clyde winters wrote:
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> mansu_musa wrote:
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> >
> > > > THE MINOAN SNAKE GODESS BY THE WAY IS A FAKE.
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> You are right. Kenneth Lapatin, in Mysteries of the Snake
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> desire, and the forging of History (Boston: Houghton Mifflin
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ancient
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> civilizations had long disappeared, criminal.
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> as a result you can find many cases were he replaced modern material on
> ancient remains. Commenting on Evans and Gillieron, Lapatin writes:
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Service.
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| 1870|2002-04-15 13:01:03|a.manansala@attbi.com|(no subject)|
This study actually only confirms similar earlier
studies that came to the same conclusion. Also it
mistakenly says that sorghum and finger millet were
brought to Africa from Asia, when the opposite is what
actually happended.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

www.nationalgeographic.com

Gene Study Traces Cattle Herding in Africa

Ben Harder
for National Geographic News
April 11, 2002

African herders rely on cattle for food and other basic
needs, and as beasts of burden. But how cattle
domestication occurred in Africa has been obscured by
long-ago migrations and trade.

Now, by studying the DNA of cattle in 23 countries, an
international team of scientists is filling in the
picture.

Mixed Results

An extensive new study of genetic variation in African
cattle sheds light on how the domestication of cattle
unfolded differently in Africa than elsewhere in the
world.

Evidence suggests that sheep and goats, first
domesticated in the Near East, were imported into

Africa through colonization and ocean-going trade. Scientists have long speculated that the domestication of cattle also occurred first in the Near East and that the practice of herding cattle was similarly imported.

But new evidence, reported in the April 12 issue of the journal *Science*, suggests that Africans independently domesticated cattle.

Belgian geneticist Olivier Hanotte, who headed the new study, said the research "reconciles the two schools of thought" about how cattle domestication occurred in Africa.

"There were Near Eastern influences" on African herds, he said, "but they came after local domestication."

Since then, there has been considerable mixing of African and Asian breeds.

Unusual Pattern

In general, the domestication of cattle and other livestock has followed the establishment of agriculture. But archaeological research has shown that the domestication of cattle unfolded differently in Africa than elsewhere in the world.

In many parts of Africa, people herded cattle long before agriculture was introduced from the Near East and south Asia. Some African groups that have herded cattle for centuries have never adopted agriculture at all, or have done so only recently. One example is the Masai of eastern Africa, who rarely slaughter cattle but instead mix the milk and blood of the animals to create a staple of their diet.

Intrigued by the uncommon pattern of cattle domestication in Africa, Hanotte moved to Kenya in 1995 in an effort to explain the development. He and other researchers in Europe began untangling layers of genetic information in cattle DNA to help answer major questions about the history of herding in Africa.

Their findings offer scientists and herders a virtual history book describing how cattle, crucial to so many Africans, came to be so genetically diverse. The research also underscores why preserving that variety is essential.

Hanotte and his colleagues analyzed more than a dozen segments of the cattle genome. Because the sections they looked at don't affect how "fit" an animal is evolutionarily, they aren't subject to the effects of natural selection.

As a result, those genetic segments record the genetic twists and turns of different cattle lineages and, in the language of DNA, serve as scribes of bovine history.

The researchers compared this DNA material among many individual cattle belonging to 50 different herds in 23 African nations.

Herders, scientists, and government officials in those countries aided the study by tracking down sometimes-remote herds, testing them, and transmitting the data to Hanotte and his team.

When Hanotte and his colleagues analyzed the samples of cattle DNA, they found that the variation associated with certain segments of genetic code reveal a telling geographic pattern across Africa.

The nature of genetic variation changed like the colors of a rainbow as the researchers looked at cattle from West Africa, Central Africa, and southern Africa. The greatest amount of genetic diversity was found among herds in Central Africa.

Based on the data, Hanotte and his colleagues concluded that people living in Central Africa developed cattle domestication on their own, and that the techniques for the herders themselves gradually migrated toward the west and the south, spreading domestication across the continent.

Mixed Origins

In looking at the wide genetic variation among African cattle, the researchers found evidence of interbreeding between cattle native to Africa and an imported breed.

Most modern African herds represent mixtures of two breeds: Africa's native cattle, called taurines (Bos taurus), and a slightly larger Asian breed, known as zebu (Bos indicus, which was domesticated before it arrived in Africa.

Long-distance trade across the Indian Ocean brought many domesticated plants and animals to Africa, including the chicken and camel and cereals such as finger millet and sorghum. Presumably, Hanotte said, trade also brought zebu bulls that farmers interbred with domesticated taurine cows, producing the mixed herds of today.

Some variation in the African herds is also attributable to European influences, Hanotte said. These genetic contributions came in the past few hundred years, during Europe's colonial influence in Africa.

For thousands of years, animal farmers have gradually improved their livestock by selectively breeding animals with different desired traits to endow the offspring with valuable combinations of traits.

Resistance to sleeping sickness is one trait that potentially could spread through selective breeding. Taurine cattle in one region of western Africa, unlike most livestock, are resistant to the parasite that causes the deadly disease.

But the number of animals with the protective adaptation is dwindling, as local farmers give up their taurine herds for large zebu animals.

Hanotte, along with other people, is worried by this trend. "The starting material for selective breeding is diversity," he said. "We can't afford to lose it."

| 1871|2002-04-15 14:11:37|Manu Ampim|Re: the anatolians were negroid?|

mansu_musa wrote:

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Hi

You are right. Kenneth Lapatin, in *Mysteries of the Snake Goddess: Art, desire, and the forging of History* (Boston: Houghton Mifflin Company, 2002), shows how Arthur Evans, through his "restorer" of Minoan artifacts Emile Grilieron ; created fake Minoan artifacts to suit the modern taste of Europeans at the turn of the century because he wanted them to be representative of the predecessors of a "great and glorious Western tradition" (p.55). As a result, Grilieron, restored seals, murals, frescoes and other artifacts associated with Minoan Crete with images of contemporary Europeans to create a "feel good" history for Europeans.

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C.A. Winters

Dr. Winters

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Kenneth Lapatin is not the only recent credible author to deal with this problem. In *The Lie Became Great: The Forgery of Ancient Near Eastern Cultures* (2000), Oscar Muscarella also thoroughly addresses this problem of forgeries in public collections. Muscarella argues in his 500+ page book that scholars of antiquity have been indiscriminate in their treatment of archaeological objects that are presented as ancient, but which appear with no concrete evidence to have been discovered at a proper archaeological excavation of a known site. Muscarella argues his case from an *insider perspective* as he has been a staff member of the Metropolitan Museum of Art (NY) since 1964, and is currently a senior research fellow at the museum.

Advancing the work,

Manu Ampim
http://www.geocities.com/M_Ampim/Vanishing/Part_III.html

| 1872|2002-04-15 14:49:14|rahkyt|Re: Maat|
mhtp chantyllaa...check out the 42 negative confessions. the similarities are there. =) peace, mark

----- Original Message -----
From: "chantyllaa" <chantyllaa@yahoo.com>

I have recieved various informatin about Maat and the 10 commandments. Does anyone believe or have evidence that the 10 commandments were taken from Maat?

--

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| 1873|2002-04-15 14:55:32|rahkyt|Re: interesting regarding lost civilizations of afrika...note: lon|
m htp

i perceived racism in the assertion that the remains found of cities and people were european.

ahhh...that would be a good indication. =) that's what i get for skimming...

ankh, oodja, seneb!

mark

--

Get your free email from <http://www.BlackPlanet.com/>
The World is Yours

Powered by Outblaze
| 1874|2002-04-15 15:04:53|RootWomin|Re: Maat|
greetings chantyllaa~

have you reviewed the modern translations of the 42 declarations of
maat?

after you do so, you will form your own conclusions.

for me it is not necessarily a matter of belief based on faith, but
trusting what i see when i see the remnants of the maatian
declarations.

i say remnants because i intuit that there were more than 42
declarations at one time and what we have now have been diluted a bit.

rootwomin

--- In Ta_Seti@y..., "chantyllaa" wrote:
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| 1875|2002-04-15 15:58:59|mansu_musa|Re: the anatolians were negroid?|
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Yeah,I have always noticed that they tend to use when representing the Sumerians with blue eyed scribes. One instance is the Blue eyed scribe named dudu. Also the standard of Ur shows pale face people,and it kling of makes me wonder the sumerians called themselves sag gig which means black headed ones?? Why would they deplict themselves as pure wieght on the standard of Ur. The figures you are talking about of abu sir where the figurines are wide eyed all have blue eyes. Who exactly where the gutanians.the statue of Gudea from my understanding is one of the oldest statues in sumeria,and it does have africoid features.

1&q=<http://www.archaeology.org/0101/abstracts/goddess.html&e=921> here is the reference for the fake snake godess
| 1876|2002-04-15 16:22:51|mansu_musa|Great article on African sciences |
<http://www.utep.edu/its3350/readings/indigenous.html>
| 1877|2002-04-15 16:44:40|mansu_musa|Re: looking for a picture|
--- In Ta_Seti@y..., "mansu_musa" wrote:

> --- In Ta_Seti@y..., "mansu_musa" wrote:
> > Someone posted a while bac a picture of a face I think around the
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> Can somebody help me please?

????

| 1878|2002-04-15 16:47:19|mansu_musa|Re: looking for a picture|
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k

| 1879|2002-04-15 17:14:43|mansu_musa|Article sugest egyptains had arimedes screw before arhimeades|
http://www.nytimes.com/learning/teachers/featured_articles/19981027tuesday.html
sday.html
| 1880|2002-04-15 17:34:35|a.manansala@attbi.com|Fwd: Isis sanctuary found in Greece|
http://www.athensnews.gr/athweb/nathens.print_unique?

e=C&f=12957&m=A35&aa=2&eidos=S

Isis cult in Nea Makri

NO ONE could imagine what treasures lay within the ancient Egyptian sanctuary at Nea Makri. As reported in a recent edition of the newspaper Ta Nea by journalist Mary Adamopoulou, the ancient Egyptian shrine (situated where the American Base was in Nea Makri), built by the Roman Herod Atticus, is one of the biggest in Greece. Recent excavations on the site have uncovered five sculptures, some over 1.80 metres tall, including a sphinx, two males and two impressive sculptural representations of the Egyptian goddess Isis. One of the latter depicts the goddess with a long chiton and a diadem with horns, wings and a solar disc. The second sculpture of Isis depicts her with a snake on her head. Other finds include carved oil lamps. The ancient Egyptian sanctuary dates back to the 2nd century AD and will be ready for public view by 2004.

ATHENS NEWS , 12/04/2002, page: A35

| 1881|2002-04-15 19:26:03|Clyde Winters|Re: the anatolians were negroid?|
Hi

RootWomin

You shouldn't be mad at many of these individuals because they really didn't know that much about the ancient world history of Blacks based on contemporary research. This resulted from the fact that when I was a co-editor of the Journal of African Civilization back in the early 1980's and wrote articles for other publications, I wrote on these issues, but by the mid-1980's through the much of the 1990's I was writing about Dravidian history and linguistics. This meant that the only material out there about blacks in China and Europe was material I gave Rashidi back in 1980. After the attacks on Afrocentrism in the 1990's I began to return to writing on these themes. To remedy this situation I have published many articles on the ancient history of Blacks that explain our history. These articles are mainly found in Journals. To provide people with access to some of my work I have published numerous articles on the web. They are:
<http://www.geocities.com/Tokyo/Bay/7051/>
<http://www.geocities.com/Athens/Academy/8919/>
<http://homepages.luc.edu/~cwinter/>
<http://clyde.winters.tripod.com/junezine/>
Enjoy.

C.A. Winters

At 07:20 PM 4/15/02 -0000, RootWomin wrote:

```
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> traitor', you should 'just go and figure it out'. Consequently the  
> info they complained about the 'young folks' not having clearly  
> wasn't shared from them, and eventually I wised up and cut them  
> loose. These are folks who were in academic circles, name droppers  
> no less, always referring to this type of info but turning rabid when  
> asked for more info.  
>  
> Never once was one book mentioned, never once did they take the time
```



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> to explain this concept this clearly.
>
>
> Thanks again,
> rootwomin
>
>
>
><> wrote:
>> Hi
>>
>> mansu_musa wrote:
>>
>>>
>>>>> THE MINOAN SNAKE GODESS BY THE WAY IS A FAKE.
>>>
>>> Hi
>>>
>> You are right. Kenneth Lapatin, in Mysteries of the Snake
> Goddess:Art,
>> desire, and the forging of History (Boston: Houghton Mifflin
>>" of
> Minoan
>> artifacts Emile Grillicieron ; created fake Minoan artifacts to suit
> the
>> modern taste of Europeans at the turn of the century because he
> wanted
>>"great and
> glorious
>>" As a result, Grillicieron, restored
>> seals,murals, frescoes and other artifacts associated with Minoan
> Crete
>>"
> history
>> for Europeans.
>> Gillieron also worked with Heinrich Schliemann at Mycenae. He
> may
>> have been the person responsible for the creation of the alleged
> fake
>> mask we all see, of an alleged Mycenae King.
>> When I talk about the white out, of Blacks in ancient history,
> I am
>> talking about how the evidence of Blacks at this or that ancient
> site is
>> hidden deep in museum basements; while images of whites in these
> areas,
>> which may be chronologically later than the Blacks, are presented
> in art
>> books and museums to make the public believe that Blacks have no
> ancient
>> history. A another case of this distortion of history is the
>> representation of the Sumerians in art books. We are constantly
> shown
>> images of Sumerians in art books which are not of the Sumerians
>> themselves (except for the image of Gudea), but of Gutians, people
> who
>>"
>> The absence of truth in the writing of history, by most
>> establishment historians, has led many people, both Black and
> white, to
>> believe that we: Afrikans,Blacks, etc., have no history. This is
> what
>> makes the fabrication of a white presence in many parts of the
> ancient
>> world, where they entered the scene, long after the greatness of
> these
>> civilizations had long disappeared, criminal.
>> Evans had no shame in his game.He made interventions and
> complete

```



```
>> reconstituions of Minoan artifacts to make them more modern looking
> and
>> as a result you can find many cases where he replaced modern
> material on
>> ancient remains. Commenting on Evans and Gillieron, Lapatin writes:
>>"modern material was placed directly on ancient remains, and spaces
> were
>> drastically altered. What had begun as a program to preserve the
>>"
>> (p.131).
>> Lapatin suggest that some museum personnal may have known about
>> it clear that earlier claims in this
>> forum relating to European fabrications of Egyptian artifacts to
> make
>> them look more European should not be rejected as pure fantasy. The
>> evidence clearly supports the view that many early excavators of the
>> Middle East and elsewhere, intentionally created artifacts to place
>> Europeans at centers of ancient civilization where, remains of these
>> be found.
>> C.A. Winters
>>
>>
>>>
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| 1882|2002-04-15 19:29:23|Clyde Winters|Re: the anatolians were negroid?|
At 01:52 PM 4/15/02 -0700, Manu Ampim wrote:

```
> Dr. Winters Well stated. You are certainly correct to
> point out the work of Kenneth Lapatin in documenting how the world
> renowned archaeologist Sir Arthur Evans (along with colleague Emile
> Grillieron The falsified image of the Snake Goddess, which now resides
> in the Boston Museum of Fine Arts, is among many such objects with
> questionable origins that are in European, North American, and Egyptian
> museums. In _The Lie Became Great: The Forgery of Ancient Near
> Eastern Cultures Muscarella argues his case from an insider
> perspective as he has been a staff member of the Metropolitan Museum of
> Art (NY) since 1964, and is currently a senior research fellow at the
> museum. Advancing the work, Manu Ampim
> http://www.geocities.com/M\_Ampim/Vanishing/Part\_III.html
```

Thanks for the information

C.A. Winters
| 1883|2002-04-15 20:25:33|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
--- rahkyt <rahkyt@blackplanet.com> wrote:

```
> I recall a Greek scholar name Solon, who referred to
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> the Greeks as but children to old men, by which he
> meant the Cushites of Kemet.
> --
> that's who i was thinking about...thanx for the
> correction...
> ---
> I recall coming across an instance where the
> Cushites of Kemet physically branded foreigners,
> such as the Indo-Europeans. And that if said
> pale-skinned person died while in Kemetic territory,
> the Cushites would not take possession of his or her
> belongings, but would leave them be for said
> deacease's kin to take
> possession of them.
> ---
> very interesting. was this a wide-spread practice?
> how long and when did this occur?

```

I think they commenced to doing so at least after the beginning of the second millennium B.C., when foreigners like the pale-skinned Rebu from the west were trying to infiltrate the kingdom.

```

> We were around before the Adam, Abraham, and Moses
> of the Great Book, right there is Afruika, even
> before Kemet became the Kemet western scholars are
> drooling over.
> ---
> 'the' adam? what do you mean by that?

```

The Adam I was referring to is the representative of the people who began to swarm over the so-called Middle East in large numbers as early as 2100 B.C. The ruddy-faced people, who are now known as the Indo-Europeans, Caucasians. In the second chapter of Genesis, the scribe has it that God told Adam to be fruitful, multiply and replenish the earth, which indicates that there were people on the earth long anterior to Adam. They are called the pre-Adamites, who are none other than the original black people of the planet earth, who have been cognizant of the arts and sciences for thousands upon thousands of years, with ancient Kemet being the best representative to date.

```

> It's just that we've been conditioned by our
> oppressors that most of us want even conceive of the
> idea that the ancient Kemites were master
> scientists, thousands of years ago.
> ---
> your terminology, the way you imply certain things
> without detailing your thoughts, makes me think of
> other melanated (and non-melanated) scientists whom
> some consider fringe. have you read any of the work
> by zechariah sitchin? what do you think of his
> connections between kemet and the fertile crescent in
> regards to their use of technology? lets not get
> into his outer-space theories (which, perhaps
> coincidentally, correspond with the nuwaubian - dr
> yorck - mythos regarding the origins of the
> melanated), which tend to marginalize his
> interpretational work of the sumerian tablets. while
> his arguement is persuasive regarding the
> similiarities between the pantheon of deities, the
> time-question, the chronology that he adheres to,
> pertaining to whether the civilizations of the

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> fertile crescent (sumer, etc.) came before the
> kemetian civilization, seems to me to have been
> addressed adequately by numerous afrocentric
> scholars, being the same old argument of the
> anthropologists warmed over for a new age audience.
> were they the same civilization? the time period
> referenced in both kemet and sumer speaks to the
> time before even the old kingdom, during which the
> advanced technology that you mention above could
> have been compiled. this is the time period that is
> concerned with the rulership of the gods themselves,
> in anthropomorphic form. while i am not stating
> that these archetypes were actual beings, the
> widespread knowledge of their actions and
> innovations seem to be spread over a very wide swath
> of the planet.

Yeah, what I've learned, and then have disseminated through my own interpretations will be observed as unorthodox. This has always been the case with scholars who don't use the phrases, names, and dates of those who are deemed as authorities on such matters. I have not read any of Sitchin's work, but I have browsed them. It appears to me that he does indeed adhere to some of the views of Dr. York. My view on such observations are not wholly the same. However, when the age of the different planets comes to the forefront as a topic of discussion, it shouldn't, one again, take a genius to figure out that life could have existed on some of the other planets, such as Mars, if they are older than the Earth. I'd recommend Richard Hoagland's Monuments of Mars to give you an idea of such a position. It's obvious the technology of the Cushites of ancient Kemet was very advanced considering the fact that when you point that the dimensions of the Great Pyramid offers up the distance between the Earth and the Sun, at about 93,000,000 miles. As for the Sumerian civilization being older than that of Kemet's I disagree. Actually, I've had a few run-ins with some of Dr. York's disciples. What I've discovered is that you can explain the Sumerian pantheon by way of the Kemetic theological system and terminologies, something which I shall demonstrate on this list in the near future. And any tru Egyptologist, barring his prejudice, know full well the Sphinx is older than the time of Chephren. Don't think for a minute that the excavators, who are digging in Kemet think they've reached rock bottom, when it comes to the age of the Kemetic civilization. They've found a hieroglyph on a piece of stone, which dates back to 3400 B.C. and should further demolish the notion that the Sumerians introduced the hieroglyphic system into Kemet Another interesting thing which should be pointed out is that virtually all the animals in the hieroglyphics are native to places south of Kemet. Furthermore, Assyriologists still aren't sure whether or not the Sumerians were the earliest inhabitants of Babylonia. It is a fact that the oldest place names of the region are non-Sumerian. Now, what? And the funny part about that is that Assyriologists conclude that the non-Sumerian place names are non-Indo-European and non-Semitic. But they've never stated they are non-Hamitic, what we know to be Afruikan languages. But, underneath all the bickering, the two civilizations were akin from a cultural perspective. A good example of the anthropomorphic symbols representing actual living beings is the case of King

Heru and the Shemsu-Hor, the Followers of Heru, who were Blacksmiths, who represent the earliest known Pharaohs of Kemet.

> all of the above mentioned only to foster thought
> regarding the age of the kemetian civilization, its
> ties to other areas around the world (mesoamerica,
> middle-east, far east) and its earliest beginnings.
> it seems that it is only those who dare to put their
> reputations on the line and be considered 'fringe
> scientists' that give these areas any consideration
> at all, and even then, because their opinions are
> usually accompanied by far out theories regarding
> aliens and other, 'non-western-scientific'
> components, their basic findings seem to be based,
> usually, on solid, inherently provable grounds.

That's why I tell people to unlearn what they've learn
and learn what they haven't learn. And in the process,
remain rational and stay close to reasoning. They'd be
able to discern what is sheer fantasy and coherency.

> There are references in the Prt Em Hru and the
> so-called Pyramid Text that has still left modern
> scholars perplexed, since the very first time they
> learned how to read the Metu Neter, a name, which,
> in itself, speaks for the incredible wisdom (wise
> dome) of the Cushites of Kemet.
> ---
> y = self. this inability is perhaps a function of
> the compartmentalization dilemma, lack of will or
> ability to synthesize, to assign multiple meanings
> to individual hieroglyphs, as well as the lack of
> will to assign true spiritual meaning to physical
> texts, despite all evidence pointing to the
> predominance of such a viewpoint in the daily lives
> of the kemetians themselves. to truly put one's
> self in the place of the other, to 'walk in their
> shoes'. also, atheistic viewpoints seem to be
> unable to grasp the subjective nature of the
> spiritual experience, despite the growing body of
> research that links the ancient belief-systems to
> the most recent findings in quantum theory, not to
> mention current and past governmental and corporate
> research into the nature of so-called psychic
> phenomena and the uses and practice of scientific
> electromagnetism as it can be affected and
> implemented by sound. more 'fringe' science. the
> repeatability of experiments inherently unstable
> (subconscious) and dependent upon the mindset and
> ability of the experimenter herself seems to be the
> most basic stumbling block. a block that cannot be
> overcome by the current 'scientific' establishment,
> unfortunately, without a sea-change in the
> weltanschau of the western sociological body.

What you've said in the above paragraph rings aloud in
the area of truth. That's why I've learned more and
more that western science and eastern Afro-Asiatic
science are totally juxtaposed to each other. Notice
how the Caucasian refers to the priests-kings-scribes
of Afriika as witch doctors, while they refer to their
own as scientists, gurus, physicists. When you examine
Quantum Physics, the main body of said study is the
absorption of light by dark matter or bodies, which
are the perfect conductors of light. What does that

equate to, when it comes to the human body, which is composed of the same matter that exists in interstellar space?

```
> I've read in the Pyramid Text a reference to Second
> Sight, which is to be attained only after a certain
> degree of showmanship. It appears to me that Second
> Sight is associated with the deeper inner sight that
> is beyond the physical and tied to Spiritualism and
> the Pineal Gland, the gateway to the Cosmic Plane or
> Macrocosmic Universe.
> ---
> better watch out. you're gonna get this thread cut
> short by mentioning such things seriously. ;-)
> just kidding. we're just one out of many threads,
> and shouldn't offend the more 'rational' among us
> with our little meanderings, as pertinent as they
> may be. could you tell me where that reference is?
> i am currently reading excerpted material from the
> pyramid texts, the coffin texts and also a compiled
> rendition of the 'coming forth by day'. all of these
> are rife with examples of otherworldly and psychic
> phenomena, written in the context of mythology and
> super-human/godly actions. it will take years of
> study by those of us of an afrocentric nature to
> determine the full extent of the kemetian spiritual
> references in their work. at 35, i am only now
> beginning to learn how to read hieroglyphs but i do
> intend to use this knowledge in order to help in the
> true discernment of the kemetians scientific
> knowledge. the base work has been done. but we
> still need 'black-centered', or rather,
> 'melanin-centered' interpretations, that do take
> into account the possibility of a valid kemetian
> 'super-science'.
```

You can actually find excerpts of the Pyramid Text online. Just type Pyramid Text in the Yahoo Search Engine and presto. Once again, what else could the expression Second Sight mean, when it is clearly stated by the scribe that the physical eye is not the intention of it? It's clear that it must be in reference to a realm higher than the physical plane, which is the lowest stage of existence that hinders the masses of the people, because they have been blinded with mind-controlling drugs. And more power to you, because I'm on a mission to learn the Metu Neter also!

P.E.A.C.E. Progress Everytime Afriukans Cultivate Enlightenment!

```
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> --
>
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>
> Powered by Outblaze
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<http://taxes.yahoo.com/>

| 1884|2002-04-15 20:26:16|sistahgal2000|Re: Maat|

Most of the ten commandments are loosely found in the 42 Declarations of Maat with the exception of "You shall not recognize the gods of others in My presence" and "You shall not make a carved image nor any likeness of that which is in the heavens above or on the earth below ... " as cited in the Torah (commandments one and two, respectively). However, I have heard interpretations of the double mention of "I will not commit adultery" as representing sexual adultery and then adultery against one's culture, ancestors and gods. At the risk of romanticizing Kemetic culture, I do believe that this is perhaps as close as Kmt came to the Judaic concept of the jealous and wrathful Creator as described in the Torah. However, I would be interested in any information to the contrary.

Furthermore, the concept of a Sabbath (commandment 3) is not found in these 42 Declarations of Maat. I don't believe it was a Kemetic tradition but rather a tradition that supported the Judaic creation story ... however, I am not certain of that.

Many scholars suggest that the Jews (i.e. Moses) appropriated Maat's declarations during their legendary enslavement in Kmt - which is debatable in itself. However, wishing to avoid a discussion on the validity of that supposed enslavement, it has been established that many aspects of the three major western religions contain aspects of Kemetic spiritual concepts. Perhaps that is a testament to humankind's common struggle to conceive of Creation ... or perhaps it is a testament to the spiritual potency of Kmt.

--- In Ta_Seti@y..., "chantyllaa" wrote:

> I have recieved various informatin about Maat and the 10

> commandments. Does anyone believe or have evidence that the 10

> commandments were taken from Maat?

| 1885|2002-04-15 21:21:15|Clyde Winters|Re: was- the anatolians were negroid? now-the writing of meroe|

At 07:38 PM 4/15/02 -0000, RootWomin wrote:

>

> greetings clyde winters~

>

> i have just delightfully reviewed your site. thank you for referring

> me to it.

>

> you made mention of predynastic egyptians using the proto-saharan

> script.

>

>

Hi

Yes they did. The original Egyptians, according to the later dynast people were called Anu, according to Diop. These people invented the Hieroglyphic writing I believe. The signs on the Egyptian pottery on the otherhand was similar to the so-called Libyco-Berber writing. I discuss these issues at my site on the ancient writing systems of Africa, see:

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

In regards to the Meroitic script, using the Tocharian language I fully deciphered the writing back in the 1980's. Below is a list of my articles on this topic:

Winters, C.A. 1984. "A note on Tokharian and Meroitic".Meroitic Newsletter, no. 23: 18-21.

_____.1988. "The Dravidian and Manding substratum in Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.

-----1989. "Chiekh Anta Diop at le Dechiffrement de l'ecriture

Meroitique", Revue Martiniquaise de Sciences Humaines et de Litterature, no.8: 141-153.

Winters, C.A.(1998). Meroitic funerary text. Part 1, Inscription
Journal of Ancient Egypt, 1 (1), 29-34.
Winters, C.A.(1998b). Meroitic funerary text. Part 2, Inscription
Journal of Ancient Egypt, 1 (2), 41-55.
Winters,C.A. (1999). Inscriptions of Tanydamani, Nubica et Ethiopica, IV/V, 355-388.

I have been engaged in a debate on my decipherment at the Meroitic group site:
<http://groups.yahoo.com/group/Meroe/>

If you go to the archives you can find a discussion of my hypothesis. The Tanyidamani article in Nubica, gives a list of Meroitic terms I have deciphered so far and a short grammar of the Meroitic language. Presently, I am completing a book on Meroitic which I hope is published in the future so more people will learn how to read Meroitic.

C.A. Winters
| 1886|2002-04-15 21:29:35|Mickel Hendrix|Re: Maat|
Hotep,

It should be quite clear to any rational-minded individual, who puts his or her religious beliefs aside while comparing the 42 declarations of Maat to the 10 Commandments of the Bible, that the latter are just corrupted children of the former. We have to keep in mind that the Hebrew compilers of the Old Testament were actual historical beings, who were well aware of the treasures that existed long before the Bible was written. Having been men of consciousness, they simply lifted laws from a Cushitic people, who were some of the most devoted to the existence of higher power that brought all things into existence. With a base of Kemetic theology, they forged what, at face value, or on the surface, would appear their own original commandments.

Furthermore, we have to realize that if there ever were a people known as the Hebrews, which is the Kemetic language is Apiru or Habiru, they were none other than a tribe of black people, who branched off from the original tree that first sprouted in vicinity of the Great Lakes Region of central-east Afruika. So, it is only fitting that their underlying theological system resembles that of their Kemetic brethren, minus all the icing on the cake.

Let us observe the word Sabbath itself, which is supposed to keep holy the Seventh Day, supposedly the day the Almighty rested, after his creative wonders, which, I might add, began with the Atom, which in the Kemetic theological system would be Atum, the Great Architect, Master Builder, Chief Designer, Artificer of Metals. In the Kemetic language, we find such terms as Seb, Sep, Sept, which signifies Seven, Seventy. Hence, the Seventh Day of the so-called Jewish Sabbath. Once we work our way backwards to the root of the tree, only then will we be able to understand the apples that spring forth from the tree. And so, we forge ahead with root knowledge!

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- sistahgal2000 <sistahgal2000@yahoo.com> wrote:

> Most of the ten commandments are loosely found in

> the 42 Declarations
> of Maat with the exception of "You shall not
> recognize the gods of
> others in My presence" and "You shall not make a
> carved image nor any
> likeness of that which is in the heavens above or on
> the earth
> below ... " as cited in the Torah (commandments one
> and two,
> respectively). However, I have heard interpretations
> of the double
> mention of "I will not commit adultery" as
> representing sexual
> adultery and then adultery against one's culture,
> ancestors and gods.
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> many aspects of the three major western religions
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>

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>
| 1887|2002-04-15 22:20:31|mansu_musa|Re: History, Spirituality, Science & Ta_Seti|
--- In Ta_Seti@y..., Mickel Hendrix wrote:

>
> --- rahkyt wrote:


```

> > I recall a Greek scholar name Solon, who referred to
> > the Greeks as but children to old men, by which he
> > meant the Cushites of Kemet.
> > --
> > that's who i was thinking about...thanx for the
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> > how long and when did this occur?
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> > were they the same civilization? the time period

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> I've had a few run-ins with some of Dr. York's
> disciples. What I've discovered is that you can
> explain the Sumerian pantheon by way of the Kemetic
> theological system and terminologies, something which
> I shall demonstrate on this list in the near future.
> And any tru Egyptologist, barring his prejudice, know
> full well the Sphinx is older than the time of
> Chephren. Don't think for a minute that the
> excavators, who are digging in Kemet think they've
> reached rock bottom, when it comes to the age of the
> Kemetic civilization. They've found a hieroglyph on a
> piece of stone, which dates back to 3400 B.C. and
> should further demolish the notion that the Sumerians
> introduced the hieroglyphic system into Kemet Another
> interesting thing which should be pointed out is that
> virtually all the animals in the hieroglyphics are
> native to places south of Kemet. Furthermore,
> Assyriologists still aren't sure whether or not the
> Sumerians were the earliest inhabitants of Babylonia.
> It is a fact that the oldest place names of the region
> are non-Sumerian. Now, what? And the funny part about
> that is that Assyriologists conclude that the
> non-Sumerian place names are non-Indo-European and
> non-Semitic. But they've never stated they are
> non-Hamitic, what we know to be Afruikan languages.
> But, underneath all the bickering, the two
> civilizations were akin from a cultural perspective. A
> good example of the anthropomorphic symbols
> representing actual living beings is the case of King
> Heru and the Shemsu-Hor, the Followers of Heru, who
> were Blacksmiths, who represent the earliest known
> Pharaohs of Kemet.

>

> > all of the above mentioned only to foster thought
> > regarding the age of the kemetian civilization, its
> > ties to other areas around the world (mesoamerica,

> > middle-east, far east) and its earliest beginnings.
> > it seems that it is only those who dare to put their
> > reputations on the line and be considered 'fringe
> > scientists' that give these areas any consideration
> > at all, and even then, because their opinions are
> > usually accompanied by far out theories regarding
> > aliens and other, 'non-western-scientific'
> > components, their basic findings seem to be based,
> > usually, on solid, inherently provable grounds.
>
> That's why I tell people to unlearn what they've learn
> and learn what they haven't learn. And in the process,
> remain rational and stay close to reasoning. They'd be
> able to discern what is sheer fantasy and coherency.
>
> > There are references in the Prt Em Hru and the
> > so-called Pyramid Text that has still left modern
> > scholars perplexed, since the very first time they
> > learned how to read the Metu Neter, a name, which,
> > in itself, speaks for the incredible wisdom (wise
> > dome) of the Cushites of Kemet.
> > ---
> > y = self. this inability is perhaps a function of
> > the compartmentalization dilemma, lack of will or
> > ability to synthesize, to assign multiple meanings
> > to individual hieroglyphs, as well as the lack of
> > will to assign true spiritual meaning to physical
> > texts, despite all evidence pointing to the
> > predominance of such a viewpoint in the daily lives
> > of the kemetians themselves. to truly put one's
> > self in the place of the other, to 'walk in their
> > shoes'. also, atheistic viewpoints seem to be
> > unable to grasp the subjective nature of the
> > spiritual experience, despite the growing body of
> > research that links the ancient belief-systems to
> > the most recent findings in quantum theory, not to
> > mention current and past governmental and corporate
> > research into the nature of so-called psychic
> > phenomena and the uses and practice of scientific
> > electromagnetism as it can be affected and
> > implemented by sound. more 'fringe' science. the
> > repeatability of experiments inherently unstable
> > (subconscious) and dependent upon the mindset and
> > ability of the experimenter herself seems to be the
> > most basic stumbling block. a block that cannot be
> > overcome by the current 'scientific' establishment,
> > unfortunately, without a sea-change in the
> > weltanschau of the western sociological body.
>
> What you've said in the above paragraph rings aloud in
> the area of truth. That's why I've learned more and
> more that western science and eastern Afro-Asiatic
> science are totally juxtaposed to each other. Notice
> how the Caucasian refers to the priests-kings-scribes
> of Afriku as witch doctors, while they refer to their
> own as scientists, gurus, physicists. When you examine
> Quantum Physics, the main body of said study is the
> absorption of light by dark matter or bodies, which
> are the perfect conductors of light. What does that
> equate to, when it comes to the human body, which is
> composed of the same matter that exists in
> interstellar space?
>
> > I've read in the Pyramid Text a reference to Second
> > Sight, which is to be attained only after a certain
> > degree of showmanship. It appears to me that Second
> > Sight is associated with the deeper inner sight that
> > is beyond the physical and tied to Spiritualism and
> > the Pineal Gland, the gateway to the Cosmic Plane or


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> > Macrocosmic Universe.
> > ---
> > better watch out. you're gonna get this thread cut
> > short by mentioning such things seriously. ;-)
> > just kidding. we're just one out of many threads,
> > and shouldn't offend the more 'rational' among us
> > with our little meanderings, as pertinent as they
> > may be. could you tell me where that reference is?
> > i am currently reading excerpted material from the
> > pyramid texts, the coffin texts and also a compiled
> > rendition of the 'coming forth by day'. all of these
> > are rife with examples of otherworldly and psychic
> > phenomena, written in the context of mythology and
> > super-human/godly actions. it will take years of
> > study by those of us of an afrocentric nature to
> > determine the full extent of the kemetian spiritual
> > references in their work. at 35, i am only now
> > beginning to learn how to read hieroglyphs but i do
> > intend to use this knowledge in order to help in the
> > true discernment of the kemetians scientific
> > knowledge. the base work has been done. but we
> > still need 'black-centered', or rather,
> > 'melanin-centered' interpretations, that do take
> > into account the possibility of a valid kemetian
> > 'super-science'.
>
> You can actually find excerpts of the Pyramid Text
> online. Just type Pyramid Text in the Yahoo Search
> Engine and presto. Once again, what else could the
> expression Second Sight mean, when it is clearly
> stated by the scribe that the physical eye is not the
> intention of it? It's clear that it must be in
> reference to a realm higher than the physical plane,
> which is the lowest stage of existence that hinders
> the masses of the people, because they have been
> blinded with mind-controlling drugs. And more power to
> you, because I'm on a mission to learn the Metu Neter
> also!
>
> P.E.A.C.E. Progress Everytime Afrikan's Cultivate
> Enlightenment!
>
> > m http,
> >
> > Mark
> > --
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> >
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> > Get your free email from http://www.BlackPlanet.com/
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> > Do You Yahoo!?
> > Yahoo! Tax Center - online filing with TurboTax
> > http://taxes.yahoo.com/

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recall a Greek scholar name Solon, who referred to

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> the Greeks as but children to old men, by which he
> meant the Cushites of Kemet.

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could you please post this quote???

They've found a hieroglyph on a piece of stone, which dates back to 3400 B.C. and should further demolish the notion that the Sumerians introduced the hieroglyphic system into Kemet. Another interesting thing which should be pointed out is that virtually all the animals in the hieroglyphics are native to places south of Kemet. Yes, they have found the medu neter is of kemetian origins, and not a copy of cuneiform in Sumeria. It is believed writing in Sumeria is much younger than the hieroglyphic inscription they found on Sargon's tomb. They have also found one of the earliest alphabets in Kemet, that was a Semitic version of Kemetian letters. The alphabet is older than the Phoenician one, and done by Semitic mercenaries.

http://news.bbc.co.uk/1/hi/english/sci/tech/newsid_521000/521235.stm

http://news.bbc.co.uk/1/hi/english/world/middle_east/newsid_521000/521235.stm

I have to be honest I am no fan of Zecharia Stieglitz. I have read his books, but found many of his theories laughable. He goes on to say in his early chronicles that Sumerians invented a type set for letters. Stieglitz also tries to say that the Kemetian number system was a representation of the Sumerians one. Stieglitz also does a poor job of deciphering Akkadian lexicon, and many scholars have pointed this out. I do however recommend Samuel Noah Kramer, have you heard of him. He was an early Sumeriologist, who studied their culture. I think it is important to note when deciphering cuneiform Sir Henry Rawlinson had to use Galla, and southern Arabia languages, which are both in the Cushitic family. Galla is spoken in modern day Somalia.

There is a tribe that lived in Mesopotamia way before the Sumerian called the Iraqw, which inhabit what is modern day Tanzania.

think they commenced to doing so at least after the

- > beginning of the second millennium B.C., when
- > foreigners like the pale-skinned Rebu from the west
- > were trying to infiltrate the kingdom.

Who were these people, and where exactly can you pinpoint their location. I was curious if you knew the ethnic origins of the Hyksos?? I personally think the Hyksos could be Indo-Europeans from Iran?? | 1888|2002-04-16 06:56:00|Mamadi Sefe Dekote|Re: Maat| I agree with this in part.

However when we speak of the compilers of the text that would become the Old Testament/Torah and Gospels, "actual historical beings" is rather debatable. Even the confirmed existence of central figures like Moses are a source of contention. When looking at the Bible's historical compilers, I often ask if it is possible to really know who these people were and in what age they wrote.

If Moses actually wrote anything around the time he lived, he would have been far removed from people like the Patriarch (whose existence is certainly nebulous) and the Egypt of Joseph's era.

And as Moses' authorship and existence is up in the air, the books that make up the modern Old Testament could have come into existence anytime between his claimed time of being and writings like the Dead Sea Scrolls. We have no idea at times if the Hebrews copied things directly from people like Egypt or Babylon or

came to the information as a third of fourth party.

I suppose this is why Diop placed them in his Zones of Confluence, with what he deemed Indo-European and African elements. As he saw it the Hebrew philosophical concepts may contain elements of Nilotic-African culture, but they were not part of what he saw as "Negro Cosmogonies."

I agree with sistahgal in a sense. The ancient Hebrews were influenced by Egypt as well as other regions. Yet their own philosophical outlooks shaped and molded these foreign elements as they saw fit.

Speaking of the word Habiru, I recall a photo in a book of Diop's in which he shows dark-skinned Egyptians juxtaposed to light skinned Asiatics with "Semitic" features (like the Habiru) and pointed beards.

In Egypt a temple guide gave his view that the Habiru were related (in some way) to the Asiatic Hyksos and even asserted that this was in some way related to the Exodus story. I have seen several works make this claim: that the Habiru were either one of the numerous groups of Asiatic invaders or at the least proto-Habiru elements were among them.

Rather than delve into it, I want to know if anyone has similar information?

DG

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--- In Ta_Seti@y..., Mickel Hendrix wrote:
> Hotep,
>
> It should be quite clear to any rational-minded
> individual, who puts his or her religious beliefs
> aside while comparing the 42 declarations of Maat to
> the 10 Commandments of the Bible, that the latter are
> just corrupted children of the former. We have to keep
> in mind that the Hebrew compilers of the Old Testament
> were actual historical beings, who were well aware of
> the treasures that existed long before the Bible was
> written. Having been men of consciousness, they simply
> lifted laws from a Cushitic people, who were some of
> the most devoted to the existence of higher power that
> brought all things into existence. With a base of
> Kemetic theology, they forged what, at face value, or
> on the surface, would appear their own original
> commandments.
>
> Furthermore, we have to realize that if there ever
> were a people known as the Hebrews, which is the
> Kemetic language is Apiru or Habiru, they were none
> other than a tribe of black people, who branched off
> from the original tree that first sprouted in vicinity
> of the Great Lakes Region of central-east Afruika. So,
> it is only fitting that their underlying theological
> system resembles that of their Kemetic brethren, minus
> all the icing on the cake.
>
> Let us observe the word Sabbath itself, which is
> supposed to keep holy the Seventh Day, supposedly the
> day the Almighty rested, after his creative wonders,
> which, I might add, began with the Atom, which in the
> Kemetic theological system would be Atum, the Great
> Architect, Master Builder, Chief Designer, Artificer
> of Metals. In the Kemetic language, we find such terms
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> as Seb, Sep, Sept, which signifies Seven, Seventy.
> Hence, the Seventh Day of the so-called Jewish
> Sabbath. Once we work our way backwards to the root of
> the tree, only then will we be able to understand the
> apples that spring forth from the tree. And so, we
> forge ahead with root knowledge!
>
> P.E.A.C.E. Progress Everytime Afrikaners Cultivate
> Enlightenment!

| 1889|2002-04-16 08:45:05|Mamadi Sefe Dekote|Jewish skepticism about Exodus story|
I think this can relate in some way to the forum.

DG

Jewish skepticism about Exodus story

Jews grapple with skepticism about Exodus story
Some doubt that scholarship requires change in beliefs

03/30/2002

By KRISTEN E. HOLMES / Philadelphia Inquirer

The liberation of the Jews from slavery in Egypt is a freedom story that resonates beyond the Bible and was remembered at countless seder tables Wednesday evening with the beginning of Passover.

The renowned Jewish theologian Abraham Joshua Heschel calls the Exodus a moment so central to Judaism that the event defines the people for eternity.

Yet Judaism has been openly grappling lately with an uncomfortable reality: Archaeologists and other experts are finding no solid evidence outside Scripture that the Exodus, and the slavery in Egypt, ever really happened. One of the greatest stories ever told, it seems, may be a fable built on sand.

"The story of the Exodus did not happen the way the Bible depicts it, if it happened at all," said Rabbi David Wolpe, senior rabbi at Los Angeles' Sinai Temple.

Rabbi Wolpe kicked up a storm last year when he gave several sermons and classes at Passover focusing on research that casts doubt on the Exodus as a historical event. In doing so, he revealed information that many rabbis and scholars have known for years and shoved the discussion from the libraries out to the pews. Reaction was swift. Traditionalist rabbis took out newspaper ads decrying his words. He received hundreds of e-mails, letters and calls. Many were positive, some vitriolic. Most simply asked questions.

As Rabbi Wolpe pointed out, nearly 100 years of excavations have yielded no conclusive evidence that the Israelites were ever slaves, lived in Egypt, or wandered in the wilderness for 40 years. Nor is there proof that they conquered Canaan with Joshua as their leader.

Many scholars now believe that Israel arose indigenously out of Canaan, land that today is Lebanon, southern Syria, Jordan and the West Bank of

Israel. Under the prevailing theory, these Canaanites took on a new identity as Israelites and might have been joined or led by a band of Semites from Egypt, perhaps explaining the Exodus story, scholars say.

"I thought that it was foolish to assume that rabbis could handle this information and our congregants couldn't," Rabbi Wolpe, author of a number of popular books on Jewish spirituality, said in a recent interview. "So we explored this together."

More important than whether five or 5 million Jews may have come out of Egypt is the meaning of the text, he said. The story is about the quest for freedom and how serving God ultimately makes one free.

"Archaeology and biblical history have demonstrated that the Bible is not intended to be taken as literal history," Rabbi Wolpe said. "It is a spiritual history, and that is the way modern Jews ought to relate to the biblical text."

The rabbi's comments are only one example of controversy over the literal accuracy of sacred texts during the past year.

A new biblical commentary issued by the Conservative movement tracks some of the same issues raised in Rabbi Wolpe's sermons. The Etz Hayim commentary replaces the venerable Hertz Bible, which has been in use since the 1930s. The translations of the Torah are little different from previous Jewish versions. The controversy is contained in commentaries in the back of the book. Some challenge the historical authenticity of the Exodus story; others suggest that the account of the flood may have been borrowed from the story of Gilgamesh.

The commentaries have been condemned by Jews who believe the Orthodox tradition that the Torah was dictated to Moses by God, letter by letter.

Other faiths have been tied up in similar controversies.

The International Bible Society, creator of the most popular modern Bible in America, announced it was issuing a new translation of the New Testament. The New International Version Bible, proposed successor to the New International Version, includes what the translators call "gender-accurate" translations of biblical passages. Critics say the new version twists the original texts.

Some Muslims and the Los Angeles public school system tangled over a translation of the Quran. Three hundred versions of the English translation done in 1934 by Abdullah Yusuf Ali had been donated to the school system. The books were pulled from the shelves after some parents complained that some passages seemed anti-Jewish. Critics of the popular Ali translation say that it is archaic and fails to put the passages in an appropriate historical context.

But for many people, questioning the escape of enslaved Israelites who followed Moses through the parted waters of the Red Sea to freedom is like chopping down a pillar on which Judaism stands. "I am for the side that says it did happen," said the

theologian and novelist Chaim Potok, author of best-selling books including The Chosen. "We can't know yes [that the Exodus happened], and we can't know no. So we speak about yes because a no means that's the end of it."

Mr. Potok is a co-editor of Etz Hayim, a new Torah and commentary published by the United Synagogue of Conservative Judaism, which represents 1.5 million Conservative Jews. The book includes new commentaries that consider advances in archaeology, history and linguistics several of which question the historical veracity of biblical events including the Exodus.

"We think we have a book that is not only reflective of the theology but helps to challenge people," said Rabbi Jerome Epstein, executive vice president of the United Synagogue of Conservative Judaism. "I don't want to say to someone that the Exodus did or didn't happen. I want to raise questions for that individual."

At the height of the controversy, some rabbis publicly disagreed with Rabbi Wolpe and privately told him they shared his views, said Rabbi Gerald Wolpe, David Wolpe's father and the rabbi emeritus of Har Zion Temple in Penn Valley.

"I guess it's being politically correct to do what they did. I thought it was somewhat hypocritical," said the elder rabbi, who is director of the Jewish Theological Seminary's bioethics center and a senior fellow at a similar center at the University of Pennsylvania.

"In Judaism," he said, we "have something called midrash, which means you are allowed interpretation. This fundamentalism, that each word of the Bible must be accepted the way it is written, is unwarranted."

David Wolpe said this month that he was not sure what he would discuss in this year's Passover sermons. Though the controversy was at times hurtful, he said it has taught him to watch what he says. Even so, he said he would change little about last year's Passover sermons.

"I remember what my wife said when the outcry first took off," he said. "She said this is what happens when sunlight hits people's eyes. But they'll adjust."

| 1890|2002-04-16 09:48:29|rahkyt|Re: History, Spirituality, Science & Ta_Seti|m http

The Adam I was referring to is the representative of the people who began to swarm over the so-called Middle East in large numbers as early as 2100 B.C. The ruddy-faced people, who are now known as the Indo-Europeans, Caucasians. In the second chapter of Genesis, the scribe has it that God told Adam to be fruitful, multiply and replenish the earth, which indicates that there were people on the earth long anterior to Adam. They are called the pre-Adamites, who are none other than the original black people of the planet earth, who have been cognizant of the arts and sciences for thousands upon thousands of years, with ancient Kemet being the best representative to date.

that's 'the' Adam i thought you were talking about. of course, this interpretation flies beyond the pale, pun intended and, perhaps quixotically, confirms what the eurocentric scholars of the 19th century proclaimed when counting back through the years of the genesis geneology, the list of patriarchs. but, it does seem to correspond to certain sumerian tablets, most particularly, the enuma elish. could you name any other resources where this information can be found? preferably more direct, and without any references to nibiru?

It appears to me that he does indeed adhere to some of the views of Dr. York. My view on such observations are not wholly the same.

yeah...mine, neither. actually, i disagree with a lot of sitchin's conclusions. for instances, he calls the people of sumeria 'the black headed people', also stating that they were caucasian, or at least, some type of semite. i think that york probably got his ideas from sitchin. from my understanding, york used to be in the noi, formed a couple of religions himself as well, before forming the nuwaubians, and coming up with these outer-space ideas sometime in the 90s, which is antecedent to the primary bulk of sitchin's original work.

However, when the age of the different planets comes to the forefront as a topic of discussion, it shouldn't, one again, take a genius to figure out that life could have existed on some of the other planets, such as Mars, if they are older than the Earth. I'd recommend Richard Hoagland's Monuments of Mars to give you an idea of such a position.

i've checked out his webpages before. while i do not discount the possibility of life on earth having originated elsewhere (reference numerous articles that note the predominance of the 'building blocks of life' being present in the stellar sea/outer space, not to mention the growing probability of thousands or millions of earth-like planets existing in our galaxy alone), and, personally believe that such ideas might be given consideration with the further exploration of the earth's cultural and technological past, at present, i defer to the realists/earth-bound rationalists, and hold that such possibilities are prone to hysterical reaction on the part of the less-accepting, despite all evidence that might be interpreted to the contrary. what i'm sayin', g, is that you got a point. a very, palpable, point. ;-)

It's obvious the technology of the Cushites of ancient Kemet was very advanced considering the fact that when you point that the dimensions of the Great Pyramid offers up the distance between the Earth and the Sun, at about 93,000,000 miles.

yes. their positioning at the exact center of the earth's landmass, the exact rendering of each corridor, chamber and measurement within the pyramid, the numerological/spiritual/royal cubit measurements, the possible uses of its interior, presence of 'hidden' chambers, possibility of geomorphic advances in cementing as well as quarrying and transportation innovations that still haven't been figured out. the questions are too many and too well known to list fully.

i submit to you that the ability to think, as the kemetians apparently did, in symbolic terms and to synthesize (as dg's article on afrikan sciences so aptly pointed out) is a key kemetian/afrikan trait that has descended unto this day and is apparent in all that afrikans do, despite their individual or group level of cooptation by the oppressor. and since the only common denominator, from an 'objective point of view', is melanin, well...back to that old bone. anybody wanna chew it again?

which is why i believe that it is imperative for us, as afrikan scientists, to learn the metu neter. not only will it reintroduce into society a mode of thinking that is in exact opposition to the current (as you pointed out later) mode, it will allow current proponents of world-change to model a successful and long-lasting society based upon the tenets of ma'at, which are equity, justice and spiritual enlightenment. a far cry from our current pov, imho.

As for the Sumerian civilization being older than that of Kemet's I disagree. Actually, I've had a few run-ins with some of Dr. York's disciples. What I've discovered is that you can explain the Sumerian pantheon by way of the Kemetic theological system and terminologies, something which I shall demonstrate on this list in the near future.

i look forward to it. i also disagree. speaking of the nuubians, it seems that their steam has run out. last i heard, a year or so ago, wesley snipes was interested in buying their land in eaton, georgia, to create a training ground for his security company, a subsidiary of amen-ra productions. nor do i hear much about them from my peers, who, in the late 90s, were very much interested in the retreat offered by his organization, cultish or whatever...

And any tru Egyptologist, barring his prejudice, know full well the Sphinx is older than the time of Chephren.

are you speaking on the evidence on the sphinxes exterior that may prove that the sphinx was around during the so-called great deluge? the water marks that were thought to have been evidence of sand/regolith weathering/erosion?

Don't think for a minute that the excavators, who are digging in Kemet think they've reached rock bottom, when it comes to the age of the Kemetic civilization.

speaking of excavations, did you ever see a show on fox about 2 years ago when zawi hawass and his team found the passageway beneath the sphinx that had been predicted for so long? leading straight down to a pool of water, then going forward an undetermined distance? at that time, he stated that the rest of the passageway was unexplored, and i haven't heard a word about it since. has anybody else? interestingly, that passageway was supposed to be the entrance to the 'hall of records', according to the new age philosophers, where a vast storage of advanced technology was to be found. not that i'm putting any credence into that, but i do believe that there is much more beneath the giza plateau that is yet to be found than has already been found. any thoughts?

They've found a hieroglyph on a piece of stone, which dates back to 3400 B.C. and should further demolish the notion that the Sumerians introduced the hieroglyphic system into Kemit.

do you mean, 34,000 b.c? 3400 b.c. sounds firmly in the realm of the old kingdom.

Another interesting thing which should be pointed out is that virtually all the animals in the hieroglyphics are native to places south of Kemet.

thank you for that info. i wasn't aware of it...

And the funny part about that is that Assyriologists conclude that the non-Sumerian place names are non-Indo-European and non-Semitic.

speaking of indo-european, where did the language group known as indo-european originate? it is clearly unrelated to all other language groups, according to many experts. isn't there some question as to its origin?

When you examine Quantum Physics, the main body of said study is the absorption of light by dark matter or bodies, which are the perfect conductors of light. What does that equate to, when it comes to the human body, which is composed of the same matter that exists in interstellar space?

back to melanin again, huh...guess we can't get away from it, when speaking of the ancestors...and the evolution physical and astral consciousness...

And more power to you, because I'm on a mission to learn the Metu Neter also!

amen-ra.

ankh, oodja, seneb!

mark

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| 1891|2002-04-16 10:09:50|rahkyt|Re: History, Spirituality, Science & Ta_Seti|

I have to be honest I am no fan of Zechuria Stichin. I have read his books, but found many of his theories laughable.

agreed...he was actually my first introduction to the controversies raging around the genesis of humankind, so i reserve a respectable space for his teachings in my personal mental roladex...despite his prejudice. =) mind you, i'm not saying that some of his more 'far-out' theories are baseless, just that he is a product of his times, as are we all.

I do however recommend Samuel Noah Kramer, have you heard of him.

no, i haven't. thank you for the reference! is there anyplace on the web where i can find his work, or discussions of it?

There is a tribe that lived in mesopotamia way before the Sumerian called tyhe iraqw, which inhabit what is modern day tanzania.

is this in reference to the previous mention of a culture preceding the sumerians? what kind of artifacts have been found? and how are they related to ta_seti?

I personally think the hykos could be indo europeans from iran??

this is in agreement with dg's thesis, i think. whoever they were, their ability to meld with the kemetian population is the pertinent question. but, seeing as how this was during the time period when kemet was being overrun by foreigners and its population was progressively lightening, the skin-coloration of its inhabitants might at that time have been rainbow-tinted, much as it is now. what about the old theory that the hebrews were a mixture of amorite, canaanite and hittite? biblical, i think. since all of those people, except perhaps the amorites, were melanated to some degree, would that make them indo-european, or is indo-european more a language/cultural term - holistically speaking - rather than racial? or, could the early indo-europeans have been melanated?

ankh, oodja, seneb!

mark

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| 1892|2002-04-16 11:25:58|rahkyt|Re: Maat|

m htp dg

And as Moses authorship and existence is up in the air, the books that make up the modern Old Testament could have come into existence anytime between his claimed time of being and writings like the Dead Sea Scrolls.

...or the nag hammadi texts...which speak to the diversity of the nazarene sects in existence at the time as well as their ties to ta_seti and its mystery system based upon the 'god in hue-man'/panentheistic rather than 'creation beyond'/western monotheistic ideology.

We have no idea at times if the Hebrews copied things directly from people like Egypt or Babylon or came to the information as a third or fourth party.

actually, more and more evidence is surfacing, see the above most specifically, that relate the hebrews mystical as well as religious ideologies directly to a diluted form or kemetian spirituality. not arguing the gist of your point, only stating that the evidence is swinging heavily toward a direct relation. and how could that not be? at the same time, there are also direct ties to eastern zoroastrianism, which is a form of ethicism, or salvation by performing right actions, as opposed to what christianity and its universal cohort islam purport, which is theism, or a salvation-based ideology. these are related by direct lineage to the monistic spiritual ideologies such as taoism, gnosticism, vedanta, buddhism and shetaut neter. so yes, what became judaism is definitely influenced by the peoples with whom the hebrews interacted after their time is kemet was over, but the direct line leads straight back to the land of the blacks.

I suppose this is why Diop placed them in his Zones of Confluence, with what he deemed Indo-European and African elements. As he saw it the Hebrew philosophical concepts may contain elements of Nilotic-African culture, but they were not part of what he saw as "Negro Cosmogonies."

i love cheik-ante diop, may the revered ancestor rest in peace. civilization and barabarism is, imho, one of the most important historical texts ever written or conceived. the above does not in the least contradict my earlier statement, since all religious thought, even that of the patriarchal and nomadal western-asians (kurgan, etc.) display the clearly-suppressed (through the overt emphasis of male-dominated cosmologies) remnants of a more holistic tie with the earthy, matriarchal past of that region of the world. and, again, how could this not be, considering that we all came from the same place, originally. this raises, at some level, the conception and current historical time-line of the evolution of spiritual/scientific thought, does it not? considering the major migratory periods of humanity emigrating from the afrikan continent both before and after the wurm glaciation, the climatological and sociological adaptations made by those who would become the europeans remain directly related to their melanated ancestors, despite all efforts to sublimate these remnants.

I agree with sistahgal in a sense. The ancient Hebrews were influenced by Egypt as well as other regions.

aw man, i should'a read this first. wouldn'ta had'ta write so much then... ;-)

Yet their own philosophical outlooks shaped and molded these foreign elements as they saw fit.

as is the case with all human adaptations...what we geographers call cultural and technological diffusion...which is environmentally-based...

Speaking of the word Habiru, I recall a photo in a book of Diop's in which he shows dark-skinned Egyptians juxtaposed to light skinned Asiatics with "Semitic" features (like the Habiru) and pointed beards.

these same hibiru-asiatic individuals with the 'semetic' features and pointed beards are also depicted quite clearly here in the americas, found in the olmec ruins of mexico and further south, indicating, that during their sojourn here in the americas, the blacks called olmec/rubber-people, were accompanied by these semetic peoples and worked and fought with them as well, if the writings are any indication. so, does this point to a relation similar to that shared by the kemetians and the phonecians in later times? the phonecians being the kemetian ambassadors, and the physical transporters of kemetian culture and commercial goods? or, are these semetic peoples NOT hibiru at all? but another peoples all together?

Rather than delve into it, I want to know if anyone has similar information?

can't help but delve...its part of the process. and all inter-related. the above is my contribution to the discussion...hope it furthers the scholarship by raising pertinent points...

ankh, oodja, seneb!

mark

--

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| 1893|2002-04-16 13:51:29|a.manansala@attbi.com|Re: History, Spirituality, Science & Ta_Seti|
Mark wrote:

>>

this is in agreement with dg's thesis, i think.
whoever they were, their ability to meld with the kemetian population is the pertinent question. but, seeing as how this was during the time period when kemet was being overrun by foreigners and its population was progressively lightening, the skin-coloration of it inhabitants might at that time have been rainbow-tinted, much as it is now. what about the old theory that the hebrews were a mixture of amorite, canaanite and hittite?

>>

The Bedouin of Israel and Palestine may the best representatives of the ancient population of this region (in historical times).

The Bedouin I saw in the Negev, Sinai and the West Bank seemed to be about 40 to 50 percent of Africoid phenotype.

However, one hardly sees any Blacks among either Sephardic or Ashkenazi Jews other than recent converts.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1894|2002-04-16 14:00:47|mansu_musa|burial habits in 13th century Senegal |
Sine-Ngayene: How Did They Die?

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The News
20News&passed_location=Lagos> (Lagos)
OPINION
April 9, 2002
Posted to the web April 9, 2002
Dapo Olorunyomi
Dakar

Archeologists from the University of Michigan in the United States probe 11th century funerary patterns in Senegal, setting the stage for an explosive academic debate in West African archeology
I was just a few hours old in Dakar, the capital of Senegal, when my friend, Fredrick Rendina, the talented film-maker, asked if I would love to accompany him to Sine-Ngayene, a sleepy, aging settlement South-East of Dakar, off the Senegambian highway.
Sine-Ngayene has become one of the new vocabularies in Senegal's contemporary cultural history after the 1980 French-Belgian archeological team led by Prof. Guy Thilman excavated and found huge skeletal remains within a megalithic environment at Tiekene Boussoura, east of Kaula, within the mammoth Senegambian archeological corridor, stretching 300 kilometers East to West and 150 kilometers North to South.
The Thilman Report spoke of the existence of a 170BC skeletal find which exhibited an elaborate mass funerary system where the dead were deposited in a ringed formation of 18, 32 and 45 bodies. Huge stone monuments standing as pedestals were then hauled from local quarries, few kilometers to the burial sites and erected to form a circular tombstones. Although archeologists had always known about the Senegambian megalithic corridor, no significant work had been done before Thilman's report, which characterized the Boussoura finds as evidence of the existence of a culture of primary burial. The report also posited that the multiple burials indicated some forms of decapitation which could be interpreted as the result of mass burials in war or other forms of mishap.
For two decades, this thesis held sway in archeological circles but now, a new generation of archeologists is having second thoughts. Megalithic monuments are basically huge unhewn stones used in pre-historic construction usually for funerary rites. Archeologists speak of four major types: megalithic circles, which are generally upright and carved; stone circles which are created and lined; stone tumulus, and earth tumulus. Where they are found, archeologists consider them valuable data pointing to a culture of builders in the past. Africa has four megalithic regions, the oldest in Ethiopia which was constructed in the 3rd BC. It is followed by the Central African Republic megalithic monuments built in the 2nd millennium BC and the Senegambian corridors built in the 1st millennium BC. The most recent are the Madagascar monuments which were built in the 2nd millennium AD.
Within the Senegambian corridor, there are about 2000 sites out of which only about 10 have been visited. The Tiekene Boussoura monuments are 170 BC old, and the sine-Ngayene sites first excavated by the University of Michigan students was constructed in 11th century A.D.
Now Thilman's thesis faces a sharp challenge from Professor Holl, a Camerounian born and Sorborne-trained archeologist who currently the curator of University of Michigan's archeology museum. Holl is contending that Thilman's thesis is fundamentally flawed because all the evidence from the monuments indicate not a primary, but a secondary burial culture.

The key words here and around which the new debate will grow are, primary versus secondary burial.

Holl has all the resources to conduct a good intellectual fight. He took his Bachelors degree from the University of Yaounde, according to him, "when the college was still a first rate school" and proceeded to the elite French University of Sorborne to do a PhD in Archeology.

After a teaching stint at Sorborne, he emigrated to the United States and took a chair at the University of California at San Diego.

Two years ago, he moved to the University of Michigan to head its archeology museum which is rated as the leading archeological institution in the United States. Holl has also done extensive field study work in the Chad basin, in the Negeve desert of Palestine and in Burkina Faso. Now he is training his interest to the Senegambian corridors where his first challenge is already waiting: how to resolve the contradictions whether the skeletal finds in the Boussoura and Sine Ngayene megalithic circles are evidence of a primary or secondary burial.

Holl weighs on the side of a secondary burial and although he is reluctant to offer any definitive hint in what direction the skeletal and metal data collected at Sine-Ngayene might confirm, he is at least sure that the claim to a primary burial is bogus. Indeed he suggests that the Thilman team compromised in rigor by "rounding up the numbers." "We might be dealing here with a culture of how prestigious families re- bury their own in a manner that recalls the practice of erecting halls of fame." Holl said at the Sine Ngayene site.

Pending the results of lab analyses of about a thousand samples Holl and his team of two PhD students and five undergraduates are shipping to the United States, the clouds are now gathering for a sure of intellectual storm ahead.

If Holl is right and Thilman is wrong, that will provoke the beginning of a huge professional blood fight, the academic equivalent of a tribal war, but one that is likely to attract new international attention to the West African megalithic corridor and do some good for Senegal where culture administrators are perfecting the art of skilled marketing. Already, UNESCO, the United Nations agency that holds brief on matters relating to historical monuments, has designated the Tiekene Boussoura and the Sine Ngayene sites as part of its world heritage locations. Typically, this status attracts significant funding to support further local research and writing for archeologists and anthropologists and the professionals at the Chiekh Anta Diop University and the African Studies Institute (IFAN) in Dakar are not unaware of this.

Whatever findings the Sine Ngayene site reveal, Holl's highly motivated and disciplined students have become part of an exciting history of the West African archeological and anthropological enterprise. Stephen Dueppen, the young Californian who is on his PhD program at Michigan plans to do more work in West Africa. His father who taught Journalism at the University of Nigeria as a peace corp teacher introduced him to African art. Daphne Gallagher, who is also on the PhD programme and who had field work experience in Mali and Burkina Faso, thinks West Africa will be an interesting region to work in.

Erica Dziedzic, a final year undergraduate, finds the two-months field study in Senegal "a huge learning experience" and does not rule out further West African work. This experience was also rewarding for Cathy Lamb, a 3rd year archeology major, Maureen Seymour, a final year anthropology major, and Jennifer van Dyke, a History/Education major who felt the study trip has transformed her to appreciate the fullness and meaning of a global society.

The challenge to keep world interest the Senegambian megalithic region falls on Dr. Hamady Bocoun, Senegalese director of Cultural Heritage and National Patrimony who was Holl's classmate at Sorborne. Bocoun is moving swiftly to help preserve the Sine-Ngayene site. He is planting two hectares of tree fence before the rainy season but he said: "We are also waiting for grants from UNESCO to do the other necessary things here".

| 1895|2002-04-16 15:44:51|djahuti.geo|Re: Maat|

"Rather than delve into it, I want to know if anyone has similar information?"

The habirw had been indigenous non-urban dwelling people in Kana'an while the Hika-Kaswt (Hyksos) had been apart of the Amoriy (Amorite) movement from Syria that spread south.

The book "Egypt, Canaan, And Israel, In Ancient Times" by Redford is a good book on this. As for the times and identities of who wrote the major sections of the Bible, the book "Who Wrote The Bible" by Friedman and also his "The Hidden Book In The Bible" are good sources.

You can also check out "Origins Of Faith" for my own perspective on it all.

Origins Of Faith
<http://www.geocities.com/djahuti.geo/OriginsOfFaith.html>

Djehuti Sundaka

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--- In Ta_Seti@y..., Mamadi Sefe Dekote wrote:
> I agree with this in part.
>
> However when we speak of the compilers
> of the text that would become the Old
> Testament/Torah and Gospels, "actual historical
> beings" is rather debatable. Even the confirmed
> existence of central figures like Moses are a
> source of contention. When looking at the Bible's
> historical compilers, I often ask if it is possible to
> really know who these people were and in what age
> they wrote.
>
> IF Moses actually wrote anything around the time
> he lived, he would have been far removed from people
> like the Patriarch (whose existence is certainly nebulous)
> and the Egypt of Joseph's era.
>
> And as Moses authorship and existence is up in
> the air, the books that make up the modern Old Testament
> could have come into existence anytime between his
> claimed time of being and writings like the Dead Sea
> Scrolls. We have no idea at times if the Hebrews copied
> things directly from people like Egypt or Babylon or
> came to the information as a third of fourth party.
>
> I suppose this is why Diop placed them in his Zones
> of Confluence, with what he deemed Indo-European and
> African elements. As he saw it the Hebrew philosophical
> concepts may contain elements of Nilotic-African culture,
> but they were not part of what he saw as "Negro Cosmogonies."
>
> I agree with sistahgal in a sense. The ancient Hebrews were
influenced
> by Egypt as well as other regions. Yet their own philosophical
outlooks
> shaped and molded these foreign elements as they saw fit.
>
> Speaking of the word Habiru, I recall a photo in a book of
> Diop's in which he shows dark-skinned Egyptians juxtaposed
> to light skinned Asiatics with "Semitic" features (like the Habiru)
> and pointed beards.
>
> In Egypt a temple guide gave his view that the Habiru
> were related (in some way) to the Asiatic Hyksos and
> even asserted that this was in some way related to the
> Exodus story. I have seen several works make this claim:
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> that the Habiru were either one of the numerous groups
> of Asiatic invaders or at the least proto-Habiru elements
> were among them.
>
> Rather than delve into it, I want to know if anyone has
> similar information?
>
>
> DG
>
>
> --- In Ta_Seti@y..., Mickel Hendrix
wrote:
> > Hotep,
> >
> > It should be quite clear to any rational-minded
> > individual, who puts his or her religious beliefs
> > aside while comparing the 42 declarations of Maat to
> > the 10 Commandments of the Bible, that the latter are
> > just corrupted children of the former. We have to keep
> > in mind that the Hebrew compilers of the Old Testament
> > were actual historical beings, who were well aware of
> > the treasures that existed long before the Bible was
> > written. Having been men of consciousness, they simply
> > lifted laws from a Cushitic people, who were some of
> > the most devoted to the existence of higher power that
> > brought all things into existence. With a base of
> > Kemetic theology, they forged what, at face value, or
> > on the surface, would appear their own original
> > commandments.
> >
> > Furthermore, we have to realize that if there ever
> > were a people known as the Hebrews, which is the
> > Kemetic language is Apiru or Habiru, they were none
> > other than a tribe of black people, who branched off
> > from the original tree that first sprouted in vicinity
> > of the Great Lakes Region of central-east Afruika. So,
> > it is only fitting that their underlying theological
> > system resembles that of their Kemetic brethren, minus
> > all the icing on the cake.
> >
> > Let us observe the word Sabbath itself, which is
> > supposed to keep holy the Seventh Day, supposedly the
> > day the Almighty rested, after his creative wonders,
> > which, I might add, began with the Atom, which in the
> > Kemetic theological system would be Atum, the Great
> > Architect, Master Builder, Chief Designer, Artificer
> > of Metals. In the Kemetic language, we find such terms
> > as Seb, Sep, Sept, which signifies Seven, Seventy.
> > Hence, the Seventh Day of the so-called Jewish
> > Sabbath. Once we work our way backwards to the root of
> > the tree, only then will we be able to understand the
> > apples that spring forth from the tree. And so, we
> > forge ahead with root knowledge!
> >
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate
> > Enlightenment!

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| 1896|2002-04-16 17:02:58|mansu_musa|Re: looking for a picture|
--- In Ta_Seti@y..., "mansu_musa" wrote:

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> Someone posted a while bac a picture of a face I think around the
> ptolomeic era that was very african looking. I have tried to serch
> the archives,but I cannot find it. Could someonehelp me???

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| 1897|2002-04-16 17:11:12|a.manansala@attbi.com|Fwd: Tableau may be oldest text, Scenes, symbols near Luxor may pre|

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<http://www.sfgate.com/cgi-bin/article.cgi?f=/chronicle/archive/2002/04/16/MN229801.DTL>

Tableau may be oldest text
Scenes, symbols near Luxor may predate Sumerian script

John Noble Wilford, New York Times Tuesday, April
16, 2002

Carved in the limestone of a desert cliff in Egypt is a 5,250-year-old tableau of a victorious ruler, perhaps the so-called King Scorpion -- whose exploits, previously the stuff of myth and legend, may have been critical to the founding of Egyptian civilization. The archaeologists who discovered the tableau seven years ago now say it may be the world's earliest historical document.

More than that, they say, the inscribed scenes and symbols bear a strong resemblance to later hieroglyphs. This is a significant addition to a growing body of evidence that the first true writing originated in Egypt -- not in ancient Sumer, in what is now Iraq, as scholars of antiquity had believed.

Although some aspects of the discovery are controversial -- particularly the suggestion that the ruler depicted is King Scorpion -- several archaeologists familiar with it agree that this represents an early stage of writing, perhaps earlier than Sumerian writing.

And because the invention of writing is regarded as the great divide between prehistory and history, the discovery may push back the beginning of recorded Egyptian history 100 to 150 years, to about 3250 B.C., well into the obscure period before the land's unification under powerful pharaohs. Until now, the earliest recognized historical document in Egypt was the Narmer Palette, found in the late 19th century in the ruins of ancient Hierakonpolis and dated 3100 B.C.

The tableau, measuring 18 by 20 inches, was discovered in 1995 by John Coleman Darnell, a Yale Egyptologist, and his wife, Deborah Darnell, also a specialist in Egyptian archaeology, while they were surveying ancient trade routes in the desert west of the Nile.

The site is Gebel Tjauti, a place where several caravan trails converge about 25 miles northwest of Luxor and about 250 miles south of Cairo. It is close to where in 1999 the Darnells reported finding inscriptions that could be the earliest known examples of alphabetic writing, from about 1800 B.C.

Only now, after years of analysis and further excavations, the Darnells are describing their tableau findings in detail in a book to be published in June by the Oriental Institute of the University of Chicago.

"We do feel that this is the earliest known historical document," John Darnell said in an interview. "It may not be exactly 100 percent writing, only proto-

hieroglyphs, but the tableau really is able to impart the who, what, where of an event."

Renee Friedman, an Egyptologist at the British Museum in London, who has examined the tableau, said, "It is a historical document, there's no question about it."
| 1898|2002-04-16 17:46:52|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
Hotep,

Paul, when you use the term Africoid, what exactly is your definition? The reason why I'm inquiring is because there are various features that exist within the masses of the native black peoples of the Motherland. And it seems that by your usage of the term, it wouldn't apply to all of the existing types, who are Afruikan. And could you give a morphological description of those Bedouins you had a chance to see with your own eyes.

Here are a few descriptions of Bedouins that live in various parts of the so-called Middle East, of which I will present in my forthcoming book on ancient black civilizations. According to Ameen Rahani, who was an early twentieth century Arabic scholar, "there are certain parts of Lower Yemen (southern Arabia), in the maritime hills west and south, where the original type still prevails; the swarthy complexion, the heavy mouth, the hooked nose, and the high cheek bones, which characterize the Semite, still mark the run of the population." Notice his description of them and how he then refers to them as Semites!

Later, he gives this description of the people in the same area of southern Arabia: "The population is mostly black, but not Negroid; nor is it of mixed strains. The Arabs of the Lower Yemen, particularly around Aden and along the southern coast of the peninsula, are as swarthy as the Africans, and there are two kinds in Lahaj, the native and the Hujri. The former is a shade lighter than the latter, who is from a district in Hadramaut north of Makalla. The Hujris or as they are called the Hujour are of an imposing physique, most of them giants, and usually energetic." Here, he says they are blacker than the Afruikans but are not Negroes, which he obviously must have been referring to their hair texture, noses and lips.

The 18th century traveler M. De Pages described the Arabs, who inhabit the desert between Basra in Iraq and Damascus in Syria: "They run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, but lean, muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and, indeed, among the Arabian tribes in general, the beard is remarkably bushy. The Arab has a large, ardent black eye, a long face, features high and regular, and, as the result of the whole, a physiognomy peculiarly stern and severe. The tribes who inhabit the middle of the desert have locks somewhat crisped, extremely fine, and approaching the woolly hair of the Negro."

P.E.A.C.E.

--- a.manansala@attbi.com wrote:

> Mark wrote:
>
> >>


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> this is in agreement with dg's thesis, i think.
> whoever they were, their ability to meld with the
> kemetian population is the pertinent question. but,
>
> seeing as how this was during the time period when
> kemet was being overrun by foreigners and its
> popualation was progressively lightening, the skin-
> coloration of it inhabitants might at that time have
>
> been rainbow-tinted, much as it is now. what about
> the
> old theory that the hebrews were a mixture of
> amorite,
> canaanite and hittite?
> >>
>
> The Bedouin of Israel and Palestine may the best
> representatives of the ancient population of this
> region (in historical times).
>
> The Bedouin I saw in the Negev, Sinai and the West
> Bank
> seemed to be about 40 to 50 percent of Africoid
> phenotype.
>
> However, one hardly sees any Blacks among either
> Sephardic or Ashkenazi Jews other than recent
> converts.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>

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| 1899|2002-04-16 18:55:33|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|

--- rahkyt <rahkyt@blackplanet.com> wrote:

```

> I have to be honest I am no fan of Zechuria Stichin.
> I have read his books,but found many of his thoeries
> laughable.
> ---
> agreed...he was actually my first introduction to
> the controversies raging around the genesis of
> humankind, so i reserve a respectable space for his
> teachings in my personal mental roladex...despite
> his prejudice. =) mind you, i'm not saying that
> some of his more 'far-out' theories are baseless,
> just that he is a product of his times, as are we
> all.
> ---
> I do however recommend Samuel Noah Kramer,have you
> heard of him.
> ---
> no, i haven't. thank you for the reference! is
> there anyplace on the web where i can find his work,
> or discussions of it?

```

Kramer may have been a well learned Sumeriologist, but he sure did pretend the origin of the Sumerians wasn't decipherable, or that they came from high up in central Asia. It's quite funny how he could have been aware of the expression where the Sumerians are

referred to as "the black-headed people," and not bottom their origins. Well, it's no surprise, because he was just another western scholar, who wallowed in the art of deception on purpose for a purpose.

```
> There is a tribe that lived in mesopotamia way
> before the Sumerian called tyhe iraqw,which inhabit
> what is modern day tanzania.
> ---
> is this in reference to the previous mention of a
> culture preceding the sumerians? what kind of
> artifacts have been found? and how are they related
> to ta_seti?
```

I've been made aware of the Iraqw people of Tanzi. One of the things that could be done is perhaps a comparative analysis between their skulls and the oldest human crania that has been found in southern Iraq. Of course, my position is that the Sumerians, whether they were the original inhabitants of Babylonia or not, were Cushites, with a culture that was akin to that of the Cushites of Kemet and Ta-Seti. A glance at the burial customs alone, where the bodies were placed in the fetal position, which was typical of ancient Afruikan burials, proves the case.

```
> I personally think the hykos could be indo europeans
> from iran??
> ----
> this is in agreement with dg's thesis, i think.
> whoever they were, their ability to meld with the
> kemetian population is the pertinent question. but,
> seeing as how this was during the time period when
> kemet was being overrun by foreigners and its
> popualation was progressively lightening, the
> skin-coloration of it inhabitants might at that time
> have been rainbow-tinted, much as it is now. what
> about the old theory that the hebrews were a mixture
> of amorite, canaanite and hittite? biblical, i
> think. since all of those people, except perhaps
> the amorites, were melanated to some degree, would
> that make them indo-european, or is indo-european
> more a language/cultural term - holistically
> speaking - rather than racial? or, could the early
> indo-europeans have been melanated?
```

In my view, the Hyksos were not Indo-Europeans, because their name does not appear to be Indo-European. And during those days, there were basically no tribes running amuk in the so-called Middle East, who were not Indo-Europeans and had Indo-European names, as a collective group. They were rather a brown-skinned or, at least, mixed nomadic people, who came to Kemet as a result of Indo-European population pressures from the north of Syria, during the first half of the second millennium B.C.

If there ever were a people called the Hebrews, the name of which is synonymous with the term Apiru, Hapiru, or Habiru, they, too, would have been a brown-skinned people in the earliest stages. For one, their language ties them to the ancient Arabians, who we know were Asiatic-Cushites, speaking the so-called Semitic language. It is quite interesting that if they spent over four hundred years in Kemet in bondage there are no records of them on the monuments, not

even a portrait of a Hebrew.

As for their being a mixture of the Canaanites, Amorites and Hittites, we have to bottom who were the three groups mentioned. Records tend to show that they, too, were brown-skinned people, and not pale skins in the earliest stages in western Asia. Diop has clearly shown that Canaanites were just the offspring the Natufians, in the original sense. However, the Canaanites, who seem to have spoken the so-called Semitic language, were the second oldest inhabitants of what became known as Canaan. On some of the walls of the monuments of the Amorites, they are clearly depicted as brown skinned, the same type of shade seen on the Kemetic monuments. A glance at the statues of the Amorite kings reveal they were not Indo-Europeans. For their physical anatomies could be matched to those of the modern kings in the heart of Afruika. In view of the Hittites, the ones who are attested to in the Kemetic monuments were a pale to light-skinned people, obviously having been the products of assimilation between the late-coming Indo-Europeans and the aboriginal Cushite population that inhabited Anatolia. It is the latter who are called the Hatti, from whence the mixed Hittites got their name. So, the writer of the table of nations of the tenth chapter of Genesis is right, when he groups the Canaanites, Amorites and Hittites under the family tree of the symbolical Ham, who personifies numerous black tribes, both Asiatic and Afruikan, the Western and Eastern Ethiopians of the ancient writers.

Lastly, the term Indo-European denotes a group of languages that, historically, have been spoken by pale-skinned people, whether Alpine, Nordic, Anglo-Saxon, Caucasian, White, or Aryan. But, when you speak of early Europeans, the term Europeans, at least, takes on a total different meaning, because the earliest Europeans, in a geographical sense were definitely melinated people. But, when this is not stressed by scholars, the average non-scholar or student of ancient history will automatically think the earliest inhabitants of Europe were Caucasians, because of the simple expression Indo-Europeans, which has become known to mean white people in the modern sense and language.

Even the name of Europe itself derives from that of a black goddess known as Europa, who was the daughter princess of the Phoenician King Agenor, who was the descendant of the legendary Belus, whom it is said led a colony of immigrants into southern Mesopotamia from Egypt. It is of interest that in the name Europa, we find a Kemetic equivalent in the word Repa, which denotes royalty.

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> ankh, oodja, seneb!  
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> mark  
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| 1900|2002-04-16 19:40:22|Marendaw|Nubian Language|
Hello group. I would to study ancient Nubian language(s). Can someone
please tell me if the link below with is a good refernce. I am
interested in Dr. Mukhtar M. Khalil study.

<http://www.geocities.com/athens/acropolis/5680/nubian.html>

Thank you,

Marenda
| 1901|2002-04-16 20:24:47|pinatubo.geo|Re: History, Spirituality, Science & Ta_Seti|
--- In Ta_Seti@y..., Mickel Hendrix wrote:

> Hotep,
>
> Paul, when you use the term Africoid, what exactly is
> your definition?

By "Africoid" here I mean "Black" as would be identified in a typical
American police report.

The reason why I'm inquiring is

> because there are various features that exist within
> the masses of the native black peoples of the
> Motherland. And it seems that by your usage of the
> term, it wouldn't apply to all of the existing types,
> who are Afruikan. And could you give a morphological
> description of those Bedouins you had a chance to see
> with your own eyes.
>

There are Bedouin who had the typical "Middle Eastern"
look and those who would easily be mistaken as coming from
West Africa. Also, many people right on the margin.

The Hujris

> or as they are called the Hujour are of an imposing
> physique, most of them giants, and usually energetic."
> Here, he says they are blacker than the Afruikans but
> are not Negroes, which he obviously must have been
> referring to their hair texture, noses and lips.
>

Well there are some obvious fallacies here although I have
seen Bedouin who fit this description.

However, there are many Bedouin further north in the Levant who do
have kinky hair, broad noses, full lips, etc. in additions to dark skin.

I've seen families that have both types and many with even greater

diversity.

What I've said though applies strictly to the Bedouin not to Palestinians in general.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1902|2002-04-16 21:28:48|terance pete|Re: History, Spirituality, Science & Ta_Seti|

Mickel Hendrix wrote:

```
--- rahkyt wrote:
> I have to be honest I am no fan of Zechuria Stichin.
> I have read his books, but found many of his theories
> laughable.
> ---
> agreed...he was actually my first introduction to
> the controversies raging around the genesis of
> humankind, so i reserve a respectable space for his
> teachings in my personal mental rolodex...despite
> his prejudice. =) mind you, i'm not saying that
> some of his more 'far-out' theories are baseless,
> just that he is a product of his times, as are we
> all.
> ---
> I do however recommend Samuel Noah Kramer, have you
> heard of him.
> ---
> no, i haven't. thank you for the reference! is
> there anyplace on the web where i can find his work,
> or discussions of it?
```

Kramer may have been a well learned Sumeriologist, but he sure did pretend the origin of the Sumerians wasn't decipherable, or that they came from high up in central Asia. It's quite funny how he could have been aware of the expression where the Sumerians are referred to as "the black-headed people," and not bottom their origins. Well, it's no surprise, because he was just another western scholar, who wallowed in the art of deception on purpose for a purpose.

```
> There is a tribe that lived in mesopotamia way
> before the Sumerian called tyhe iraqw, which inhabit
> what is modern day tanzania.
> ---
> is this in reference to the previous mention of a
> culture preceding the sumerians? what kind of
> artifacts have been found? and how are they related
> to ta_seti?
```

I've been made aware of the Iraqw people of Tanzi. One of the things that could be done is perhaps a comparative analysis between their skulls and the oldest human crania that has been found in southern Iraq. Of course, my position is that the Sumerians, whether they were the original inhabitants of Babylonia or not, were Cushites, with a culture that was akin to that of the Cushites of Kemet and Ta-Seti. A glance at the burial customs alone, where the bodies were placed in the fetal position, which was typical of ancient Afruikan burials, proves the case.

```
> I personally think the hykos could be indo europeans
> from iran??
> ----
> this is in agreement with dg's thesis, i think.
> whoever they were, their ability to meld with the
> kemetian population is the pertinent question. but,
> seeing as how this was during the time period when
> kemet was being overrun by foreigners and its
> population was progressively lightening, the
> skin-coloration of its inhabitants might at that time
> have been rainbow-tinted, much as it is now. what
> about the old theory that the hebrews were a mixture
> of amorite, canaanite and hittite? biblical, i
> think. since all of those people, except perhaps
> the amorites, were melanated to some degree, would
> that make them indo-european, or is indo-european
> more a language/cultural term - holistically
> speaking - rather than racial? or, could the early
> indo-europeans have been melanated?
```


In my view, the Hyksos were not Indo-Europeans, because their name does not appear to be Indo-European. And during those days, there were basically no tribes running amuk in the so-called Middle East, who were not Indo-Europeans and had Indo-European names, as a collective group. They were rather a brown-skinned or, at least, mixed nomadic people, who came to Kemet as a result of Indo-European population pressures from the north of Syria, during the first half of the second millennium B.C.

If there ever were a people called the Hebrews, the name of which is synonymous with the term Apiru, Hapiru, or Habiru, they, too, would have been a brown-skinned people in the earliest stages. For one, their language ties them to the ancient Arabians, who we know were Asiatic-Cushites, speaking the so-called Semitic language. It is quite interesting that if they spent over four hundred years in Kemet in bondage there are no records of them on the monuments, not even a portrait of a Hebrew.

As for their being a mixture of the Canaanites, Amorites and Hittites, we have to bottom who were the three groups mentioned. Records tend to show that they, too, were brown-skinned people, and not pale skins in the earliest stages in western Asia. Diop has clearly shown that Canaanites were just the offspring the Natufians, in the original sense. However, the Canaanites, who seem to have spoken the so-called Semitic language, were the second oldest inhabitants of what became known as Canaan. On some of the walls of the monuments of the Amorites, they are clearly depicted as brown skinned, the same type of shade seen on the Kemetic monuments. A glance at the statues of the Amorite kings reveal they were not Indo-Europeans. For their physical anatomies could be matched to those of the modern kings in the heart of Afruika. In view of the Hittites, the ones who are attested to in the Kemetic monuments were a pale to light-skinned people, obviously having been the products of assimilation between the late-coming Indo-Europeans and the aboriginal Cushite population that inhabited Anatolia. It is the latter who are called the Hatti, from whence the mixed Hittites got their name. So, the writer of the table of nations of the tenth chapter of Genesis is right, when he groups the Canaanites, Amorites and Hittites under the family tree of the symbolical Ham, who personifies numerous black tribes, both Asiatic and Afruikan, the Western and Eastern Ethiopians of the ancient writers.

Lastly, the term Indo-European denotes a group of languages that, historically, have been spoken by pale-skinned people, whether Alpine, Nordic, Anglo-Saxon, Caucasian, White, or Aryan. But, when you speak of early Europeans, the term Europeans, at least, takes on a total different meaning, because the earliest Europeans, in a geographical sense were definitely melinated people. But, when this is not stressed by scholars, the average non-scholar or student of ancient history will automatically think the earliest inhabitants of Europe were Caucasians, because of the simple expression Indo-Europeans, which has become known to mean white people in the modern sense and language.

Even the name of Europe itself derives from that of a black goddess known as Europa, who was the daughter princess of the Phoenician King Agenor, who was the descendant of the legendary Belus, whom it is said led a colony of immigrants into southern Mesopotamia from Egypt. It is of interest that in the name Europa, we find a Kemetic equivalent in the word Repa, which denotes royalty.

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What about the marsh arabs, that still live around the tigris and euphrates river. The marsh arabs built their houses like they did thousands of years ago. I don't personally know where the Sumerians came from, but Kramer was a little deceptive when it came to the origins of the Sumerians. The one question is however you mention there was no Indo Europeans at this time, well from what I understand Indo Europeans wrecked a lot of civilizations in Mesopotamia. Who are the blue eyes big eyed statues you find in Sumeria. Who exactly are these people???? Are they the Gutians, and from what I understand the Sumerians described them as war like people. Another thing is from what I read in John G Jackson's Ethiopian origin of civilization, Sir Henry Rawlinson used Galla a Cushitic language in Somalia to decipher cuneiform???

Does anybody exactly know where the Sumerians came from ????

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| 1903|2002-04-16 21:52:47|Mickel Hendrix|Re: Maat|
Hotep,

--- rahkyt <rahkyt@blackplanet.com> wrote:

> m htp dg
> ---
> And as Moses authorship and existence is up in
> the air, the books that make up the modern Old
> Testament could have come into existence anytime
> between his claimed time of being and writings like
> the Dead Sea Scrolls.

You're exactly right. What it all boils down is that when you do a tedious comparative method between the Kemetic records and the Bible you find a bind that is as real as the earth we live. But, there are those who choose not to dive into such deep waters out of fear of religious belief destruction, especially if you show them that Jesus is a carbon copy of the Kemetic god Heru.

> ...or the Nag Hammadi texts...which speak to the
> diversity of the Nazarene sects in existence at the
> time as well as their ties to Ta Seti and its
> mystery system based upon the 'god in
> hue-man'/panentheistic rather than 'creation
> beyond'/western monotheistic ideology.

What most people overlook when they want to delve into the history of Christianity is the fact that the sects, who actually founded it were either frequenting or living in Kemet before the time of Jesus and the Apostles. And they came away with a wealth of theological knowledge that later went into makeup of Christianity. Unfortunately, the Church got rid of them to protect the hide of literal Christianity, knowing it had a parent that was astronomical-metaphorical, stemming from the ancient Kemetic system.

> We have no idea at times if the Hebrews copied
> things directly from people like Egypt or Babylon or
> came to the information as a third or fourth party.

I'll tell you this much, that some of what the Hebrew compilers may have began their compilation after their exile in the sixth century B.C. in Babylon, which is recorded on record. At that time, the Chaldaeans held sway, and the old theological systems of the Kemites and Sumerians were well known to the Chaldaeans.

Here's an example. David was the 8th offspring of Jesse. With the letter D being the softer of the T, we arrive at Tavit, which is synonymous of the Kemetic Tat, the name of Tehuti. The latter is the 8th of the region of Smen in the Kemetic system. David was the Logos, the Word, the Psalmist. Tat is the Logos, the Word in the Kemetic system. David held a rod. Tat held the branch. Coincidence?

> actually, more and more evidence is surfacing, see
> the above most specifically, that relate the hebrews
> mystical as well as religious ideologies directly to
> a diluted form or kemetician spirituality. not
> arguing the gist of your point, only stating that
> the evidence is swinging heavily toward a direct
> relation. and how could that not be? at the same
> time, there are also direct ties to eastern
> zoroastrianism, which is a form of ethicism, or
> salvation by performing right actions, as opposed to
> what christianity and its universal cohort islam
> purport, which is theism, or a salvation-based
> ideology. these are related by direct lineage to
> the monistic spiritual ideologies such as taoism,
> gnosticism, vedanta, buddhism and shetaut neter. so
> yes, what became judaism is definitely influenced by
> the peoples with whom the hebrews interacted after
> thier time is kemet was over, but the direct line
> leads straight back to the land of the blacks.

For a descent overstanding of the links between said theological systems, I recommend "Ruins Of Empires," by C. F. Volney.

> I suppose this is why Diop placed them in his Zones
> of Confluence, with what he deemed Indo-European and
> African elements. As he saw it the Hebrew
> philosophical concepts may contain elements of
> Nilotic-African culture,
> but they were not part of what he saw as "Negro
> Cosmogonies."
> ---
> i love cheik-ante diop, may the revered ancestor
> rest in peace. civilization and barabarism is, imho,
> one of the most important historical texts ever
> written or conceived. the above does not in the
> least contradict my earlier statement, since all
> religious thought, even that of the patriarchal and
> nomadal western-asians (kurgan, etc.) display the
> clearly-suppressed (through the overt emphasis of
> male-dominated cosmologies) remnants of a more
> holistic tie with the earthy, matriarchal past of
> that region of the world. and, again, how could
> this not be, considering that we all came from the


```
> same place, originally. this raises, at some level,  
> the conception and current historical time-line of  
> the evolution of spiritual/scientific thought, does  
> it not? considering the major migratory periods of  
> humanity emigrating from the afrikan continent both  
> before and after the wurm glaciation, the  
> climatological and sociological adaptations made by  
> those who would become the europeans remain directly  
> related to their melanated ancestors, despite all  
> efforts to sublimate these remnants.
```

What needs to be overstood is that when Caucasians became separated from the original stock, they grew alien to the ways and manners of the original black peoples of the earth. This shouldn't seem far fetched, when we consider that migratory movement and environmental effects tends, somewhat, to alter people's physical being, as they spill out from the cradle.

One thing's for sure. The cultural system of Caucasian people is totally juxtaposed to Afruikan culture. And something has to account for the difference. Why do Caucasian environments adhere to patriarchy, while the Afruikan peoples, in general, maintain matriarchy. Obviously, we have to look to certain psychological factors for the answer.

```
> I agree with sistahgal in a sense. The ancient  
> Hebrews were influenced by Egypt as well as other  
> regions.
```

Again, if you strip the Hebrew cake of its icing, you'd discover their theological system was basically the same as the Cushites of Kemet, having derived from the tree that sprouted in central-east Afruika. So, do we have a coat of paint to enhance the paint job that was already done?

```
> aw man, i should'a read this first. wouldn'ta  
> had'ta write so much then... ;-)  
> ---  
> Yet their own philosophical outlooks shaped and  
> molded these foreign elements as they saw fit.  
> ---  
> as is the case with all human adaptations...what we  
> geographers call cultural and technological  
> diffusion...which is environmentally-based...  
> ---  
> Speaking of the word Habiru, I recall a photo in a  
> book of Diop's in which he shows dark-skinned  
> Egyptians juxtaposed to light skinned Asiatics with  
> "Semitic" features (like the Habiru) and pointed  
> beards.
```

Notice the time frame coinciding with the Kemetic images. It is obvious that they are mixed people, the offspring of the aboriginal population and the pale-skinned immigrants from the north of Syria. Then, there are the same so-called Semitic features being the faces of dark-skinned Asiatics, as portrayed on the Kemetic monuments. They were the hold overs of the aboriginal western Asiatics, who would best represent how the Habiru looked physically.

> these same hibiru-asiatic individuals with the
> 'semetic' features and pointed beards are also
> depicted quite clearly here in the americas, found
> in the olmec ruins of mexico and further south,
> indicating, that during their sojourn here in the
> americas, the blacks called olmec/rubber-people,
> were accompanied by these semetic peoples and worked
> and fought with them as well, if the writings are
> any indication. so, does this point to a relation
> similar to that shared by the kemetians and the
> phonecians in later times? the phonecians being the
> kemetian ambassadors, and the physical transporters
> of kemetian culture and commercial goods? or, are
> these semetic peoples NOT hibiru at all? but
> another peoples all together?

I don't think the so-called Semites who were present
in the Amerikkkas were related to the Habiru, as I
stated above. The Phoenicians of later times became
mixed with Indo-European blood also. But, the kernel
population was Cushitic. This is backed up by the
skeletal remains, especially the skulls, in which some
have been described as possessing prognathism, which
is a general feature of Afruikan people.

> Rather than delve into it, I want to know if anyone
> has similar information?
> ---
> can't help but delve...its part of the process. and
> all inter-related. the above is my contribution to
> the discussion...hope it furthers the scholarship by
> raising pertinent points...
>
> ankh, oodja, seneb!
>
> mark
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> --
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> _____
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| 1904|2002-04-16 22:30:27|a.manansala@attbi.com|Re: Nubian Language|
You can start with the basics at this site:

<http://www.napata.org/language.html>

I'll let you know if I come across anything than gets
into more advanced studies.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1905|2002-04-16 22:42:18|Mickel Hendrix|Re: Maat|
--- Mamadi Sefe Dekote <dgl4@swt.edu> wrote:

> I agree with this in part.

>
> However when we speak of the compilers
> of the text that would become the Old
> Testament/Torah and Gospels, "actual historical
> beings" is rather debatable. Even the confirmed
> existence of central figures like Moses are a
> source of contention. When looking at the Bible's
> historical compilers, I often ask if it is possible
> to
> really know who these people were and in what age
> they wrote.

What I meant by actual historical beings was not Moses
persay. What I meant was conscious-minded individuals,
who must have spoken Hebrew and wrote the Torah, or
the Bible. It could very well be that Moses was an
actual historical person, though. Nevertheless, it is
obvious, like I said, that whoever wrote the Torah
were familiar with what the Kemetic records contained,
which is why there are unmistakable, but deniable
parallels that can't be the mechanisms of coincidence.

> IF Moses actually wrote anything around the time
> he lived, he would have been far removed from people
> like the Patriarch (whose existence is certainly
> nebulous)
> and the Egypt of Joseph's era.

>
> And as Moses authorship and existence is up in
> the air, the books that make up the modern Old
> Testament
> could have come into existence anytime between his
> claimed time of being and writings like the Dead Sea
> Scrolls. We have no idea at times if the Hebrews
> copied
> things directly from people like Egypt or Babylon or
> came to the information as a third or fourth party.

> I suppose this is why Diop placed them in his Zones
> of Confluence, with what he deemed Indo-European and
> African elements. As he saw it the Hebrew
> philosophical
> concepts may contain elements of Nilotic-African
> culture,
> but they were not part of what he saw as "Negro
> Cosmogonies."

>
> I agree with sistahgal in a sense. The ancient
> Hebrews were influenced
> by Egypt as well as other regions. Yet their own
> philosophical outlooks
> shaped and molded these foreign elements as they saw
> fit.

>
> Speaking of the word Habiru, I recall a photo in a
> book of
> Diop's in which he shows dark-skinned Egyptians
> juxtaposed
> to light skinned Asiatics with "Semitic" features
> (like the Habiru)
> and pointed beards.

>
> In Egypt a temple guide gave his view that the
> Habiru
> were related (in some way) to the Asiatic Hyksos and
> even asserted that this was in some way related to


```
> the
> Exodus story. I have seen several works make this
> claim:
> that the Habiru were either one of the numerous
> groups
> of Asiatic invaders or at the least proto-Habiru
> elements
> were among them.
>
> Rather than delve into it, I want to know if anyone
> has
> similar information?
```

Yeah, I've come across the same reports, which seem to have some type of weight to them. One thing's for sure, the Kemetic records make no reference to a people known as the Hebrews, who spent over four hundred years in bondage. And that hard to believe that they wouldn't have, considering the fact that their scribes were very accurate and saw to it that occurrences in Kemet got recorded.

```
>
> DG
>
>
> --- In Ta_Seti@y..., Mickel Hendrix
> wrote:
> > Hotep,
> >
> > It should be quite clear to any rational-minded
> > individual, who puts his or her religious beliefs
> > aside while comparing the 42 declarations of Maat
> > to
> > the 10 Commandments of the Bible, that the latter
> > are
> > just corrupted children of the former. We have to
> > keep
> > in mind that the Hebrew compilers of the Old
> > Testament
> > were actual historical beings, who were well aware
> > of
> > the treasures that existed long before the Bible
> > was
> > written. Having been men of consciousness, they
> > simply
> > lifted laws from a Cushitic people, who were some
> > of
> > the most devoted to the existence of higher power
> > that
> > brought all things into existence. With a base of
> > Kemetic theology, they forged what, at face value,
> > or
> > on the surface, would appear their own original
> > commandments.
> >
> > Furthermore, we have to realize that if there ever
> > were a people known as the Hebrews, which is the
> > Kemetic language is Apiru or Habiru, they were
> > none
> > other than a tribe of black people, who branched
> > off
> > from the original tree that first sprouted in
> > vicinity
> > of the Great Lakes Region of central-east Afruika.
> > So,
> > it is only fitting that their underlying
```



```
> theological
> > system resembles that of their Kemetic brethren,
> minus
> > all the icing on the cake.
> >
> > Let us observe the word Sabbath itself, which is
> > supposed to keep holy the Seventh Day, supposedly
> the
> > day the Almighty rested, after his creative
> wonders,
> > which, I might add, began with the Atom, which in
> the
> > Kemetic theological system would be Atum, the
> Great
> > Architect, Master Builder, Chief Designer,
> Artificer
> > of Metals. In the Kemetic language, we find such
> terms
> > as Seb, Sep, Sept, which signifies Seven, Seventy.
> > Hence, the Seventh Day of the so-called Jewish
> > Sabbath. Once we work our way backwards to the
> root of
> > the tree, only then will we be able to understand
> the
> > apples that spring forth from the tree. And so, we
> > forge ahead with root knowledge!
> >
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate
> > Enlightenment!
>
>
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| 1906|2002-04-16 22:48:18|kcamm23063@aol.com|Re: Nubian Language|

Hi - I would say it is a good link, and you are fortunate that Dr. Abubakr Sidahmed, a Sudanese Nubian, is a member of this list. The Nubian Studies and Documentation Center in Cairo, Egypt, is working not only to preserve and document the ancient language, but they also teach it. Although it may not provide you with all the information that you are seeking, their webpage is: [THE ESTABLISHMENT OF THE NUBIAN STUDIES AND DOCUMENTATION CENTRE](http://www.geocities.com/athens/acropolis/5680/nubian.html)

Forward Ever (by any means necessary); Backward Never!
Karen-Yaa (YGA)

In a message dated 4/16/02 7:43:22 PM Pacific Daylight Time, renda65@blackplanet.com writes:

Hello group. I would to study ancient Nubian language(s). Can someone please tell me if the link below with is a good refernce. I am interested in Dr. Mukhtar M. Khalil study.

<http://www.geocities.com/athens/acropolis/5680/nubian.html>

Thank you,
Marenda

| 1907|2002-04-16 23:25:20|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
Hotep,

Well, those Marsh Arabs who make houses like the ancient did are probably remnants of the earliest inhabitants. This would simply mean that they are a brown or dark-skinned people, if they are viewed as the descendants of the Sumerian-Cushites. Other than that, we can account for such an instance by pointing out that the Sumerian style of building houses was simply adopted by later tribes, who came to inhabit

southern Iraq. From this view, those Marsh Arabs could very well be a pale to light-skinned people, which means they are the offspring of assimilation, which occurred between the aboriginal Babylonian-Cushites and invading Caucasoid peoples, who came from the north of Mesopotamia.

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| 1908|2002-04-16 23:44:33|terance pete|Re: History, Spirituality, Science & Ta_Seti|

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[http://images.google.com/imgres?](http://images.google.com/imgres?imgurl=www.amarappeal.com/images/photos/20.jpg&imgrefurl=http://www.amarappeal.com/about5.htm&h=254&w=400&prev=/images%3Fq%3Dmarsh%2Barabs%2B%26svnum%3D10%26hl%3Den)

[imgurl=www.amarappeal.com/images/photos/20.jpg&imgrefurl=http://www.amarappeal.com/about5.htm&h=254&w=400&prev=/images%3Fq%3Dmarsh%2Barabs%2B%26svnum%3D10%26hl%3Den](http://images.google.com/imgres?imgurl=www.amarappeal.com/images/photos/20.jpg&imgrefurl=http://www.amarappeal.com/about5.htm&h=254&w=400&prev=/images%3Fq%3Dmarsh%2Barabs%2B%26svnum%3D10%26hl%3Den) there are some pictures of the marsh arabs, and it is also important to note that the bedouins do not consider them kin of them. They call many of them abid which means they see them as different. I would also like to point out the marsh arabs have been forced to relocate from their current position.

There is also a series of black people who live in Iran, that many people claim to be from slaves, but I believe otherwise. I am familiar with the Ubaidians. From what I have researched the Ubaidians are said to be the earliest inhabitants of around southern Iraq. What people don't know they have found older settlements around Syria at Tell Haukar, which is well older than Sumeria by a thousand years.

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> the table of nations of the tenth chapter of Genesis
> is right, when he groups the Canaanites, Amorites
> and
> Hittites under the family tree of the symbolical
> Ham,
> who personifies numerous black tribes, both Asiatic
> and Afrikan, the Western and Eastern Ethiopians of
> the ancient writers.
>
> Lastly, the term Indo-European denotes a group of
> languages that, historically, have been spoken by
> pale-skinned people, whether Alpine, Nordic,
> Anglo-Saxon, Caucasian, white, or Aryan. But, when
> you
> speak of early Europeans, the term Europeans, at
> least, takes on a total different meaning, because
> the
> earliest Europeans, in a geographical sense were
> definitely melinated people. But, when this is not
> stressed by scholars, the average non-scholar or
> student of ancient history will automatically think
> the earliest inhabitants of Europe were Caucasians,
> because of the simple expression Indo-Europeans,
> which
> has become known to mean white people in the modern
> sense and language.
>
> Even the name of Europe itself derives from that of
> a
> black goddess known as Europa, who was the daughter
> princess of the Phoenician King Agenor, who was the
> descendant of the legendary Belus, whom it is said
> led
> a colony of immigrants into southern Mesopotamia
> from
> Egypt. It is of interest that in the name Europa, we
> find a Kemetic equivalent in the word Repa, which
> denotes royalty.
>
> > ankh, oodja, seneb!
>
> > mark
>
> >
> > --
> >
> > _____
>
=== message truncated ===

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[http://images.google.com/imgres?](http://images.google.com/imgres?imgurl=www.amarappeal.com/images/photos/20.jpg&imgrefurl=http://www.amarappeal.com/about5.htm&h=254&w=400&prev=/images%3Fq%3Dmarsh%2Barabs%2B%26svnum%3D10%26hl%3Den)

[imgurl=www.amarappeal.com/images/photos/20.jpg&imgrefurl=http://www.amarappeal.com/about5.htm&h=254&w=400&prev=/images%3Fq%3Dmarsh%2Barabs%2B%26svnum%3D10%26hl%3Den](http://www.amarappeal.com/images/photos/20.jpg&imgrefurl=http://www.amarappeal.com/about5.htm&h=254&w=400&prev=/images%3Fq%3Dmarsh%2Barabs%2B%26svnum%3D10%26hl%3Den) there are some pictures of the marsh arabs, and it is also important to note that the bedouins do not consider them kin of them. They call many of them abid which means they see them as different. I would also like to point out the marsh arabs have been forced to relocate from their current position.

There is also a series of black people who live in Iran, that many people claim to be from slaves, but I believe otherwise. I am familiar with the Ubaidians. From what I have researched the Ubaidians are said to be the earliest inhabitants of around southern Iraq. What people don't know they have found older settlements around Syria at Tell Haukar, which is well older than Sumeria by a thousand years.

| 1910|2002-04-17 01:54:16|mansu_musa|Re: looking for a picture|
--- In Ta_Seti@y..., "mansu_musa" wrote:

> Someone posted a while bac a picture of a face I think around the
> ptolomeic era that was very african looking. I have tried to serch
> the archives,but I cannot find it. Could someonehelp me???

??????????/?
| 1911|2002-04-17 03:55:48|mansu_musa|akenaten link to dead sea scrolls|
Mystery of Dead Sea Scroll unravels
By Claudia Joseph
31 March 2002
It is a mystery that has baffled religious scholars for 50 years. Now
the secret of the Copper Scroll, one of the Dead Sea Scrolls, may
finally be unravelled.
Robert Feather, a member of the Institute of Metallurgists, will
claim in a television documentary tonight that he has cracked the
secret code of the Copper Scroll
Mr Feather rejects current thinking that the copper document was
written by the Essenes monastic sect 2,000 years ago. A member of the
Jewish Historical Society, and the Egypt Exploration Society, Mr
Feather believes the engraved scroll, which lists treasures buried in
the Holy Land, is written in Egyptian not in Hebrew.
He suggests it can be traced back to the monotheistic court of the
Egyptian pharaoh Akhenaten and Queen Nefertiti in Amarna 600 miles
south of the Dead Sea and halfway down the Nile between Cairo and
Luxor. He is lobbying the Egyptian antiquities department for
permission to excavate the site.
The location of the treasures themselves has baffled scholars. Mr
Feather makes a convincing argument for his theories in tonight's
BBC2 programme, The Pharaoh's Holy Treasure, but his claims are hotly
contested by other academics.
"If the numbering system is Egyptian and the weights system makes
sense using Egyptian weights, then why not look to Egypt? It's the
logical thing to do. Virtually every major character in the Old
Testament spent huge amounts of time in Egypt born there, lived
there, or influenced by Egypt. It's an undeniable fact of the Jewish
religion that Egypt was a powerful force throughout its early
history," said Mr Feather.
The Copper Scroll was discovered, in March 1952, by a team of
Jordanian and French archaeologists. It was broken into twochunks and
hidden in a cave in Qumran, Israel. Later, scientists, finding it too
brittle to unroll, sliced it into 23 segments. The scroll was 30cm
wide and, in total, 21/2m long.
Historians deduced that the text, engraved down 12 columns and
listing 64 caches of treasure from gold bars to silver ingots, was
written in Hebrew, but they were mystified by the figures of 25
tonnes of gold and 65 tonnes of silver more than the entire amount
mined worldwide at the time of the engraving.
Mr Feather, who is married with two children and lives in north
London, believes he has found new clues in the text. One is the
inverted "u" for the number 10, which indicates that the engraving
was Egyptian and that the measure was the 10.2gm Egyptian kite rather
than the 35kgm Hebrew kikha, making the total treasure a much more
credible 7.5kg of gold and 19.2kg of silver.
He has also discovered that the 14 Greek letters spell the name
Akhenaten the Pharaoh, who was crowned Ahmenotep the fourth but
changed his name to mean "servant of the sun disc" after decreeing
there was only one God Aten.
"The back of my neck was tingling. It was just one of those moments
of incredible excitement because no one had ever before cracked this
Greek cryptic puzzle," said Mr Feather, who backs his theory by
interpreting the scroll's words "Great River"not as the River Jordan
but as the River Nile. He has also weighed the gold bars found at the
part of the archaeological site known as Crock of Gold Square, and
the treasures discovered in Queen Nefertiti's tomb, and believes they
match the spoils identified in the Copper Scroll.

Also from the Science/Medical section
[http://news.independent.co.uk/world/science_medical/story.jsp?](http://news.independent.co.uk/world/science_medical/story.jsp?story=280290)
story=280290
| 1912|2002-04-17 08:31:45|rahkyt|Re: akenaten link to dead sea scrolls|
m http

"The back of my neck was tingling. It was just one of those moments of incredible excitement because no one had ever before cracked this Greek cryptic puzzle," said Mr Feather, who backs his theory by interpreting the scroll's words "Great River "not as the River Jordan but as the River Nile.

ah, the tingling neck. intuition - cosmic confirmation of truth - in motion. almost as good as an entire tingling body. methinks he may be on to something. ;-)

ankh, oodja, seneb!

mark
--

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| 1913|2002-04-17 09:50:05|Marendaw|Nubian Language|
Hello all. I am interested in studying ancient Nubian language and would like to know if Dr. Mukhtar M. Khalil is a good reference to start. Thank you.

<http://www.geocities.com/Athens/Acropolis/9435/lang.html>

Marenda
| 1914|2002-04-17 11:55:27|Marendaw|Sorry Group|
I'm sorry guys, Yahoo sent this out twice. Please forgive.

Marenda

--- In Ta_Seti@y..., "Marendaw" wrote:
> Hello all. I am interested in studying ancient Nubian language and
> would like to know if Dr. Mukhtar M. Khalil is a good reference to
> start. Thank you.
>
> <http://www.geocities.com/Athens/Acropolis/9435/lang.html>
>
> Marenda

| 1915|2002-04-17 14:23:12|Djehuti Sundaka|Re: Maat|
Apparently Yahoo has lost my initial online reply to this post from yesterday so I'm emailing this second one.

Chantyllaa wrote:

"I have recieved various informatin about Maat and the 10 commandments. Does anyone believe or have evidence that the 10 commandments were taken from Maat?"

Less than half of the popular 10 Commandments can be matched with any of the 42 Confessions of Maat. These are the injunctions against

falsehood
theft
adultery
murder

It will be noticed that these four are generally to be found in any society and probably predate civilization itself. Even social animals engage in social behaviors that recognize at least three of the above acts as not being publicly acceptable (and therefore to be done in secret if at all). Furthermore, the popularly known "10 Commandments" are just a grouping of commands into units of ten that were common in ancient times. The first time this particular grouping is seen is in Exodus 20:3-17 where it is nowhere referred to as "The 10 Commandments". However, the place where the 10 Commandments are actually named for the first time is in Exodus 34:14-28 where the ten commands share little in common with the popular version.

01. Exodus 34:14
02. Exodus 34:17
03. Exodus 34:18
04. Exodus 34:20
05. Exodus 34:21
06. Exodus 34:22
07. Exodus 34:23
08. Exodus 34:25
09. Exodus 34:26
10. Exodus 34:26

Exodus 34:28 - "the Ten Commandments"

Thus, with less than half of the popular 10 Commandments to be found in the 42 Confessions, and those four being common to humanity from earliest times, the perspective of the 10 Commandments as having been derived from the 42 Confessions is without merit.

Djehuti Sundaka
| 1916|2002-04-17 15:29:52|sheila woods|Re: Maat|

Dear Chantylla,

I don't know whether you are a Christian or not. However, it is my faith that tells me that the Ten Commandments are inspired of God Himself. All that is in the Bible and in the Lost Books of the Bible are the inspired writings of men by God. Now, why do you think God would have to borrow written works from man?

Love and Peace.

chantylla wrote:

I have recieved various informatin about Maat and the 10 commandments. Does anyone believe or have evidence that the 10 commandments were taken from Maat?

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Peace and love.

Sheila

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| 1917|2002-04-17 16:36:00|cool_splash1|The Sun Kings(Epic Screenplay at Zoetrope on Eygpt)|
The Sun Kings(Epic Screenplay at Zoetrope on Eygpt)

Epic telling of the fall of Egypt's illustrious 18th Dynasty, The Sun Kings Centers on the lives of Akhenaten, Nefertiti and later Tutankhamen. The story covers the deaths of 5 Kings and 4 Queens under very strange and mysterious circumstances and the commoner who survived them all to rule for 26 years. "Death came upon swift wings to many of the Great House" . This is a long screenplay, covering as it does 97 years of the most turbulent times in Egypt

Bet you the Eyptians are white

| 1918|2002-04-17 17:04:29|a.manansala@attbi.com|Re: The Sun Kings(Epic Screenplay at Zoetrope on Eygpt)|
The brown/yellow version of Ancient Egypt comes out
this Friday with The Scorpion King starring Dwayne "The Rock" Johnson and Kelly Hu.

I'm debating over whether to see this movie.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

Disclaimer: This post is not directed at Katherine Griffis-Greenberg. ;)

| 1919|2002-04-17 18:33:37|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
Hotep Mansa,

Well, like I said those Marsh Arabs would have to be either mixed or descendants of the ancient Cushites, who first populated southern Iraq, which is what the evidence leads to. They were the Ubaidians as known to archaeologists, simply because of the region called Al Ubaid, which was one of the oldest settlements of Babylonia. The archaeological discoveries in Al Ubaid clearly shows the people were Cushites. According to the anthropologists, who were familiar with the skulls found in the earliest Babylonian graves, the skulls belonged to Cushite people, whom they refer to as Negritos.

As for remnants of dark-skinned people inhabiting Iran, they are the descendants of the earliest tribes, who have also been referred to as Negritos. As we well know by now, western scholars, in their desparate scholarly attempts, are going to explain away the presence of those black people by blaming it on slavery. But, Percy Sykes, a scholar who visited southeastern Iran in the early twentieth century, knew better, reporting the following:

"...everywhere the low-lying country, especially in its more inaccessible parts, is inhabited by a very dark race; Bashagird, Paskuh, and the Kalagan Valley being particularly noticeable in this respect. At first, in my ignorance, I attributed this to imported slave blood, but the whole of the Garmsir, as the hot country is termed, possesses a similar type of population, except where, in comparatively recent times, invading tribes have occupied the more fertile tracts..."

P.E.A.C.E. Progress....

--- terance pete <alberto34482@yahoo.com> wrote:

```
>
>
> Mickel Hendrix <ptah\_seker\_ausar777@yahoo.com>
> wrote: Hotep,
>
> Well, those Marsh Arabs who make houses like the
> ancient did are probably remnants of the earliest
> inhabitants. This would simply mean that they are a
> brown or dark-skinned people, if they are viewed as
> the descendants of the Sumerian-Cushites. Other than
> that, we can account for such an instance by
> pointing
> out that the Sumerian style of building houses was
> simply adopted by later tribes, who came to inhabit
> southern Iraq. From this view, those Marsh Arabs
> could
> very well be a pale to light-skinned people, which
> means they are the offspring of assimilation, which
> occurred between the aboriginal Babylonian-Cushites
> and invading Caucasoid peoples, who came from the
> north of Mesopotamia.
>
> Yes, Kramer was just another slick willy western
> scholar, who tried his best to portray the Sumerians
> as anything but Cushites. He was aware of the
> cuneiform inscription that mentioned a place called
> Aratta, which is supposedly where they came from.
> This
> region would be the equivalent of below the Caspian
> Sea area. Yet, they haven't found anything in that
> vicinity that matches the cultural outfit of the
> Sumerians. If anything, the evidence leads to a
> region
> called Siyalk in western Iran, and northern Arabia,
> in
> the form of pottery, which resembles that created by
> the Sumerians. And on these grounds, the Sumerians
> were Cushites, because the aboriginal people in
> Arabia
> and Iran were black. In view of the ancient
> population
> of Iran, its people have been referred to as
> Eurafican, which is simply a code word for black,
> because the cranial formation of the so-called
> Eurafican is identical to Afruikan people,
> especially
> those who have wide noses and thick lips, and facial
> prognathism. Another term that has been used by
> anthropologists is Negritos, which signifies short
> statured black people, such as those who inhabit and
> first populated the islands in the Pacific Ocean.
>
> P.E.A.C.E.
>
> --- terance pete <alberto34482@yahoo.com> wrote:
> >
> >
> > Mickel Hendrix <ptah\_seker\_ausar777@yahoo.com>
> > wrote:
> > --- rahkyt <rahkyt@blackplanet.com> wrote:
> > > I have to be honest I am no fan of Zechuria
> > Stichin.
> > > I have read his books, but found many of his
> > theories
> > > laughable.
```



```

> > > ---
> > > agreed...he was actually my first introduction
> > to
> > > the controversies raging around the genesis of
> > > humankind, so i reserve a respectable space for
> > his
> > > teachings in my personal mental
> roladex...despite
> > > his prejudice. =) mind you, i'm not saying
> > that
> > > some of his more 'far-out' theories are
> > baseless,
> > > just that he is a product of his times, as are
> > we
> > > all.
> > > ---
> > > I do however recommend Samuel Noah Kramer, have
> > you
> > > heard of him.
> > > ---
> > > no, i haven't. thank you for the reference! is
> > > there anyplace on the web where i can find his
> > work,
> > > or discussions of it?
> >
> > Kramer may have been a well learned Sumeriologist,
> > but
> > he sure did pretend the origin of the Sumerians
> > wasn't
> > decipherable, or that they came from high up in
> > central Asia. It's quite funny how he could have
> > been
> > aware of the expression where the Sumerians are
> > referred to as "the black-headed people," and not
> > bottom their origins. Well, it's no surprise,
> > because
> > he was just another western scholar, who wallowed
> > in
> > the art of deception on purpose for a purpose.
> >
> > > There is a tribe that lived in mesopotamia way
> > > before the Sumerian called tyhe iraqw, which
> > inhabit
> > > what is modern day tanzania.
> > > ---
> > > is this in reference to the previous mention of
> > a
> > > culture preceding the sumerians? what kind of
> > > artifacts have been found? and how are they
> > related
> > > to ta_seti?
> >
> > I've been made aware of the Iraqw people of Tanzi.
> > One
> > of the things that could be done is perhaps a
> > comparative analysis between their skulls and the
> > oldest human crania that has been found in
> > southern
> > Iraq. Of course, my position is that the
> > Sumerians,
> > whether they were the original inhabitants of
> > Babylonia or not, were Cushites, with a culture
> > that
> > was akin to that of the Cushites of Kemet and
> > Ta-Seti.
> > A glance at the burial customs alone, where the
> > bodies
> > were placed in the fetal position, which was
> > typical

```



```

> > of ancient Afrikan burials, proves the case.
> >
> > > I personally think the Hyksos could be Indo-
> > Europeans
> > from Iran??
> > ----
> > this is in agreement with DG's thesis, I think.
> > > whoever they were, their ability to meld with
> the
> > > Kemetian population is the pertinent question.
> > but,
> > > seeing as how this was during the time period
> when
> > > Kemet was being overrun by foreigners and its
> > > population was progressively lightening, the
> > > skin-coloration of its inhabitants might at that
> > time
> > > have been rainbow-tinted, much as it is now.
> what
> > > about the old theory that the Hebrews were a
> > mixture
> > > of Amorite, Canaanite and Hittite? Biblical, I
> > > think. Since all of those people, except
> perhaps
> > > the Amorites, were melanated to some degree,
> would
> > > that make them Indo-European, or is
> Indo-European
> > > more a language/cultural term - holistically
> > > speaking - rather than racial? Or, could the
> > early
> > > Indo-Europeans have been melanated?
> >
> > In my view, the Hyksos were not Indo-Europeans,
> > because their name does not appear to be
> > Indo-European. And during those days, there were
> > basically no tribes running amok in the so-called
> > Middle East, who were not Indo-Europeans and had
> > Indo-European names, as a collective group. They
> > were
> > rather a brown-skinned or, at least, mixed nomadic
> > people, who came to Kemet as a result of
> > Indo-European
> > population pressures from the north of Syria,
> during
> > the first half of the second millennium B.C.
> >
> > If there ever were a people called the Hebrews,
> the
> > name of which is synonymous with the term Apiru,
> > Hapiru, or Habiru, they, too, would have been a
> > brown-skinned people in the earliest stages. For
> > one,
> > their language ties them to the ancient Arabians,
> > who
> > we know were Asiatic-Cushites, speaking the
> > so-called
> > Semitic language. It is quite interesting that if
> > they
> > spent over four hundred years in Kemet in bondage
> > there are no records of them on the monuments, not
> > even a portrait of a Hebrew.
> >
> > As for their being a mixture of the Canaanites,
> > Amorites and Hittites, we have to bottom who were
> > the
> > three groups mentioned. Records tend to show that
>

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=== message truncated ===

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| 1920|2002-04-17 18:54:54|Mickel Hendrix|Re: Maat|
Hotep,

Sistar Sheila, I'd like to ask you what was the religion of our ancestors, who were brought here as slaves, because it was not Christianity? This means that the slavemasters obviously obliterated our earlier beliefs, and replaced it with theirs, which, in itself, has been used to control black people unto this day.

I don't mean to seem confrontation or offensive, but you state that by "faith" you believe the Ten Commandments were inspired by God, and therefore He didn't need to borrow anything from "man." I ask could you, while blindfolded, walk across a busy intersection with oncoming cars, and make it safely to the other side by "faith" alone?

The reason behind the question is that with a blindfold over your eyes, faith alone, hinders your ability to learn the obvious. It's reminiscent of the saying that you can't live off love alone, when the bills have to be paid.

Furthermore, I'd like to ask what do you think black people were doing in Afriika thousands of years before Adam, Abraham, Moses, and Jesus? Do you think we were sitting around idle doing nothing, with bones in our noses, just like Hollywood has portrayed us, with no idea of the Commandments that are mentioned in the Good Book?

If the Ten Commandments were inspired directly from God, and were written by "inspired men," who were their authors, could it not have been possible for the scribes who wrote the Confessions of Maat to have also been inspired by God? Or do you think that they had no God, or didn't believed in a Higher Power?

P.E.A.C.E. Proper Education Always Corrects Errors!

--- sheila woods <sheila_23464@yahoo.com> wrote:

>
> Dear Chantylla,
> I don't know whether you are a Christian or not.
> However, it is my faith that tells me that the Ten
> Commandments are inspired of God Himself. All that
> is in the Bible and in the Lost Books of the Bible
> are the inspired writings of men by God. Now, why
> do you think God would have to borrow written works
> from man?
> Love and Peace.
> chantyllaa <chantyllaa@yahoo.com> wrote: I have
> recieved various informatin about Maat and the 10
> commandments. Does anyone believe or have evidence
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> commandments were taken from Maat?
>
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>
>
> Peace and love.
> Sheila
>
>
> -----
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<http://taxes.yahoo.com/>
| 1921|2002-04-17 19:24:04|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
Hotep,

When I speak of the absence of Caucasian people in the so-called Middle East, my intentions are to show that there were no great mass of of them there before 2100 B.C., which is what the anthropological record shows. However, spectrs of Caucasian people were there before 2100 B.C., which is obvious, especially if we trust the Sumerian statuettes, which seem to depict Caucasoid-looking individuals. Realizing this, western scholars have presented said statuettes to the public in the archaeological books and journals, in order to wield the fallacious, deceptive impression that the Sumerians were Caucasians, like them. But, they never highlight the Sumerian artworks that portray individuals with wide noses and full lips, such as the small wall portraits of the legendary Gilgamesh. If I'm not mistaken, I think it was the late nineteenth-early twentieth century Egypto-Assyriologist Gaston Maspero, who, when describing the statue of Gilgamesh, strangling a lion with one arm while holding a boomerang in the hand of the other arm, referred to his features as those of an Ethiopian, and concluded he was the same as the Biblical Nimrod.

And you are quite right that Caucasoid-looking people created havoc in the civilizations of the so-called Near East. But, the period which this began commences wround 2100 B.C., beginning with Iran, Iraq and Anatolia.

As for the Gutians, I don't believe they were Caucasians either, because their names are not Indo-European. Moreover, they shared a cultural complex that was akin to another ancient Iranian tribe called the Lullubians, who are depicted on the Stele of Narim-Sin, as black, whom certain scholars, like Ernest Babelon referred to as Negritos. And it is possible that their language was akin to that of the Elamites.

Lastly, the name of the Gutians could very well be Kutians, because the letter G is known to be

interchangeable with the latter K. And Kutians is the same as Kuthaeans, or Cuthaeans the name which some ancient historians used to refer to the Cushites or Kushites.

In regards to Henry Rawlinson using the Galla language to decipher the Sumerian script, it is obvious that the two must have a common origin, or else he would have been unsuccessful. Like my great scholarly influence John G. Jackson pointed out, modern scholars are just plain concealing the fact that Rawlinson proved that the Sumerian and Galla languages have something in common. And why should they not, when we know the Sumerians were a branch off the old tree that sprouted up in central-east Afruika?

We could examine the theological system of the Gallas, and compare it to those of the Kemites and Sumerians and find numerous parallels. Budge has already shown that the Kemetic and Sumerian theological systems have resemblances. So much so, that he concluded the resemblances can not be the results of coincidence; that there must have been a third and older party, who was responsible.

P.E.A.C.E. Progress.....

--- terance pete <alberto34482@yahoo.com> wrote:

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>
>
> Mickel Hendrix <ptah\_seker\_ausar777@yahoo.com>
> wrote:
> --- rahkyt <rahkyt@blackplanet.com> wrote:
> > I have to be honest I am no fan of Zechuria
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> > agreed...he was actually my first introduction to
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> > humankind, so i reserve a respectable space for
> > his
> > teachings in my personal mental roladex...despite
> > his prejudice. =) mind you, i'm not saying that
> > some of his more 'far-out' theories are baseless,
> > just that he is a product of his times, as are we
> > all.
> > ---
> > I do however recommend Samuel Noah Kramer,have you
> > heard of him.
> > ---
> > no, i haven't. thank you for the reference! is
> > there anyplace on the web where i can find his
> > work,
> > or discussions of it?
>
> Kramer may have been a well learned Sumeriologist,
> but
> he sure did pretend the origin of the Sumerians
> wasn't
> decipherable, or that they came from high up in
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> because of the simple expression Indo-Europeans,
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> has become known to mean white people in the modern
> sense and language.
>
> Even the name of Europe itself derives from that of
> a
> black goddess known as Europa, who was the daughter
> princess of the Phoenician King Agenor, who was the
> descendant of the legendary Belus, whom it is said
> led
> a colony of immigrants into southern Mesopotamia
> from
> Egypt. It is of interest that in the name Europa, we
> find a Kemetic equivalent in the word Repa, which
> denotes royalty.
>
> > ankh, oodja, seneb!
> >
> > mark
> >
> >
> > --
> >
> > -----
>
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=== message truncated ===

Do You Yahoo!?

Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>

| 1922|2002-04-17 20:30:45|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
Hotep Bro,

Their paleness represents death, the life that was taken out of the physical body, which was black, sponsored by the M word. And just think, in Caucasian societies, the color white symbolizes a wedding, and is worn by private housekeepers, otherwise known as mummies, working for rich white folk, while in Afro-Asiatic societies, the dead is adorned in white clothing, before burial.

The number 19, like the number 9, represents completion. There are 9 planets, 4 elements: earth, wind, fire, and water, 3 forms of life: plant, animal, and human, 3 dimensions: time, space, and matter. In the Kemetic canon, 19 cubits or squares is the height the average man. In the Arabic language, the word for One, as in the Almighty One, is Wahd, which is the equivalent of 19 in numerical notation. What's incorrectly known as the Metonic Cycle, after the Greek scholar Meton, reveals the moon renewing itself on the same day every 19 years. For every 1 life that is created it takes approximately 9 months, 1 + 9 = 19. And the planetary degrees is 19.5.

P.E.A.C.E. Progress...

--- Sptpy@aol.com wrote:

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> In this scene from the Papyrus of Ani, what does the
> stark whiteness of the
> mourners symbolize?
>
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<http://web.ukonline.co.uk/gavin.egypt/images/pa13.jpg>

>

> Mickel (ptah_seker_ausar) wrote: "So far, it appears
> quite evident that the
> ancient
> Kemites were cognizant of the properties of melanin
> in
> the pineal section of the brain, as is evidenced in
> the mural depicting the rays of the sun beaming down
> towards the head of Pharaoh Akhnaten. There is even
> the uraeus itself being placed right at the parallel
> angle near where the pineal gland is located in the
> brain. Then, there is even the number of rays, which
> are a total of nineteen."
>
> What is the significance of nineteen rays?
> Akhenaten, Nefertiti, and daughters:
>

<http://arthist.cla.umn.edu/aict/images/ancient/aegypt/512/07.jpg>

>
> Mark (rakhyt) wrote: "whatever became of the
> mountain of the moon discussion?
> was it ever determined if that old, old quote was
> real, speaking of the
> kemetians claiming that they hailed originally from
> further south?"
>
> About a month ago, I asked both Runoko Rashidi and
> Professor Theophile
> Obenga about that quote after Runoko's lecture. They
> were unfamiliar with it.
> Does anyone know where to find a complete copy of
> the Hunefer papyrus? If all
> goes as planned, I'll see Professor Obenga during
> his Medu Netcher classes
> which begin this Friday.
>
> Tyrone Thornton
>

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>
| 1923|2002-04-17 22:29:50|Mamadi Sefe Dekote|Of Early Writing and a King of Legend|
And to think, this weekend Hollywood
will unleash a movie featuring a Samoan-African
American who plays a Middle Eastern *Akkadian* (Babylonian)
born Scorpion King who allies with a woman from South
Asia to fight a Western European looking Mesopotamian
and eventually founds an African kingdom.

Now that's what I call MYTH. :)

At least The Discovery Channel will be shedding
some light on history vs. fiction...though knowing
the Discovery Channel one can expect alot of their
own fiction to be introduced...especially of the racial
variety. From what I've seen, even southern pre-dynastic
Egyptians will be getting the "whitening-over" treatment.

DG

PS- if article is choppy, go to link provided.

<http://www.nytimes.com/2002/04/16/science/social/16SCOR.html>

April 16, 2002
Of Early Writing and a King of Legend
By JOHN NOBLE WILFORD

Carved in the limestone of a desert cliff in Egypt is a 5,250-year-old tableau of a victorious ruler, perhaps the so-called King Scorpion whose exploits, previously the stuff of myth and legend, may have been critical to the founding of Egyptian civilization. The archaeologists who discovered the tableau seven years ago now say it may be the world's earliest historical document.

More than that, they say, the inscribed scenes and symbols bear a strong resemblance to later hieroglyphs. This is a significant addition to a growing body of evidence that the first true writing originated in Egypt not in ancient Sumer, in what is now Iraq, as scholars of antiquity had believed.

While some aspects of the discovery are controversial particularly the suggestion that the ruler depicted is King Scorpion several archaeologists familiar with it agree that this represents an early stage of writing, perhaps earlier than Sumerian writing.

And since the invention of writing is regarded as the great divide between prehistory and history, the discovery may push back the beginning of recorded Egyptian history 100 to 150 years, to about 3250 B.C., well into the obscure period before the land's unification under powerful pharaohs. Until now, the earliest recognized historical document in Egypt was the Narmer Palette, found in the late 19th century in the ruins of ancient Hierakonpolis and dated 3100 B.C.

The tableau, measuring 18 by 20 inches, was discovered in 1995 by Dr. John Coleman Darnell, a Yale Egyptologist, and his wife, Dr. Deborah Darnell, also a specialist in Egyptian archaeology, while they were surveying ancient trade routes in the desert west of the Nile.

The site is Gebel Tjauti, a place where several caravan trails converge about 25 miles northwest of Luxor and about 250 miles south of Cairo. It is close to where in 1999 the Darnells reported finding inscriptions that could be the earliest known examples of alphabetic writing, from about 1800 B.C.

Only now, after years of analysis and further excavations, the Darnells are describing their tableau findings in detail in a book to be published in June by the Oriental Institute of the University of Chicago. They discussed their interpretations of the research in recent interviews. Their work will also be included on a television program, "The Real Scorpion King," to be shown April 23 on the History Channel. (The program is tied to the release of a new movie in Universal Studios' "Mummy" series, "The Scorpion King," starring the professional wrestler the Rock and opening this week. The movie, however, is fiction and bears no relation to the Darnells' research, a Universal spokeswoman said.)

"We do feel that this is the earliest known historical document," John Darnell said in an interview. "It may not be exactly 100 percent writing, only proto-hieroglyphs, but the tableau really is able to impart the who, what, where of an event."

Dr. Renée Friedman, an Egyptologist at the British Museum in London, who has examined the tableau, said, "It is a historical document, there's no question about it."

The case for an earlier origin of writing in Egypt has been gaining adherents since German archaeologists opened a royal tomb at Abydos in the 1990's and found ivory tags inscribed with symbols that appeared to be related to hieroglyphs. The symbols are similar in style to some of those in the tableau or slightly more advanced, scholars say, suggesting

that the two finds are contemporary examples of a nascent script.

Even if some archaeologists were reserving judgment on the new discovery, Dr. Rita E. Freed, an Egyptologist at the Museum of Fine Arts in Boston, said, "Anything about earliest writing is terribly exciting to anybody who deals with early civilization."

On the tableau at Gebel Tjauti, probably incised by flint tools, are figures and symbols that appear to depict the procession of a ruler returning to the city of Abydos after vanquishing the rival leader of Naqada. A falcon is drawn above a scorpion. The falcon is a standard symbol for the god Horus, and the name Horus is another word for king in Egyptian history. So the subject of the tableau is thought to be one King Scorpion, once assumed to be a mythic ruler.

The Darnells contend that this could be the same king who had occupied the U-j tomb that German archaeologists, led by Dr. Günter Dreyer, explored at Abydos. The stylistic correspondences with the tomb were critical to dating the tableau.

In their book, the Darnells said striking parallels in iconography "leave little doubt that the Gebel Tjauti tableau is contemporary, or nearly so, with that tomb and that it may even belong to the owner of that tomb."

Whether the discoveries really show King Scorpion is much less clear. Dr. Friedman and others questioned whether the rulers depicted at Abydos and Gebel Tjauti were one and the same. She noted that the falcon-scorpion symbols occupied a lower corner of the tableau, not a very prominent place for a king. But the Darnells defended their interpretation in the context of what apparently is the tableau's narrative.

"This is one of the first, if not the first use of the horus title and at the heart of the concept of the Egyptian king," Deborah Darnell said in a telephone interview from Egypt. In any event, the Darnells are calling this the Scorpion Tableau.

The falcon-scorpion symbols are followed by a figure carrying a staff. Next is a long-necked bird with a serpent in its beak, probably a symbol of the victory of order over chaos. Then comes a bound captive with long hair, held by a rope connected to a bearded man with close-cropped hair, who is holding a mace. This is thought to be the vanquished ruler being led to public execution. A bull's head on a staff behind the prisoner, also seen on pots at Abydos, could represent the prisoner's name.

Other elements include more storks and a falcon followed by another man holding a staff. The upper level also shows what appears to be a sedan chair with an arched canopy, which the Darnells say is probably "the earliest datable depiction of this ancient and much-discussed object."

Although the occupant is not visible, the Darnells said, such objects were usually associated with "the female power behind the throne be it that of a queen, princess or goddess." They proposed that the sedan chair represented a goddess who "follows in procession to a shrine, perhaps in order to view or participate in the presentation of a captive, as depicted in the lower register of the tableau."

In arguing that this is an "annotated historical document," the Darnells cited its use of signs not as mere pictographs but in a hieroglyphic fashion. They may not be arranged as grammatical phrases and sentences, as in developed writing, but the signs are grouped in a way to convey symbolic meaning. As they read the narrative, the Darnells concluded, this is a record of a military operation to establish control over a region of conflicting small kingdoms. It is also the proclamation of "the triumph of order over chaos or more simply and less allegorically stated victory."

From their knowledge of subsequent events, John Darnell speculated that

this victory by King Scorpion, or whoever he was, could have been decisive in unifying southern Egypt and bringing about the entire country's unification. That is supposed to have happened around 3100 B.C. An early monarch named Narmer is usually credited with the unifying triumph of the south over the north, as commemorated on the large slate palette from Hierakonpolis that had been considered the earliest written document in Egypt.

But many scholars think the transition to a unified monarchy, the prelude to Egypt's ancient glory, occurred not in a single victory but over an extended period. The Scorpion Tableau, John Darnell said, would seem to favor such a view, since the victory it celebrates may have been one of many events leading in steps to unification.

Agreeing that the tableau is indeed an early form of writing, Dr. Mohammed el-Bialy, general director of antiquities for the west bank of Luxor, said it was "at least as informative as the Narmer Palette."

The Darnells's research is being conducted under the auspices of the Egyptian government's Supreme Council of Antiquities, headed by Dr. Zahi Hawass.

Not all Egyptologists agree on the significance of the Scorpion Tableau. Several said they were just now learning of the discovery and so had not formed an opinion.

A few experts expressed initial skepticism. "Sometimes a falcon and a scorpion are just the image of a falcon and a scorpion," said one Egyptologist, Dr. James P. Allen of the Metropolitan Museum of Art in New York.

But Dr. David P. Silverman, an Egyptologist at the University of Pennsylvania who specializes in language studies, said he saw no reason to doubt the Darnells' interpretation. "These are signs that certainly are related to what we know as hieroglyphic writing," he said.

The tableau, moreover, has revived interest in the early writing samples that Dr. Dreyer, director of the German Archaeological Institute in Egypt, found in the Abydos tomb. The inscriptions on pots, bone and ivory, he said, were in the hieroglyphic style, but were dated earlier than 3200 B.C., at least a century before what was thought to be the first Egyptian writing.

Dr. Dreyer's assessment that this represented early writing, which first met with skepticism, is now widely supported, said W. Vivian Davies, keeper of the department of ancient Egypt and Sudan at the British Museum.

"There's no question there are phonetic elements in the inscriptions," he said. "This precedes writing in Mesopotamia, which started early as an accounting system but took time to move from simple pictures to signs that represent sounds of speech."

He said that "even my colleagues who work on Sumerians" were beginning to accept the primacy of the Egyptian script as true writing.

By comparing the symbols on the tableau with the more developed ones in the Abydos tomb, John Darnell said in an interview last week, "We may be seeing evidence of a rapid development from proto- to true writing occurring, perhaps in the lifetime of King Scorpion."

| 1924|2002-04-17 22:48:08|terance pete|Re: History, Spirituality, Science & Ta_Seti|

Mickel Hendrix wrote:

Hotep,
When I speak of the absence of Caucasian people in the so-called Middle East, my intentions are to show that there were no great mass of of them there before 2100 B.C., which is what the anthropological record shows. However, spectes of Caucasian people were there before

2100 B.C., which is obvious, especially if we trust the Sumerian statuettes, which seem to depict Caucasoid-looking individuals. Realizing this, western scholars have presented said statuettes to the public in the archaeological books and journals, in order to wield the fallacious, deceptive impression that the Sumerians were Caucasians, like them. But, they never highlight the Sumerian artworks that portray individuals with wide noses and full lips, such as the small wall portraits of the legendary Gilgamesh. If I'm not mistaken, I think it was the late nineteenth-early twentieth century Egypto-Assyriologist Gaston Maspero, who, when describing the statue of Gilgamesh, strangling a lion with one arm while holding a boomerang in the hand of the other arm, referred to his features as those of an Ethiopian, and concluded he was the same as the Biblical Nimrod.

And you are quite right that Caucasoid-looking people created havoc in the civilizations of the so-called Near East. But, the period which this began commences around 2100 B.C., beginning with Iran, Iraq and Anatolia.

As for the Gutians, I don't believe they were Caucasians either, because their names are not Indo-European. Moreover, they shared a cultural complex that was akin to another ancient Iranian tribe called the Lullubians, who are depicted on the Stele of Narim-Sin, as black, whom certain scholars, like Ernest Babelon referred to as Negritos. And it is possible that their language was akin to that of the Elamites.

Lastly, the name of the Gutians could very well be Kutians, because the letter G is known to be interchangeable with the latter K. And Kutians is the same as Kuthaeans, or Cuthaeans the name which some ancient historians used to refer to the Cushites or Kushites.

In regards to Henry Rawlinson using the Galla language to decipher the Sumerian script, it is obvious that the two must have a common origin, or else he would have been unsuccessful. Like my great scholarly influence John G. Jackson pointed out, modern scholars are just plain concealing the fact that Rawlinson proved that the Sumerian and Galla languages have something in common. And why should they not, when we know the Sumerians were a branch off the old tree that sprouted up in central-east Afruika?

We could examine the theological system of the Gallas, and compare it to those of the Kemites and Sumerians and find numerous parallels. Budge has already shown that the Kemetic and Sumerian theological systems have resemblances. So much so, that he concluded the resemblances can not be the results of coincidence; that there must have been a third and older party, who was responsible.

P.E.A.C.E. Progress.....

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--- terance pete wrote:
>
>
> Mickel Hendrix
> wrote:
> --- rahkyt wrote:
> > I have to be honest I am no fan of Zechuria
> Stichin.
> > I have read his books,but found many of his
> thoeries
> > laughable.
> > ---
> > agreed...he was actually my first introduction to
> > the controversies raging around the genesis of
> > humankind, so i reserve a respectable space for
> his
> > teachings in my personal mental roladex...despite
> > his prejudice. =) mind you, i'm not saying that
> > some of his more 'far-out' theories are baseless,
> > just that he is a product of his times, as are we
> > all.
> > ---
> > I do however recommend Samuel Noah Kramer,have you
> > heard of him.
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> > ---
> > no, i haven't. thank you for the reference! is
> > there anyplace on the web where i can find his
> work,
> > or discussions of it?
>
> Kramer may have been a well learned Sumeriologist,
> but
> he sure did pretend the origin of the Sumerians
> wasn't
> decipherable, or that they came from high up in
> central Asia. It's quite funny how he could have
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> aware of the expression where the Sumerians are
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> descendant of the legendary Belus, whom it is said
> led
> a colony of immigrants into southern Mesopotamia
> from
> Egypt. It is of interest that in the name Europa, we
> find a Kemetic equivalent in the word Repa, which
> denotes royalty.
>
> > ankh, oodja, seneb!
> >
> > mark
> >
> >
> > --

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> >  
> >  
>  
=== message truncated ===
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Caucasoid-looking individuals. Realizing this, western
scholars have presented said statuettes to the public
in the archaeological books and journals, in order to
wield the fallacious, deceptive impression that the
Sumerians were Caucasians,

Who exactly were these people, and where did they come from ???

Are you familiar with the royal standard of UR???

The sumerians are called sag gig which means the black headed one yet many scholars think this refers to black hair???

on the standard of UR the people are depicted as not having black heads. I do agree there are many statues like Gudea that have African features, and yet they get
ignored, and Eurocentric parade figures like Dudu the scribe like he was an actual Sumerian. Reminds me of that white scribe in the British Antiquities Department in the
Egypt section.

Do you have the quote where Gaston Maspero makes these statements, because from what I read of him his scholarship is quite biased, so I am actually shocked he comes out and
admits Gilgamesh looked black???

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| 1925|2002-04-18 04:42:51|a.manansala@attbi.com|Re: looking for a picture|
Obviously you're going to have to give us some more
clues as know one seems sure of what you're looking
for. Was the picture attached to the message or
included as a link? If it was attached you could
search the archives looking through each message with an
attachment.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

| 1926|2002-04-18 05:11:44|terance pete|Re: looking for a picture|

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| 1927|2002-04-18 06:26:47|mansu_musa|archeology find rewrites the history of eastern africa |
Tanzanian dig unearths ancient secret

The remains hold clues about Africa's ancient history

Tira Shubart Off Mafia Island, Tanzania

A discovery which a Tanzanian archaeologist believes will change how East African history is regarded has been made on tiny Juani Island, off the Tanzanian coast.

These discoveries show the people here were interacting with other civilisations - and long before the Islamic era

Prof. Felix Chami

Felix Chami, professor of archaeology at the University of Dar es Salaam has uncovered a major site on Juani, near Mafia Island, which he believes will substantially increase the evidence that East Africa was part of a wider Indian Ocean community.

Previous to Dr Chami's other discoveries on the Tanzanian coast, scholars had never considered East Africa as part of the ancient world.

The professor had been alerted to the existence of the cave by two local men who informed Peter Byrne, owner of a small lodge on Mafia Island and supporter of efforts to discover the intriguing history of these small islands - which are now entirely dependent on fishing.

Cave spirits

We sailed on a dhow from Mafia Island to a beach on nearby Juani Island which Dr Chami believes may have been an ancient port since the Iron Age.

Juani island has lush vegetation

Unlike the other islands, Juani has fresh water and soil suitable for agriculture.

The two local men, whose curiosity had overcome beliefs that the caves are inhabited by spirits, led us more than a kilometre along jungle tracks.

The men hacked a path through the luxuriant growth with pangas which revealed a collapsed coral cave around 20 metres in diameter.

With the help of hanging vines we climbed down into the cave.

Major site

Scattered throughout the seven to 10-metre-high overhanging cave were shards of pottery, human bones and three skulls.

Dr Chami examined the skulls but said only carbon dating would establish their age.

He was most excited by the large habitable area of soft loose soil, at least 50 square metres.

"There could be three metres of layers here to establish a cultural chronology," he says.

"This is a marvel. I believe this was a major Iron Age site. I can assure you this will change the archaeology of East Africa."

Felix Chami will return to the site with his team after the rainy season to start a full excavation.

In the past five years Dr Chami has overturned the belief that Swahili civilisation was simply the result of Indian Ocean trade networks.

Trade secrets

"It was thought that Swahili settlements were founded by foreigners, particularly by Islamic traders," he says. "But these discoveries show the people here were interacting with other civilisations - and long before the Islamic era."

Dr Chami believes the coastal communities may have been trading animal goods, such as ivory as well as iron.

Professor Chami got inspiration from Ptolemy

Dr. Chami utilised the writings of Greek geographer Ptolemy (c.87-150 AD) who described settlements in East Africa as "metropolis" and also referred to "cave dwellers".

Ptolemy even specified a latitude eight degrees south on a large river -the location of the Rufiji river.

It was there on the hills above the river that Dr Chami found the remains of settlements with ancient trading goods and evidence of agriculture.

Directly opposite the Rufiji delta are Mafia & Juani Islands.

Dr Chami's excavations uncovered cultural artefacts which have been carbon dated to 600 BC.

They included Greco-Roman pottery, Syrian glass vessels, Sassanian pottery from Persia and glass beads.

But Felix Chami believes the new site on Juani Island may well be the most significant yet.

[http://news.bbc.co.uk/1/hi/english/world/africa/newsid_1924000/1924318.s](http://news.bbc.co.uk/1/hi/english/world/africa/newsid_1924000/1924318.stm)

tm

| 1928|2002-04-18 06:50:54|rahkyt|Re: History, Spirituality, Science & Ta_Seti|

m http mickel

It's quite funny how he could have been

aware of the expression where the Sumerians are referred to as "the black-headed people," and not bottom their origins. Well, it's no surprise, because he was just another western scholar, who wallowed in the art of deception on purpose for a purpose.

sadly so, the same was true for sitchin.

A glance at the statues of the Amorite kings reveal they were not Indo-Europeans. For their physical anatomies could be matched to those of the modern kings in the heart of Afruika.

thank you for this, mickel. the next question from me is, what sources could i peruse to confirm the above for myself? any suggestions? also, regarding the canaanites as well. statuary? paintings?

ankh, oodja, seneb!

mark

--

Mark Rockeymoore
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| 1929|2002-04-18 07:54:58|rahkyt|Re: History, Spirituality, Science & Ta_Seti|

m http

Budge has already shown that the Kemetic and Sumerian theological systems have resemblances. So much so, that he concluded the resemblances can not be the results of coincidence; that there must have been a third and older party, who was responsible.

so, the theory is that both groups developed separately from one another, with little interaction, kind of like separate cultural hearths? even though they were so close to one another and displayed similar levels of technological innovation?

ankh, oodja, seneb!

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--

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| 1930|2002-04-18 11:54:54|Clyde Winters|Re: History, Spirituality, Science & Ta Seti|
Attachments :

Hi
Gang. I will agree that there were probably no Western European caucasian types in Mesopotamia in Sumerian times, but there were people, probably proto-Arab, that were not blacks. One of the major non-Black groups were the Gutians.
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C.A. Winters

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| 1931|2002-04-18 13:35:22|a.manansala@attbi.com|Fwd: DNA decay rate in papyri and human remains from Egyptian archa|
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Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

Am J Phys Anthropol 2002 Apr;117(4):310-8

DNA decay rate in papyri and human remains from Egyptian archaeological sites.

Marota I, Basile C, Ubaldi M, Rollo F.

The writing sheets made with strips from the stem (caulis) of papyri (Cyperus papyrus) are one of the most ingenious products of ancient technology. We extracted DNA from samples of modern papyri varying in age from 0-100 years BP and from ancient specimens from Egypt, with an age-span from 1,300-3,200 years BP. The copy number of the plant chloroplast DNA in the sheets was determined using a competitive PCR system designed on the basis of a short (90 bp) tract of the chloroplast's ribulose biphosphate carboxylase large subunit (rbcL) gene sequence. The results allowed us to establish that the DNA half-life in papyri is about 19-24 years. This means that the last DNA fragments will vanish within no more than 532-672 years from the sheets being manufactured. In a parallel investigation, we checked the archaeological specimens for the presence of residual DNA and determined the extent of racemization of aspartic (Asp) acid in both modern and ancient specimens, as a previous report (Poinar et al. [1996], Science 272:864-866) showed that racemization of aspartic acid and DNA decay are linked. The results confirmed the complete loss of authentic DNA, even in the less ancient (8th century AD) papyri. On the other hand, when the regression for Asp racemization rates in papyri was compared with that for human and animal remains from Egyptian archaeological sites, it proved, quite surprisingly, that the regressions are virtually identical. Our study provides an indirect argument against the reliability of claims about the recovery of authentic DNA from Egyptian mummies and bone remains. Copyright 2002 Wiley-Liss, Inc.
| 1932|2002-04-18 14:46:15|Manu Ampim|Re: History, Spirituality, Science & Ta_Seti|
I am unable to view any of the pictures when I click on the attachments.

Manu Ampim

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C.A. Winters

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| 1933|2002-04-18 15:21:16|rahkyt|Language Study|

m http

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amen-ra. bro clyde, what do you recommend as the best way to go about such knowledge gathering outside of the traditional academic circles? or, in areas that may not be 'centers of learning' with numerous university libraries, learning groups, etc? do you recommend a specific area of knowledge or language as a basis for other studies?

ankh, oodja, seneb!

--

| 1934|2002-04-18 15:46:06|rahkyt|Re: Fwd: DNA decay rate in papyri and human remains from Egyptian a|
The following abstract tends to confirm the types of changes that can occur in mummies only after short periods of time. According to these tests, there was a complete replacement of authentic DNA in the specimens tested.

so the indirect meaning of this study is that any dna tests performed on mummies older than a certain age would be useless? sounds like a pretty paradigm-shattering study to me, at least, from the point of view of anyone hoping to find out any specific information pertaining to the kemetians genetic makeup. i suppose the dna of populations that claim a direct descent from the ancient kemetians could be studied and then the results extrapolated into the past, but that would probably cause even more problems than its worth. more arguments as well. i wonder what whether the same time-constraints apply to human dna as well...

ankh, oodja, seneb!

mark

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| 1935|2002-04-18 15:49:36|Clyde Winters|Re: History, Spirituality, Science & Ta Seti|
Attachments :

Hi Manu

I will try to send the pictures again.

C.A. Winters

At 02:33 PM 4/18/02 -0700, Manu Ampim wrote:

> attachments. Manu Ampim
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>>which is obvious, especially if we trust
>>the Sumerian statuettes, which seem to depict
>>Caucasoid-looking individuals. Realizing this, western
>>scholars have presented said statuettes to the public
>>in the archaeological books and journals, in order to

>>wield the fallacious, deceptive impression that the
>> Who exactly were these people,and where did
>> Are you familar with the royal standard of UR??? THE
>>sumerians are called sag gig which means the blaCK HEADED ONE YET MANY
>>SCHOLARS THINKS THIS REFERS TO BLACK HAIR??? on THE STANDARD OF UR THE
>>PEOPLE ARE DEPLICTED AS NOT HAVING BLACK HEADS. I DO AGREE THERE ARE MANY
>>STATUES LIKE GUDEA THAT HAVE AFRICOID FEATURES,AND YET THEY GET

IGNORED,AND

>>EUROCENTRIC PARADE FIGURES LIKE DUDU THE SCRIBE LIKE HE WAS AN ACTUAL
>>SUMERIAN. REMINDS ME OF THAT WHITE SCRIBE IN THGE BRITISH ANTIQUITIES
>> DO YOU HAVE THE QUOTE WHERE GASTON
>>MASPERO MAKES THESE STATMENTS,BECAUSE FROM WHAT I READ OF HIM HIS
>>SCHOLARSHIP IS QUITE BIASED,SO I AM ACTUALLY SHOCKED HE COMES OUT AND

>>
>>

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| 1936|2002-04-18 16:07:47|Clyde Winters|Re: Language Study|

Hi

The best way to begin is to determine what area of Black civilization you are interested in. Next, learn the languages you need to research the area. This can be done by obtaining tapes on a target language, and then learning the grammar of the language so you can read the original documents. You don't really have to know how to speak a foriegn language you only want to develop a reading knowledge of the target language.

We are at a great advantage in the United States, than people in other countries. We can go to the library and obtain books on any language we are interested in studying.For example, back when I began to research the history of Blacks in China back in 1980, I had to learn how to read Chinese. Granted, you can't always remember how to read these languages when you don't constantly read them--remember you just want to know them long enough to complete your research.

This is not an impossible thing to do, look at all the people who can read and write Egyptian today. Most of these poeple were not trained in Egyptian at University. Remember J.A. Rogers, one of the greatest scholars of Black civilizations in history, had to learn French and German to find the information he wrote about.

C.A. Winters

At 04:58 AM 4/19/02 +0800, rahkyt wrote:

```
> m htp ---
>
>To understand the ancient world we must do what Diop said, learn the
>necessary languages and do original research. In this way we can put a lie
>to the trash many experts publish in regards to the history of the ancient
>world. We must stop the white out of Blacks from ancient history, by
>becoming expert researchers knowledgeable in the languages spoken by
>ancient Blacks.
>--- ankh, oodja, seneb!
> -- Mark Rockeymoore Designer
```

| 1937|2002-04-18 16:21:03|rahkyt|Re: Maat|
m htp

Thus, with less than half of the popular 10 Commandments to be found in the 42 Confessions, and those four being common to humanity from earliest times, the perspective of the 10 Commandments as having been derived from the 42 Confessions is without merit.

granted, the commandments are common human taboos, but are you saying that they evolved in a vacuum? that the hebrews, whoever they were, took nothing from the land of kemet? that no other form of their worship practices display any connection to their kemetian predecessors and teachers?

ankh, oodja, seneb!

mark
--

Mark Rockeymoore
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| 1938|2002-04-18 16:24:42|Clyde Winters|Re: History, Spirituality, Science & Ta Seti|
Attachments :

Hi I will try to send the files again.

C.A. Winters
| 1939|2002-04-18 16:27:28|Mamadi Sefe Dekote|Norwegian Adventurer Heyerdahl Dies|
I thought this was relevant to the list, given Heyerdahl's theories' importance to contentions of such things as African contact with Pre-Columbia.

DG

Norwegian Adventurer Heyerdahl Dies

Thu Apr 18, 4:02 PM ET
By DOUG MELLGREN, Associated Press Writer

OSLO, Norway (AP) - Thor Heyerdahl, the Norwegian adventurer who crossed the Pacific on a balsa log raft and detailed his harrowing 101-day voyage in the book "Kon-Tiki," died Thursday night. He was 87.

Heyerdahl stopped taking food, water or medication in early April after being diagnosed with a terminal brain tumor.

"Norway has lost an original and spectacular researcher, explorer and adventurer," Prime Minister Kjell Magne Bondevik said.

Experts scoffed at Heyerdahl when he set off to cross the Pacific aboard a balsa raft in 1947, saying it would get water logged and sink within days.

After 101 days and 4,900 miles, he proved them wrong by reaching Polynesia from Peru in a bid to prove his theories of human migration.

His later expeditions included voyages aboard the reed rafts Ra, Ra II and Tigris. His wide-ranging archaeological studies were often controversial and challenged accepted views.

Until his illness, Heyerdahl had maintained a daunting pace of research, lectures and public debate over his unconventional theories on human migration. His third wife, Jacqueline, said he made 70 airline trips last year.

Relatives said he died in his sleep at a hospital near at Colla Michari, Italy, where he was spending the Easter holiday when he became ill and hospitalized in late March. Thor Heyerdahl Jr., told The Associated Press in a telephone interview from his home in Norway that his father died at 7:10 p.m.

He spent his final days surrounded by family at Colla Michari, a Roman-era Italian village he bought and restored in the 1950s. His permanent home since 1990 was on the Spanish island Tenerife in the Atlantic Ocean off the coast of Morocco.

Though he lived and worked abroad for decades, Heyerdahl was a national hero in his homeland, where one newspaper crowned him Norwegian of the Century in a millennium reader poll. He is survived by his third wife, four of his five children, eight grandchildren and six great-grandchildren.

After Heyerdahl's 1947 voyage, conventional anthropologists dismissed the college dropout's theories, saying they were only the work of a gifted amateur. But the adventurer gained worldwide fame with the voyage. His book about that trip sold tens of millions of copies and his 1951 movie about the Kon-Tiki voyage won an Academy Award for best documentary.

He followed that trip with expeditions on reed rafts seeking to show that ancient people could have sailed from the Old World to the New.

His later studies focused on ancient step pyramids including those in Peru and on the island of Tenerife off Africa which he believed could be evidence of maritime links between ancient civilizations.

Before Heyerdahl made his voyage on the Kon-Tiki, he had to overcome a major obstacle: He was deathly afraid of water. He had nearly drowned twice as a child in Larvik, Norway, and overcame his fear only at age 22, when he fell into a raging river in Tahiti and swam to safety.

"If you had asked me as a 17-year-old whether I would go to sea on a raft, I would have absolutely denied the possibility. At that time, I suffered from fear of the water," Heyerdahl once said.

His Kon-Tiki trip was intended to support his theory that the South Sea Islands were settled by explorers from pre-Inca South America. The prevailing theory is that Polynesia was settled from Southeast Asia.

Heyerdahl conceived his theory during a year spent on the Pacific island of Fatu Hiva in the Marquesas group. He noticed that stone figures of the Polynesian chief-god Tiki in the jungle were "remarkably like the monoliths left by extinct civilizations in South America."

His colorfully written book about the voyage and his theories was published in more than 60 countries and sold more than 25 million copies.

In the 1950s, he took more conventional expeditions to the Galapagos and to Easter Island. The latter trip produced "Aku-Aku," a 1957 book about the origins of the remote island's enormous stone heads.

In 1969, he attempted to sail from Morocco to Barbados aboard the Ra, a boat made of papyrus reeds like those in ancient Egyptian wall drawings. But he hadn't followed the drawings closely and the boat broke up.

A year later he tried again, aboard the Ra II, which was held together by ropes as shown in the wall drawings. This time he succeeded, making the 3,200-mile crossing in 55 days.

In 1977, he launched another reed boat, the Tigris, in an attempt to sail from the Persian Gulf to see how far the people of ancient Mesopotamia might have been able to sail and spread their ancient culture.

The Tigris sailed 4,200 miles in 144 days, only to be blocked on its way to the Red Sea by warfare in the Horn of Africa. He and his 10 member crew set the Tigris on fire "to protest what was happening in this war-torn region."

Heyerdahl also worried about humanity's future because of the pollution of the ocean and atmosphere, urging stronger international control through the United Nations.

At Oslo's Kon-Tiki Museum in 1998, a visiting schoolchild asked Heyerdahl if he ever got scared in his expeditions.

"Oh, yes. On every single expedition," the explorer replied. Everything was planned to the last detail. I haven't survived by good luck, but rather by the absence of bad luck."

Heyerdahl continued to challenge assumptions, often bringing outrage. In 1995, he claimed to have found evidence that Christopher Columbus reached America in 1477, rather than 1492, as a teen-age crewman on a Danish-Portuguese expedition.

In 1999, he claimed that Norseman Leif Eriksson sailed to North America a millennium earlier as a Christian missionary rather than as a Viking explorer as is generally believed.

Heyerdahl was born Oct. 6, 1914, the son of a widely traveled banker and a mother with a scientific bent. He remembered her giving him anthropology books instead of children's books to read when he was sick in bed.

He entered the University of Oslo to study zoology but quit before getting a degree because he was impatient to start

fieldwork. He switched to anthropology while doing fieldwork in the Marquesas in 1937.

Despite the challenges, he gained growing respect as a visionary about the possibility if not the details of ancient mariners navigating the globe. He was awarded 11 honorary doctorates from various universities.

In all of his adventures, he said, his most memorable moment was hitting land after 101 days on Kon-Tiki.

"After the huge waves that were higher than the mast, we could look around and count that all six of us were still alive. That we could dig our toes into warm dry sand, on a foundation that didn't roll in all directions," he said.

He also voiced one regret: "I might have had a lot more fun as a boy if I had learned to swim."

| 1940|2002-04-18 17:13:31|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
--- rahkyt <rahkyt@blackplanet.com> wrote:

```
>
> m htp mickel
> ---
> It's quite funny how he could have been
> aware of the expression where the Sumerians are
> referred to as "the black-headed people," and not
> bottom their origins. Well, it's no surprise,
> because he was just another western scholar, who
> wallowed in the art of deception on purpose for a
> purpose.
> ---
> sadly so, the same was true for sitchin.
> ---
> A glance at the statues of the Amorite kings reveal
> they were not Indo-Europeans. For their physical
> anatomies could be matched to those of the modern
> kings in the heart of Afruika.
> ---
> thank you for this, mickel. the next question from
> me is, what sources could i peruse to confirm the
> above for myself? any suggestions? also, regarding
> the canaanites as well. statuary? paintings?
```

There is an excellent book on ancient art titled "Art of the Ancient Near East," by Pierre Amiet. He has numerous color photos, some of which are large snapshots of the statuary of the Amorites, Sumerians, and Akkadians. In observation of the latter, he presents three photos of Akkadian sphinxes, which portray royal figures, who have wide noses and thick lips, which remind me of the Dravidians of southern India. One of them is believed to be a statue of Narim-Sin or Sargon I.

Another book on ancient art is titled "Sumer: The Dawn of Art," by Andre Parrot. Of the many color photos he presents, are those of Amorite wall paintings, which depict reddish-brown, dark-skinned Amorites.

P.E.A.C.E. Progress...

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> ankh, oodja, seneb!
>
> mark
>
> --
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>
>
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> Designer & Systems Manager
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| 1941|2002-04-18 18:36:33|alaman5375@aol.com|Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|
In a message dated 4/18/02 5:39:56 PM, Alaman5375 writes:

<<
In a message dated 4/18/02 4:29:20 PM, dq14@swt.edu writes:

<< I thought this was relevant to the list, given Heyerdahl's

theories' importance to contentions of such things as African

contact with Pre-Columbia.

DG >>

Amen Ra Hetep, - "Gods Peace,"
Salaam, Kemey Aleki,
Dahandahmcee, - "Good evening,"
Hawae' Doug,

I saw a documentary on Heyerdahl's efforts to sail from the Northeast Africa
region from maybe the Nile/Nubia to Mexico.

They cut down reed trees in Ethiopia highlands fastened the reed boat
together, got as far as the Northeast Coast of South America almost to
Venezuela region before the reeds took on so much water they had to be
rescued.

They named the raft "The Boat of Ra". I heard about the effort in his
boat/raft "Tiki" from Peru, I know there is a B&W 1947.

Although in theory I believe the ancient voygers travled from logical
direction from the Western Pacific towards the South American Continent.
The Ra I & II Egyptian effort was in B&W and color. This documentary Nile to
Mexico was filmed about 1959-1961 I think.

I was watching a documentary last night on PBS about Egyptian medicines and
the Nile African Lotus Flower Lilly. Included in this documentary was the
South American cocoa leaf (only found in northern South America) the well
preserved chewed leaf found in the cheek jaw of a female mummy supposedly for
her tooth pain they said. They were discussing the Nile Lilly as an
aphrodisiac like Viagra and a narcotic used in wine like a morphine and
pleasure drug.

Have or had you heard about this research they did or doing in England where
they are now growing the lily plant?

And had you or anyone else, heard about the film from the Nile/Nubia to
Mexico attempt by Heyerdahl? My take is that the ancients did get to Mexico
(Nubian monoliths "Olmec Heads") and even the Colombian straights (Panama)
and found the coca leaf and its properties for medicinal purposes or even use

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>

> ---

> Am J Phys

Anthropol 2002 Apr;117(4):310-8

>

> DNA decay rate in papyri

and human remains from

> Egyptian archaeological sites.

>

>

Marota I, Basile C, Ubaldi M, Rollo F.

>

>

> The writing

sheets made with strips from the stem

> (caulis) of papyri (Cyperus

papyrus) are one of the

> most ingenious products of ancient technology.

We

> extracted DNA from samples of modern papyri varying in

> age

from 0-100 years BP and from ancient specimens from

> Egypt, with an

age-span from 1,300-3,200 years BP. The

> copy number of the plant

chloroplast DNA in the sheets

> was determined using a competitive PCR

system designed

> on the basis of a short (90 bp) tract of the

>

chloroplast's ribulose bisphosphate carboxylase large

> subunit (rbcL)

gene sequence. The results allowed us to

> establish that the DNA

half-life in papyri is about 19-

> 24 years. This means that the last DNA

fragments will

> vanish within no more than 532-672 years from the

> sheets being manufactured. In a parallel investigation,

> we

checked the archaeological specimens for the

> presence of residual DNA

and determined the extent of

> racemization of aspartic (Asp) acid in

both modern and

> ancient specimens, as a previous report (Poinar et al.

> [1996], Science 272:864-866) showed that racemization

> of

aspartic acid and DNA decay are linked. The results

> confirmed the

complete loss of authentic DNA, even in

> the less ancient (8th century

AD) papyri. On the other

> hand, when the regression for Asp racemization

rates in

> papyri was compared with that for human and animal

>

remains from Egyptian archaeological sites, it proved,

> quite

surprisingly, that the regressions are virtually

> identical. Our study

provides an indirect argument

> against the reliability of claims about

the recovery of

> authentic DNA from Egyptian mummies and bone remains.

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| 1943|2002-04-18 19:01:52|Manu Ampim|Fwd: DNA decay rate in papyri and human remains from Egyptian archa|

Paul, it sounds interesting but the report provides limited information. What were the specific comparisons being made regarding the mummies? The post you provided discusses the papyri, but only makes passing reference to human and animal remains? By the way, what are the page numbers for the study, pp. 310-318?

This research could have significant meaning, particularly in relationship to the DNA work of Dr. W. Griggs and his BYU reseach team.

Manu Ampim

P.S. I sent this message a few hours ago but it must have got lost in "cyberspace."

> The following abstract tends to confirm the types of

> changes that can occur

in mummies only after short

> periods of time. According to these tests,

there was a

> complete replacement of authentic DNA in the specimens

> tested.

>
> Regards,
> Paul Kekai Manansala
>

<http://home.attbi.com/~a.manansala/afro.htm>

>

>
> ---
>
> Am J Phys

Anthropol 2002 Apr;117(4):310-8

>
> DNA decay rate in papyri

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>
>

Marota I, Basile C, Ubaldi M, Rollo F.

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> The writing

sheets made with strips from the stem

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> extracted DNA from samples of modern papyri varying in
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- >

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| 1944|2002-04-18 19:20:02|terance pete|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|

alaman5375@aol.com wrote:

In a message dated 4/18/02 5:39:56 PM, Alaman5375 writes:

<<
In a message dated 4/18/02 4:29:20 PM, dg14@swt.edu writes:

<< I thought this was relevant to the list, given Heyerdahl's theories' importance to contentions of such things as African contact with Pre-Columbia.

DG >>

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Salaam, Kemey Aleki,
Dahandahmcee, - "Good evening,"
Hawae' Doug,
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region from maybe the Nile/Nubia to Mexico.
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And had you or anyone else, heard about the film from the Nile/Nubia to Mexico attempt by Heyerdahl? My take is that the ancients did get to Mexico (Nubian monoliths "Olmec Heads") and even the Colombian straights (Panama) and found the coca leaf and its properties for medicinal purposes or even use as a drug, aphrodisiac for the elite.
The RA Expeditions (1969-70)
Thor Heyerdahl continued his research on ancienct navigation and turned his attention to the ancient reed-boats made of papyrus. These boats were deemed insufficient to cross the Atlantic as the reeds were believed to become water-logged after less than two weeks on open water. Heyerdahl believed that contemporary science underestimated the the ancients and thei vessels and undertook to prove this by experiment. In 1969, he bought 12 tons of papyrus and worked with experts to construct an ancient-style vessel. The result was a 15 m boat which was launched at the old Phoenician port of Safi, Morocco.
In the spirit of cooperation, Heyerdahl embarked under the UN flag with a crew of seven men from seven countries. The papyrus craft, Ra, sailed 5000 km (2700 nautical miles) in 56 days until storms and deficiencies in the construction caused the team to abandon their target only one week short of Barbados.

Ten months later, Heyerdahl tried the same voyage with the smaller (12 meter) Ra II. This vessel crossed the widest part of the Atlantic 6100 km (3270 nautical miles) in 57 days, from Safi to Barbados. Once again, this voyage showed that modern science under-estimated long-forgotten aboriginal technologies. The theory that Mediterranean vessels built prior to Columbus could not have crossed the Atlantic was thrown on its head.

In subsequent years, Heyerdahl continued on many other expeditions, including the Tigris river (1977) and the Maldives Islands (1982, 83 and 84). Now in his eighties, Heyerdahl remains an active participant in archaeological expeditions, as well as an international promoter of cooperation and understanding between peoples across the globe.
Unyanly, mun gode don halita! - "Thank You, in the name of the ancestors!"
Ankh, Wdja, Seneb, - "I wish you life, Strength, and Health"
Di Anpu hetep em-k hru pu! - "May Anpu make an offering for you this day."
Di Anpu Er-k Hetep - "May Anpu Give You Peace"
May Neb-er-jer (Lord-to-the-unlimits) give peace to the innocent who have lost their lives.
Knowledge is power. Information is valuable. A people who are ignorant* of their past will defile the present and destroy the future.
*The other real AIDS (Acute Ignorance Deficiency Syndrome)
"History is a light that illuminates the past and a key that unlocks the door to the future."
Forward Ever; Backward Never!
Dahanwoal! - "Good Bye!"
Hawae' Baba AlAman >>

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Notice THAT THOR HEYDAL USED A TRIBE FROM CHAD TO REBUILD WHAT AN IDEAL EGYPTAIN BOAT WOULD HAVE BEEN LIKE TO PROVE A POINT. HE DID NOT USE ANY BERBER TRIBES FROM NORTHERN AFRICA,BUT HE USED A BLACK AFRICAN TRIBE FROM AROUND CHAD THAT HAD BEEN BUILDING SIMILAR TYPE CRAFT TO THE ANCIENT EGYPTAINS. EVERYBODY KNOWS THAT SO CALLED BLACK AFRICA IF YOU DO CORRECT RESERCH IS WHERE ANCIENT EGYPTAIN CULTURE SURVIVED. THE FACT HE CHOSE THIS ONE PATICULAR TRIBE MUST MEAN THERE IS MORE THAN A DCOINCISDENCE.

THOR HEYDAL FROM MY UNDERSTANBDING ALSO GAVE A GREAT REVIEW TO RICHARD POE'S BOOK BLACK SPARK WHITE FIRE ,AND WAS NOT RACIST.EVEN THOUGH HIS THORIES ON EASTER ISLAND WAS KIND OF SUSPECT. HE STILL PROVED THAT AFRICAN CONTACT WITH THE AMERICAS WAS POSSIBLE. PEOPLE WHO LIVE AROUND THE NIGER BUILD CANOES AND BOATS WHICH ARE SEA WORHTY,SO EUROCENTRIC IGNORE THESE FACT BECAUSE THEY ARE SCARED THAT AFRICANS JUST MIOGHT HAVE BEEN MORE CIVILIZED AS THEM

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| 1945|2002-04-18 19:59:15|a.manansala@attbi.com|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|
Terance writes:

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>>

>
> Notice THAT THOR HEYDAL USED A TRIBE FROM CHAD TO REBUILD WHAT AN IDEAL EGYPTAIN
> BOAT WOULD HAVE BEEN LIKE TO PROVE A POINT. HE DID NOT USE ANY BERBER TRIBES > FROM NORTHERN AFRICA,BUT HE USED A BLACK AFRICAN TRIBE FROM AROUND CHAD THAT HAD
> BEEN BUILDING SIMILAR TYPE CRAFT TO THE ANCIENT EGYPTAINS. EVERYBODY KNOWS THAT
> SO CALLED BLACK AFRICA IF YOU DO CORRECT RESERCH IS WHERE ANCIENT EGYPTAIN
> CULTURE SURVIVED. THE FACT HE CHOSE THIS ONE PATICULAR TRIBE MUST MEAN THERE IS
> MORE THAN A DCOINSIDENCE.
>
> THOR HEYDAL FROM MY UNDERSTANBDING ALSO GAVE A GREAT REVIEW TO RICHARD POE'S
> BOOK BLACK SPARK WHITE FIRE ,AND WAS NOT RACIST.EVEN THOUGH HIS THORIES ON
> EASTER ISLAND WAS KIND OF SUSPECT. HE STILL PROVED THAT AFRICAN CONTACT WITH THE
> AMERICAS WAS POSSIBLE. PEOPLE WHO LIVE AROUND THE NIGER BUILD CANOES AND BOATS
> WHICH ARE SEA WORHTY,SO EUROCENTRIC IGNORE THESE FACT BECAUSE THEY ARE SCARED
> THAT AFRICANS JUST MIOGHT HAVE BEEN MORE CIVILIZED AS THEM
>
>
```

I don't know about the older Heyerdahl, but in his younger days he was possessed with the idea that the indigenous civilizations of the "Western hemisphere" were built by blond Aryans. The problem with the various theories on Mayan pyramids, Inca civilization, etc. is that the true builders of these civilizations. the Mayans, Incas and the like are left out of the picture.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 1946|2002-04-18 20:13:41|Djehuti Sundaka|Re: Maat|

granted, the commandments are common human taboos, but are you

saying that they evolved in a vacuum? that the hebrews, whoever they

were, took nothing from the land of kemet? that no other form of

their worship practices display any connection to their kemetian

predecessors and teachers?

```
>
> ankh, oodja, seneb!
>
> mark
> --
>
```

Being that the land of Kana'an had bordered the major civilization of Kamat and that Kamat had an empire in Kana'an for 300 years, cultural borrowings (both ways), were inevitable. One can find a psalm and wisdom sayings and a love song tradition and a few words that can be traced to Kamat but these had virtually nothing to do with the religion as practiced. Even the Exodus story can be seen as an adaptation of stories told in Kamat of the Expulsion with Iahmasi being transformed into Mosheh but the practice of the religion itself had been indigenous. The only major alien element had been the religious adherence to the worship of a single god with no idols and that had mainly been confined to a cult (Shasw Yhwa/Tribe of Lewiy) that had come from Edowm.

Djehuti Sundaka
| 1947|2002-04-18 20:25:11|Mickel Hendrix|Re: History, Spirituality, Science & Ta_Seti|
Hotep,

--- rahkyt <rahkyt@blackplanet.com> wrote:

```
> m htp
> ---
> Budge has already shown that the Kemetic and
> Sumerian theological systems have resemblances. So
> much so, that he concluded the resemblances can not
> be the results of coincidence; that there must have
> been a third and older party, who was responsible.
>
> ---
> so, the theory is that both groups developed
> separately from one another, with little
> interaction, kind of like seperate cultural hearths?
> even though they were so close to one another and
> displayed similar levels of technological
> innovation?
```

Yeah, that's the theory. But, only an idiot would believe it, considering they both practiced similar customs. The only thing I'll say on that theory thing is the usual western scholarly art of deception.

P.E.A.C.E. Progress...

```
> ankh, oodja, seneb!
>
> mark
> --
>
>
> Mark Rockeymoore
> Designer & Systems Manager
> Conquering Books LLC
> www.conqueringbooks.com
> 704.509.2226 - direct
> 704.509.2698 - fax
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>
```

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>
| 1948|2002-04-18 20:29:38|Manu Ampim|Norwegian Adventurer Heyerdahl Dies|
DG,

The post on Thor Heyerdahl is definitely relevant to this list. It is interesting that the Associated Press Writer, Doug Mellgren, made only a short reference to Thor Heyerdahl's pioneering research concerning ancient reed-boats made of papyrus and their ability to travel from Safi, Morocco to the Caribbean. In 1970, with the boat Ra II, Heyerdahl and his crew successfully sailed from Safi to Barbados in 57 days [the article states "55 days"]. This Africa to America voyage is very significant in demonstrating the sufficient level of ancient technology to navigate across the Atlantic Ocean. Heyerdahl's voyage showed the fallacy of modern science and researchers who believed that this type of trans-Atlantic voyage could never work. They were wrong.

Doug Mellgren's report discusses at length Heyerdahl's 1947 voyage on the Kon Tiki from Peru to Polynesia, but he only makes a brief reference to Heyerdahl's 1970 trans-Atlantic voyage by saying: "A year later [1970] he tried again, aboard the Ra II, which was held together by ropes as shown in the wall drawings. This time he succeeded, making the 3,200-mile crossing in 55 days." This type of report which places great and unbalanced focus on areas OUTSIDE of Africa is a distortion and is what we call "INFORMATION SUPPRESSION." The significant African knowledge is suppressed while the Pacific voyage to Polynesia is emphasized. This is a subtle tool that many Western writers use to mislead the public about African technology and contributions. Thor Heyerdahl certainly did not downplay the significance of his successful trans-Atlantic voyage; this is the misleading work of certain Western writers.

Here are a couple references on Heyerdahl's Africa to America voyage aboard Ra I (1969) and Ra II (1970).

- 1. [The Ra Expeditions](#). (Doubleday, New York, 1971).
- 2. "Voyage of Ra II." [National Geographic](#) (1971): 139,144-171.

Manu Ampim
http://www.geocities.com/M_Ampim/Vanishing/Update.html

> I thought this was relevant to the list, given Heyerdahl's

>

theories' importance to contentions of such things as African

> contact

with Pre-Columbia.

>

> DG

>

>

>

>

>

> Norwegian Adventurer Heyerdahl Dies

> Thu Apr

18, 4:02 PM ET

> By DOUG MELLGREN, Associated Press Writer

>

> OSLO, Norway (AP) - Thor Heyerdahl, the Norwegian

> adventurer

who crossed the Pacific on a balsa log raft and

> detailed his harrowing

101-day voyage in the book "Kon-Tiki,"

> died Thursday night. He was

87.

>

> Heyerdahl stopped taking food, water or medication in

early

> April after being diagnosed with a terminal brain tumor.

>

> "Norway has lost an original and spectacular researcher,

>

explorer and adventurer," Prime Minister Kjell Magne Bondevik said.

>

> Experts scoffed at Heyerdahl when he set off to cross the

>

Pacific aboard a balsa raft in 1947, saying it would get water

> logged

and sink within days.

>

> After 101 days and 4,900 miles, he proved

them wrong

> by reaching Polynesia from Peru in a bid to prove his

theories

> of human migration.

>

> His later expeditions

included voyages aboard the reed rafts

> Ra, Ra II and Tigris. His
wide-ranging archaeological studies
> were often controversial and
challenged accepted views.
>
> Until his illness, Heyerdahl had
maintained a daunting pace of
> research, lectures and public debate over
his unconventional
> theories on human migration. His third wife,
Jacqueline, said
> he made 70 airline trips last year.
>
>
Relatives said he died in his sleep at a hospital near at Colla
> Michari,
Italy, where he was spending the Easter holiday
> when he became ill and
hospitalized in late March. Thor
> Heyerdahl Jr., told The Associated
Press in a telephone
> interview from his home in Norway that his father
died at 7:10 p.m.
>
> He spent his final days surrounded by family
at Colla Michari,
> a Roman-era Italian village he bought and restored in
the 1950s.
> His permanent home since 1990 was on the Spanish
island
> Tenerife in the Atlantic Ocean off the coast of Morocco.
>
> Though he lived and worked abroad for decades, Heyerdahl
> was a
national hero in his homeland, where one newspaper
> crowned him Norwegian
of the Century in a millennium reader
> poll. He is survived by his third
wife, four of his five children,
> eight grandchildren and six
great-grandchildren.
>
> After Heyerdahl's 1947 voyage,
conventional anthropologists
> dismissed the college dropout's theories,
saying they were only
> the work of a gifted amateur. But the adventurer
gained worldwide
> fame with the voyage. His book about that trip sold
tens of millions
> of copies and his 1951 movie about the Kon-Tiki voyage

won

- > an Academy Award for best documentary.
- >
- > He followed

that trip with expeditions on reed rafts seeking to

- > show that ancient

people could have sailed from the Old World

- > to the New.
- >
- >

His later studies focused on ancient step pyramids - including

- > those in

Peru and on the island of Tenerife off Africa - which

- > he believed could

be evidence of maritime links between ancient

- > civilizations.
- >
- > Before Heyerdahl made his voyage on the Kon-Tiki, he had to
- >

overcome a major obstacle: He was deathly afraid of water.

- > He had nearly

drowned twice as a child in Larvik, Norway,

- > and overcame his fear only

at age 22, when he fell into a raging

- > river in Tahiti and swam to

safety.

- >
- > "If you had asked me as a 17-year-old whether I would

go to

- > sea on a raft, I would have absolutely denied the

possibility.

- > At that time, I suffered from fear of the water," Heyerdahl

once said.

- >
- > His Kon-Tiki trip was intended to support his theory

that the South

- > Sea Islands were settled by explorers from pre-Inca South

America.

- > The prevailing theory is that Polynesia was settled from

Southeast Asia.

- >
- > Heyerdahl conceived his theory during a year

spent on the Pacific

- > island of Fatu Hiva in the Marquesas group. He

noticed that stone

- > figures of the Polynesian chief-god Tiki in the

jungle were "remarkably

- > like the monoliths left by extinct civilizations

in South America."

- >
- > His colorfully written book about the voyage

and his theories was

> published in more than 60 countries and sold more than 25 million

> copies.

> In the 1950s, he took more conventional expeditions to the

> Galapagos and to Easter Island. The latter trip produced "

> Aku-Aku," a 1957 book about the origins of the remote island's

> enormous stone heads.

> In 1969, he attempted to sail from Morocco to Barbados aboard

> the Ra, a boat made of papyrus reeds like those in ancient Egyptian

> wall drawings. But he hadn't followed the drawings closely and the

> boat broke up.

> A year later he tried again, aboard the Ra II, which was held together

> by ropes as shown in the wall drawings. This time he succeeded,

> making the 3,200-mile crossing in 55 days.

>

>

In 1977, he launched another reed boat, the Tigris, in an attempt to

>

sail from the Persian Gulf to see how far the people of ancient

>

Mesopotamia might have been able to sail and spread their ancient

>

culture.

>

> The Tigris sailed 4,200 miles in 144 days, only to be blocked

> on its way to the Red Sea by warfare in the Horn of Africa.

> He and his 10 member crew set the Tigris on fire "to protest

> what was happening in this war-torn region."

>

>

Heyerdahl also worried about humanity's future because of

> the pollution of the ocean and atmosphere, urging stronger

> international control through the United Nations.

>

> At Oslo's Kon-Tiki Museum in 1998, a visiting schoolchild

> asked Heyerdahl if he ever got scared in his

expeditions.

- >
- > "Oh, yes. On every single expedition," the

explorer replied.

- > Everything was planned to the last detail. I haven't

survived

- > by good luck, but rather by the absence of bad luck."
- >
- > Heyerdahl continued to challenge assumptions, often bringing
- >

outrage. In 1995, he claimed to have found evidence that

- > Christopher

Columbus reached America in 1477, rather than

- > 1492, as a teen-age

crewman on a Danish-Portuguese expedition.

- >
- > In 1999, he claimed

that Norseman Leif Eriksson sailed to

- > North America a millennium earlier

as a Christian missionary

- > rather than as a Viking explorer as is

generally believed.

- >
- > Heyerdahl was born Oct. 6, 1914, the son of

a widely traveled

- > banker and a mother with a scientific bent. He

remembered her

- > giving him anthropology books instead of children's books

to read

- > when he was sick in bed.
- >
- > He entered the

University of Oslo to study zoology but quit

- > before getting a degree

because he was impatient to start

- > fieldwork. He switched to anthropology

while doing fieldwork

- > in the Marquesas in 1937.
- >
- > Despite

the challenges, he gained growing respect as a visionary

- > about the

possibility - if not the details - of ancient mariners

- > navigating the

globe. He was awarded 11 honorary doctorates

- > from various

universities.

- >
- > In all of his adventures, he said, his most

memorable moment

- > was hitting land after 101 days on Kon-Tiki.
- >
- > "After the huge waves that were higher than the mast, we could

look

> around and count that all six of us were still alive. That we could

dig

> our toes into warm dry sand, on a foundation that didn't roll in

all

> directions," he said.

>

> He also voiced one regret: "I

might have had a lot more fun as a

> boy if I had learned to

swim."

>

>

>

> _____

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>

| 1949|2002-04-18 20:32:00|Clyde Winters|Re: History, Spirituality, Science & Ta_Seti|

Attachments :

At 05:56 PM 4/18/02 -0500, Clyde Winters wrote:

> Hi Manu

>

> I will try to send the pictures again.

>

> C.A. Winters

>

>

> At 02:33 PM 4/18/02 -0700, Manu Ampim wrote:

>>

>>

>>Hi

>> Western European caucasian

>> there were people, probably

>> major non-Black groups were

>>the Gutians.

>> ancient history text they always present people from

>> representative of the Sumerians: see the imagesSu.htm. These are

>> The major Sumerian king was Gudea, see Gudea.htm. If you look

>> can see that he does not resemble the Gutians in anyway. In

>> you will notice on the left a Gutian, called Sumerian by the

>> on the righthand side we find Gudea. Note the nose, lips and

>> eyes. (It is interesting that the Gutian statues always


```

>> empty eyes.) The Sumerians hated the Gutians. The Gutian
>> as
>>Sumerians.
>> pre-caucasian type from
> Lagash.
>> the Gutians had different hand
>> one of the Gutians, that the
>> and hands.htm you can see that
>> handshakes.
>> use of Gutians from
>> mislead people.
> They
>> were not Black.
>> said, learn the
>> we can put a lie
>> history of the ancient
>> ancient history, by
>> languages spoken by
>>ancient Blacks.
>>
>>C.A. Winters
>>
>> 4/17/02 -0700, terance pete wrote:
>>> <> Hotep,
>>>
>>> Caucasian people in the
>>> show that
>>> 2100
>>> shows.
>>> before
>>>2100 B.C., which is obvious, especially if we trust
>>> Sumerian statuettes, which seem to depict
>>> individuals. Realizing this, western
>>> statuettes to the public
>>> order to
>>> the
>>> never
>>>highlight the Sumerian artworks that portray
>>> with wide noses and full lips, such as the
>>> legendary Gilgamesh. If
>>> late
>>>nineteenth-early twentieth century
>>> Gaston Maspero, who, when
>>> strangling a lion
>>> of
>>> an
>>>Ethiopian, and concluded he was the same as the
>>> Nimrod.
>>>
>>> people
>>>created havoc in the civilizations of the so-called
>>> East. But, the period which this began commences
>>> beginning with Iran, Iraq and
>>>Anatolia.
>>>
>>> Gutians, I don't believe they were
>>> names are not
>>> cultural
>>> tribe
>>>called the Lullubians, who are depicted on the Stele
>>> Narim-Sin, as black, whom certain scholars, like
>>> referred to as Negritos. And it is
>>> akin to that of the
>>>Elamites.
>>>
>>> Gutians could ver
>>> to:
>>>Ta\_Seti-unsubscribe@yahoogroups.com
>>>

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>>>
>>>
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>>> is obvious, especially if we trust
>>> to depict
>>> western
>>>scholars have presented said statuettes to the public
>>> the archaeological books and journals, in order to
>>> fallacious, deceptive impression that the
>>> did
>>> UR??? The
>>> YET MANY
>>> OF UR THE
>>> THERE ARE MANY
>>> THEY GET
> IGNORED,AND
>>> LIKE HE WAS AN ACTUAL
>>> BRITISH ANTIQUITIES
>>> DO YOU HAVE THE QUOTE WHERE GASTON
>>> STATMENTS,BECAUSE FROM WHAT I READ OF HIM HIS
>>> BIASED,SO I AM ACTUALLY SHOCKED HE COMES OUT AND
>>>
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| 1950|2002-04-18 20:43:09|olmec982000|Re: History, Spirituality, Science & Ta_Seti|
Hi

In relation to the image files in the earlier post. The image002, is a picture of Gudea an authentic Sumerian. In image003, we see pictures of a Gutian woman and Gudea. Note the stark differences between this Gutian woman and Gudea. The image010, is a picture of some of the Gutians, experts put in books and declare are representative of the Sumerian population. Image005 shows the statue of Gudea, and image011 shows one of the Gutian kings of Lagash. Note the difference in how the hands are held by Gudea the Sumerian "black head", and the Gutian king.

C.A. Winters
-

-- In Ta_Seti@y..., Clyde Winters wrote:

> Hi I will try to send the files again.
>
> C.A. Winters

| 1951|2002-04-18 20:47:53|mansu_musa|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|
--- In Ta_Seti@y..., a.manansala@a... wrote:

>
> Terance writes:
>
> >>
>
> >
> > Notice THAT THOR HEYDAL USED A TRIBE FROM CHAD TO REBUILD WHAT AN

IDEAL EGYPTAIN

> > BOAT WOULD HAVE BEEN LIKE TO PROVE A POINT. HE DID NOT USE ANY

BERBER TRIBES > FROM NORTHERN AFRICA,BUT HE USED A BLACK AFRICAN
TRIBE FROM AROUND CHAD THAT HAD

> > BEEN BUILDING SIMILAR TYPE CRAFT TO THE ANCIENT EGYPTAINS.

EVERYBODY KNOWS THAT

> > SO CALLED BLACK AFRICA IF YOU DO CORRECT RESERCH IS WHERE ANCIENT

EGYPTAIN

> > CULTURE SURVIVED. THE FACT HE CHOSE THIS ONE PATICULAR TRIBE MUST

MEAN THERE IS

> > MORE THAN A DCOINSIDENCE.
> >
> > THOR HEYDAL FROM MY UNDERSTANBDING ALSO GAVE A GREAT REVIEW TO

RICHARD POE'S

> > BOOK BLACK SPARK WHITE FIRE ,AND WAS NOT RACIST.EVEN THOUGH HIS

THORIES ON

> > EASTER ISLAND WAS KIND OF SUSPECT. HE STILL PROVED THAT AFRICAN

CONTACT WITH THE

> > AMERICAS WAS POSSIBLE. PEOPLE WHO LIVE AROUND THE NIGER BUILD

CANOES AND BOATS

> > WHICH ARE SEA WORHTY,SO EUROCENTRIC IGNORE THESE FACT BECAUSE

THEY ARE SCARED

> > THAT AFRICANS JUST MIOGHT HAVE BEEN MORE CIVILIZED AS THEM
> >
> >
>
> I don't know about the older Heyerdahl, but in his younger
> days he was possessed with the idea that the indigenous
> civilizations of the "Western hemisphere" were built by
> blond Aryans. The problem with the various theories on
> Mayan pyramids, Inca civilization, etc. is that the
> true builders of these civilizations. the Mayans,
> Incas and the like are left out of the picture.
>
> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

I don't know about the older Heyerdahl, but in his younger
days he was possessed with the idea that the indigenous
civilizations of the "Western hemisphere" were built by
blond Aryans. The problem with the various theories on
Mayan pyramids, Inca civilization, etc. is that the
true builders of these civilizations. the Mayans,
Incas and the like are left out of the picture
THIS IS TRUE,BUT THOR HEYDAL FOUND OUT THIS WAS ALSO LUNACY. i
NEVER HEARD HIM TRY TO SAY THE EGYPTAINS WERE WHITE PEOPLE,AND HE DID
ADMIT HE THOUGHT THE OLMECS WERE BLACK. i AGREE THOUGH THAT THE
MAYANS INCANS ETC DO NOT GET ENOUGH CREDIT FOR STARTING WONDERFUL
CIVILIZATIONS. tHERE IS ACTUALLY PYRAMIDS IN SOUTH AMERICA OLDER THAN
THE ONES ON GIZA
To judge from their art, the Olmecs comprised two contrasting ethnic
types: One was remarkably Negroid, with thick lips, flat broad nose,
and a round face... The other Olmec type is strikingly different,
sometimes representing an almost Semitic type, with narrow face,
sharp profile, strongly hooked nose, thin lips, and a beard that can
vary from a small goatee to a full beard... Since neither of the two
contrasting Olmec types - the Negroid and the Semitic - bears the
slightest resemblance to any ethnic group known to have existed in
aboriginal America, whereas both represent physical types
characteristic of the ancient civilizations of the Old World, their
sudden appearance as culture-bringers in the New World, just in the
area where the natural ocean conveyer arrives from Africa, has led to
a flurry of speculation..."

Thor Heyerdahl in
'The Quest for America'
| 1952|2002-04-18 20:48:56|a.manansala@attbi.com|Re: History, Spirituality, Science & Ta_Seti|
Dr. Winters,

The links to your images are incomplete. They all are
of the type:

./The%20Images%20of%20Sumeria_files/image007.jpg

There is a domain that goes before this and possibly
some more path info. What is the homepage that hosts
all these links?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

>

| 1953|2002-04-18 21:32:07|Manu Ampim|Re: History, Spirituality, Science & Ta_Seti|
Thanks Clyde, all the pictures came out other than the last one entitled, "The Images of Sumeria." I have collected many images of these various groups from ancient Mesopotamia, and it is interesting to analyze how these various people represented themselves in the art, as opposed to what modern people assume them to have looked like. I agree that the study of the languages are important, and so is the systematic study of the iconography and cultural practices. There are claims that people have made about the Sumerians and other groups that run counter to the iconographic record. The famous image of Gudea has been used to assign him to a "racial" or ethnic identity. How would you describe Gudea's ethnic appearance?

Manu Ampim

Hi
Gang. I will agree that there were probably no Western European caucasian types in Mesopotamia in Sumerian times, but there were people, probably proto-Arab, that were not blacks. One of the major non-Black groups were the Gutians.
In the average ancient history text they always present people from Lagash as representative of the Sumerians: see the imagesSu.htm. These are Gutians. The major Sumerian king was Gudea, see Gudea.htm. If you look carefully you can see that he does not resemble the Gutians in anyway. In the Gut.htm, you will notice on the left a Gutian, called Sumerian by the experts, and on the righthand side we find Gudea. Note the nose, lips and especially the eyes. (It is interesting that the Gutian statues always appear to have empty eyes.) The Sumerians hated the Gutians. The Gutian Lagash rulers are not even mentioned in official Sumerian records as Sumerians.
Gudea in no way looks like this Gutian, pre-caucasian type from Lagash. The Sumerians as represented by Gudea, and the Gutians had different hand shakes and dress. In the lovre.htm we see one of the Gutians, that the experts claim to be Sumerians, in Gudea.htm and hands.htm you can see that these groups have different handshakes.
In conclusion, the Gutians were not blacks. The use of Gutians from Lagash as representatives of the Sumerians is a way to mislead people. They use these Gutians to make people believe the Sumerians were not Black.
To understand the ancient world we must do what Diop said, learn the necessary languages and do original research. In this way we can put a lie to the trash many experts publish in regards to the history of the ancient world. We must stop the white out of Blacks from ancient history, by becoming expert researchers knowledgeable in the languages spoken by ancient Blacks.

C.A. Winters

At 10:48 PM 4/17/02 -0700, terance pete wrote:
> <> wrote: Hotep,
>
>When I speak of the absence of Caucasian people in the
>so-called Middle East, my intentions are to show that
>there were no great mass of of them there before 2100
>B.C., which is what the anthropological record shows.
>However, spectrs of Caucasian people were there before
>2100 B.C., which is obvious, especially if we trust
>the Sumerian statuettes, which seem to depict
>Caucasoid-looking individuals. Realizing this, western
>scholars have presented said statuettes to the public
>in the archaeological books and journals, in order to
>wield the fallacious, deceptive impression that the
>Sumerians were Caucasians, like them. But, they never
>highlight the Sumerian artworks that portray
>individuals with wide noses and full lips, such as the
>small wall portraits of the legendary Gilgamesh. If
>I'm not mistaken, I think it was the late
>nineteenth-early twentieth century
>Egypto-Assyriologist Gaston Maspero, who, when
>describing the statue of Gilgamesh, strangling a lion
>with one arm while holding a boomerang in the hand of
>the other arm, referred to his features as those of an
>Ethiopian, and concluded he was the same as the


```

>Biblical Nimrod.
>
>And you are quite right that Caucasoid-looking people
>created havoc in the civilizations of the so-called
>Near East. But, the period which this began commences
>wround 2100 B.C., beginning with Iran, Iraq and
>Anatolia.
>
>As for the Gutians, I don't believe they were
>Caucasians either, because their names are not
>Indo-European. Moreover, they shared a cultural
>complex that was akin to another ancient Iranian tribe
>called the Lullubians, who are depicted on the Stele
>of Narim-Sin, as black, whom certain scholars, like
>Ernest Babelon referred to as Negritos. And it is
>possible that their language was akin to that of the
>Elamites.
>
>Lastly, the name of the Gutians could ver
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>
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>which is obvious, especially if we trust
>the Sumerian statuettes, which seem to depict
>Caucasoid-looking individuals. Realizing this, western
>scholars have presented said statuettes to the public
>in the archaeological books and journals, in order to
>wield the fallacious, deceptive impression that the
>Sumerians were Caucasians, Who exactly were these people, and where did
>they come from ??? Are you familiar with the royal standard of UR??? The
>sumerians are called sag gig which means the blaCK HEADED ONE YET MANY
>SCHOLARS THINKS THIS REFERS TO BLACK HAIR??? on THE STANDARD OF UR THE
>PEOPLE ARE DEPLICTED AS NOT HAVING BLACK HEADS. I DO AGREE THERE ARE MANY
>STATUES LIKE GUDEA THAT HAVE AFRICOID FEATURES, AND YET THEY GET IGNORED, AND
>EUROCENTRIC PARADE FIGURES LIKE DUDU THE SCRIBE LIKE HE WAS AN ACTUAL
>SUMERIAN. REMINDS ME OF THAT WHITE SCRIBE IN THGE BRITISH ANTIQUITIES
>DEPARTMENT IN THE EGYPTA SECTION. DO YOU HAVE THE QUOTE WHERE GASTON
>MASPERO MAKES THESE STATMENTS, BECAUSE FROM WHAT I READ OF HIM HIS
>SCHOLARSHIP IS QUITE BIASED, SO I AM ACTUALLY SHOCKED HE COMES OUT AND
>ADMITS GILGAMESH LOOKED BLACK???
>
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```


| 1954|2002-04-18 21:50:22|arumese|Re: Maat|

--- In Ta_Seti@y..., sheila woods wrote:
"Now, why do you think God would have to borrow written works
from man?"

Dear Sheila

I don't really see a problem with the idea that the bible contains
some of the same moral teachings as the civilizations we deem
to be pagan . I think that all thriving societies have some form of
godliness. And whatever truths they express would have to be
from God. I suspect that at some point in every successful
society, God must have attempted -with a good measure of
success- to reveal truths to men hoping that they might be lead
to a full knowledge of his existence. All men are at some level,
spiritually moral beings, with an inherent desire to seek the
benefits of truth. If God is indeed the kind god Christianity
believes him to be then he would certainly seek every opportunity
to let men know what he is all about.

I think that (as seen in the case of the ancient Egyptians, the
ancient and modern Jews, and even modern day Christianity)
all societies eventually get off track and end up pagan. In this
way I believe that human beings are prone to take true religion
and turn it into something false. Its happening right before our
eyes. Just give us enough time. You'll see.

No truth is the invention of any man: no matter how profoundly
original it might seem. To pose the question "why do you think
God would have to borrow written works from man?" is almost
like saying that the Egyptians built the pyramids using the stones
they created with the atoms they also created. You wouldn't
accept that scenerio because you obviously know that the stones
were already there, which were formed from the atoms God
created. Likewise, truth and wisdom are authored by God.
Whoever is intelligent enough to discover them will benefit from
them, and even teach their rewards: whether christian, athiest, or
pagan.

With respect to you being a Christian, I respectfully ask, how
could you not recognize the practical significance God may have
had for bringing the Jews (who were a lesser people at that
time) into intimate contact with all of the more civilized peoples of
the ancient world? My answer is so that they would, through trial
and error, obtain a ready-made basis for building and
maintaining their own complex civilization --materially, morally
and philosophically. Who knows? maybe God got fed-up with
the existing societies and decided to start fresh. He did it in
Noah's day.

So when christians see, or hear of, biblical wisdom being
expressed in the texts of ancient non-christian civlizations, they
have no reason to feel threatened. For all we know, some of
these pagan societies may have once, respectively, been
potentially God's chosen people.

Sincerely, Arumese

--- In Ta_Seti@y..., sheila woods wrote:
>
> Dear Chantylla,
> I don't know whether you are a Christian or not. However, it is
my faith that tells me that the Ten Commandments are inspired
of God Himself. All that is in the Bible and in the Lost Books of
the Bible are the inspired writings of men by God. Now, why do
you think God would have to borrow written works from man?


```
> Love and Peace.
> chantyllaa wrote: I have recieved various
informatin about Maat and the 10
> commandments. Does anyone believe or have evidence that
the 10
> commandments were taken from Maat?
>
>
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Service.
>
>
> Peace and love.
> Sheila
>
>
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| 1955|2002-04-18 23:05:42|a.manansala@attbi.com|Re: Fwd: DNA decay rate in papyri and human remains from Egyptian a|

```
> Paul, it sounds interesting but the report provides limited information. What
> were the specific comparisons being made regarding the mummies? The post you
> provided discusses the papyri, but only makes passing reference to human and
> animal remains? By the way, what are the page numbers for the study, pp.
> 310-[31]8?
>
```

Yes, 310-318.

The study first establishes a link between DNA replacement racemization of aspartic acid showing these are also the same for human and animal remains. It thus extends its findings to the latter.

When I get a chance to swing by the library, I'll provide more detailed info.

I suspect though that these findings will be challenged particularly by the BYU team. Either way, the study does demonstrate that mummies and other remains are really as stable as sometimes suggested.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1956|2002-04-18 23:13:20|djahuti.geo|Re: Maat|
--- In Ta_Seti@y..., "rahkyt " wrote:

```
>
> m htp
> ---
> Thus, with less than half of the popular 10 Commandments to be found
```

in the 42 Confessions, and those four being common to humanity from earliest times, the perspective of the 10 Commandments as having been

```
> derived from the 42 Confessions is without merit.
> ---
> granted, the commandments are common human taboos, but are you
```


saying that they evolved in a vacuum? that the hebrews, whoever they were, took nothing from the land of kemet? that no other form of their worship practices display any connection to their kemetian predecessors and teachers?

```
>
> ankh, oodja, seneb!
>
> mark
> --
>
```

Being that the land of Kana'an had bordered the major civilization of Kamat and that Kamat had an empire in Kana'an for 300 years, cultural borrowings (both ways), were inevitable. One can find a psalm and wisdom sayings and a love song tradition and a few words that can be traced to Kamat but these had virtually nothing to do with the religion as practiced. Even the Exodus story can be seen as an adaptation of stories told in Kamat of the Expulsion with Iahmasi being transformed into Mosheh but the practice of the religion itself had been indigenous. The only major alien element had been the religious adherence to the worship of a single god with no idols and that had mainly been confined to a cult (Shasw Yhwa/Tribe of Lewiy) that had come from Edom.

Djehuti Sundaka

```
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| 1957|2002-04-18 23:26:29|Mickel Hendrix|Re: Maat|
Hotep Rahkyt,

Brother, the answer to your question is denial. When, we as black folk in the United Snakes of Amerikkka, begin to real eyes that we're in scholarly enemy territory, and stop looking for someone to drop out of the sky, we're going to be better off. I've asked the same old question to many of our people, especially what was the religion of our ancestors, when they were snatched from Afriika and turned into slaves here.

It is funny how black folk scoff at the white racists, who purport that slavery did us some good, and, at the same time, the same black folk hold so dearly to the slavemaster's religion. Again, if we throw our religious beliefs aside for a while and explore the ancient Kemetic theology and compare it to our present beliefs, we'd begin to grow in the direction of a free people, back to knowledge of self, which breeds self-esteem, self-love, self-worth, self-confidence, and self-respect.

P.E.A.C.E Progress...

--- rahkyt <rahkyt@blackplanet.com> wrote:

>
> m http
> ---
> Thus, with less than half of the popular 10
> Commandments to be found in the 42 Confessions, and
> those four being common to humanity from earliest
> times, the perspective of the 10 Commandments as
> having been
> derived from the 42 Confessions is without merit.
> ---
> granted, the commandments are common human taboos,
> but are you saying that they evolved in a vacuum?
> that the hebrews, whoever they were, took nothing
> from the land of kemet? that no other form of their
> worship practices display any connection to their
> kemetian predecessors and teachers?
>
> ankh, oodja, seneb!
>
> mark
> --
>
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| 1958|2002-04-18 23:43:00|a.manansala@attbi.com|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|
Terance writes:

>>

To judge from their art, the Olmecs comprised two
contrasting ethnic
types: One was remarkably Negroid, with thick lips,
flat broad nose,
and a round face... The other Olmec type is strikingly
different,
sometimes representing an almost Semitic type, with
narrow face,
sharp profile, strongly hooked nose, thin lips, and a
beard that can
vary from a small goatee to a full beard... Since
neither of the two
contrasting Olmec types - the Negroid and the Semitic -
bears the
slightest resemblance to any ethnic group known to have
existed in
aboriginal America, whereas both represent physical

types
characteristic of the ancient civilizations of the Old
World, their
sudden appearance as culture-bringers in the New World,
just in the
area where the natural ocean conveyer arrives from
Africa, has led to
a flurry of speculation..."

Thor Heyerdahl in
'The Quest for America'

>>

I have not seen any "Semitic" Olmec statues however I
have seen many that do resemble present-day indigenes
of Central America.

There is no doubt that Black types also exist, however
we have to consider that there is existence in this
same area and at the same time of physical features
common to SE Asia and the Pacific where so-called
"Oceanic Negroids" existed at the same time.

Thus, the origin of these people may have also been in
Asia among heterogeneous groups of migrants that included
types similar to today's natives.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1959|2002-04-19 03:23:44|neseret|Re: Maat|
--- In Ta_Seti@y..., Mamadi Sefe Dekote wrote:

>
> Speaking of the word Habiru, I recall a photo in a book of
> Diop's in which he shows dark-skinned Egyptians juxtaposed
> to light skinned Asiatics with "Semitic" features (like the Habiru)
> and pointed beards.
>
> In Egypt a temple guide gave his view that the Habiru
> were related (in some way) to the Asiatic Hyksos and
> even asserted that this was in some way related to the
> Exodus story. I have seen several works make this claim:
> that the Habiru were either one of the numerous groups
> of Asiatic invaders or at the least proto-Habiru elements
> were among them.
>
> Rather than delve into it, I want to know if anyone has
> similar information?

For one, "'apiru" /'prw/ is not an Egyptian word: it is a Egyptian
rendering of a Semitic/Canaanite gentilic term into New Kingdom
Middle Egyptian. James Hoch, in his book, _Semitic Words in
Egyptians Texts of the New Kingdom and Third Intermediate Period_,
(Princeton University Press,1994), says this in his discussion of
the 'prw [Apiru]:

"...The Egyptian contexts seem to indicate that the term ['apiru]
designated a social and not ethnic classification, e.g., the Amenophis
II list of prisoners, where / 'prw/ are listed with Asian princes /msw
wrw/ and the bedouin /SAsw/...In P. Harris 500, / 'prw/ are mentioned
in conjunction with _maryannu_, the chariotry, and
charioteers /snny/. In Hamm. no. 12 we find the 'Apiru hauling large
blocks of stone:"... '=p=rn n3 pDtyw 'nw s 800...' ('Apiru of the Anu
people, 800 persons') [Here Hoch notes that a designation of an
ethnic group is defined _in addition_ to the term, 'apiru -
KGG] ...Although its etymology is uncertain, the word is known in

Akkadian as `_habiru_`, and Ugaritic as `_’prm_`. The word is also very likely related to the Biblical term/name "Hebrew", but the nature of the relationship is not easily determined..." (Hoch, `_Semitic Words..._`, pp. 62-63)

Hoch does point out 'aper was thought to be related via the Akkadian `ep’eru` [feed, nourish] to the Arabic " 'affara" ['to cover with dust (of gleanings)'] at one time, but shows that the relationship of the two words has since been abandoned, primarily since it is not attested to outside Akkadian.

Hoch himself does not seem to see 'apiru in anyway connected with 'Ibrîm, citing Loretz's `_Habiru-Hebraër: Eine soziolinguistische Studien über die Herkunft des Gentiliziums 'ibri vom Appellativum Habiru_`, (Berlin, 1984) [see below]a critical survey of various etymologies is cited by Hoch as appearing on pp. 235-248.

The connection between 'Apiru --> Habiru has a faint etymological base, but the meaning was changed by post-exilic use in Hebrew. James Hoch, in his `_Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period_`, (Princeton, 1994) stated in his Note 33 to the term 'Apiru (after noting it was a social classification of rank within a group* and not an ethnic term):

"Scholars have variously equated, loosely associated, or rejected any connection between the 'Ibrîm and the 'Apiru, Loretz, though admitting an etymological derivation from 'prw [Egyptian] = 'prm [Ugaritic] = Habiru [Akkadian], considers that all occurrences of the word in the Bible are seen as a gentilic, and not as a social term. This is certainly true of post-exilic usages, but it is possible that in I Sam 4-29 the word is used in its original sense, although in the mouths of the Philistines, perhaps with a certain degree of contempt. That 'Apiru groups were still active is shown by the narrative in I Samuel 22-30 where David leads a band of brigands that are all but called 'Apiru. The later usage as a gentilic, may have arisen as a re-interpretation of the term, whose original sense had been forgotten, such social groups having long since disappeared, The view that the I Samuel instances are genuine Biblical examples of 'Apiru, but that other examples are the gentilic was also expressed by N.P. Lemche, "'Hebrew' as a National Name for Israel," *Studia Theologica*, *Scandinavian Journal of Theology*, 33 (1979), pp. 1- 23."

`_Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period_`, (Princeton, 1994), N. 33 to No. 70, p. 63.

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham
UAB Options/Special Studies

<http://www.griffis-consulting.com>
| 1960|2002-04-19 07:20:40|Mamadi Sefe Dekote|Render Unto Ethiopia...|
Archaeology Magazine
May/June 2002

Newsbrief

Ethiopian officials were thrilled when the fortuitously named Rev. John McLuckie happened upon the 400- year-old wooden Tabot of St. Michael (an inscribed wooden tablet representing the Ark of the Covenant), which had lain in a dusty box in an Edinburgh church for more than 100 years. Taken by a British soldier in 1868 from the fortress of Emperor Tewodros II at Maqdala,

Ethiopia, the tabot was recently returned to the country.

Other treasures from the sack of Maqdala remain in Great Britain despite efforts of the Ethiopian government and AFROMET (the Association for the Return of the Maqdala Ethiopian Treasures) to have them returned. Objects taken from the fortress and the nearby church of Madhane Alem include ten more tabots, approximately 500 religious manuscripts, precious icons, gold and silver crosses, royal vestments, and two gold crowns--all carted off by the British on no fewer than 15 elephants and 200 mules. Several British museums and libraries, including the British Museum and the Royal Library at Windsor Castle, house the sacked objects; there are also Ethiopian sacred objects scattered among institutions in France, Portugal, and the United States. While acknowledging that the artifacts have been well looked after, the Ethiopian religious and political communities now are pleading for their return, assuring that there are secure and appropriate places for them to be displayed and stored. The answer so far has been no.

The Ethiopians also seek the return of the Axum Obelisk (technically a stela used to honor the local ruler's authority), which now stands in the Piazza di Porta Capena in Rome. In 1937, Mussolini ordered the dismantling and removal of the 1,700-year-old obelisk to Rome to commemorate the fifteenth anniversary of his march on Rome. Seguire Abaye, a 101-year-old priest who witnessed the event calls the removal of the obelisk "the deepest regret of my life."

On at least three separate occasions since World War II, the Italians have agreed to return the obelisk. The latest was in 1997, when stamps were issued in Ethiopia to commemorate its return. But like the treasures from Maqdala, the obelisk remains on foreign soil. While it may seem strange that Italy would want to retain this monument to Fascism, politicians cite the threat to the monument if it is returned to Ethiopia.

But can anything threaten a stone monument more than Rome's atrocious pollution?--JARRETT A. LOBELL

<http://www.archaeology.org/magazine.php?page=0205/newsbriefs/ethiopia>
| 1961|2002-04-19 07:42:25|Mamadi Sefe Dekote|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|
Old articles, related topic.

DG

Thursday, August 26, 1999 Published at 15:39 GMT 16:39 UK

http://news.bbc.co.uk/hi/english/sci/tech/newsid_430000/430944.stm

The first Americans were descended from Australian aborigines, according to evidence in a new BBC documentary.

The programme, Ancient Voices, shows that the dimensions of prehistoric skulls found in Brazil match those of the aboriginal peoples of Australia and Melanesia. Other evidence suggests that these first Americans were later massacred by invaders from Asia.

Until now, native Americans were believed to have descended from Asian ancestors who arrived over a land bridge between Siberia and Alaska and then migrated across the whole of north and south America. The land bridge was formed 11,000 years ago during the ice age, when sea level dropped.

However, the new evidence shows that these people did not arrive in an empty wilderness. Stone tools and charcoal from the site in Brazil show evidence of human habitation as long ago as 50,000 years.

The site is at Serra Da Capivara in remote northeast Brazil. This area is now inhabited by the descendants of European settlers and African slaves who arrived just 500 years ago.

But cave paintings found here provided the first clue to the existence of a much older people.

Images of giant armadillos, which died out before the last ice age, show the artists who drew them lived before even the natives who greeted the Europeans.

These Asian people have facial features described as mongoloid. However, skulls dug from a depth equivalent to 9,000 to 12,000 years ago are very different.

Walter Neves, an archaeologist from the University of Sao Paulo, has taken extensive skull measurements from dozens of skulls, including the oldest, a young woman who has been named Lucia.

"The measurements show that Lucia was anything but mongoloid," he says.

The next step was to reconstruct a face from Lucia's skull. First, a CAT scan of the skull was done, to allow an accurate working model to be made.

Then a forensic artist, Richard Neave from the University of Manchester,

UK, created a face for Lucia. The result was surprising: "It has all the

features of a negroid face," says Dr Neave.

The skull dimensions and facial features match most closely the native people of Australia and Melanesia. These people date back to about 60,000 years, and were themselves descended from the first humans, who left Africa about 100,000 years ago.

But how could the early Australians have travelled more than 13,500 kilometres (8,450 miles) at that time? The answer comes from more cave paintings, this time from the Kimberley, a region at the northern tip of Western Australia.

Here, Grahame Walsh, an expert on Australian rock art, found the oldest painting of a boat anywhere in the world. The style of the art means it is at least 17,000 years old, but it could be up to 50,000 years old.

And the crucial detail is the high prow of the boat. This would have been unnecessary for boats used in calm, inland waters. The design suggests it was used on the open ocean.

Fantastic voyage

Archaeologists speculate that such an incredible sea voyage, from Australia to Brazil, would not have been undertaken knowingly but by accident.

Just three years ago, five African fishermen were caught in a storm and a few weeks later were washed up on the shores of South America. Two of the fishermen died, but three made it alive.

But if the first Americans had drifted from Australia, where are their descendants now? Again, the skulls suggest an answer.

The shape of the skulls changes between 9,000 and 7,000 years ago from being exclusively negroid to exclusively mongoloid. Combined with rock art evidence of increasing violence at this time, it appears

that the mongoloid people from the north invaded and wiped out the original Americans.

The only evidence of any survivors comes from Terra del Fuego, the islands at the remotest southern tip of South America.

The pre-European Fuegians, who lived stone age-style lives until this century, show hybrid skull features which could have resulted from intermarrying between mongoloid and negroid peoples. Their rituals and traditions also bear some resemblance to the ancient rock art in Brazil.

The identity of the first Americans is an emotive and controversial question. But the evidence from Brazil, and a handful of people who still live at the very tip of South America, suggests that the Americas have been home to a greater diversity of humans than previously thought - and for much longer.

<http://www.sciencenews.org/20010407/fob1.asp>

Week of April 7, 2001; Vol. 159, No. 14

Early Brazilians Unveil African Look

Bruce Bower

The stormy scientific debate over the origins of the first Americans has taken a surprising geographic turn. Human skulls unearthed in Brazil and ranging in age from about 8,000 to 11,000 years look more like modern Africans and Australian aborigines than like modern Asians or Native Americans, according to a report presented in Kansas City at last week's annual meeting of the American Association of Physical Anthropologists.

This finding contradicts the influential theory that Asians were the first to cross the now submerged Bering land bridge to North America around 12,000 years ago, says Walter A. Neves of the University of São Paulo. Instead, African migrants actually may have been the first to take this northern route into the Americas, theorizes Neves, who directed the Brazilian excavation and fossil analysis. At least 45,000 years ago, he adds, migrating Africans reached Australia via a southern route.

The exact timing of population movements that brought Africans to what is now South America remains unknown, the Brazilian scientist says.

"The anatomical similarities of Australians and the first South Americans are related to their shared African ancestry," Neves says. "We need to understand patterns of prehistoric human migration through Siberia much better."

In 1994 and 1995, Neves and his coworkers excavated Santana do Riacho 1, the largest known prehistoric burial site in the Americas. The

researchers uncovered the skeletal remains of at least 40 individuals in

28 separate graves.

Radiocarbon analyses indicated that the burials occurred over a 3,000-year span, beginning about 11,000 years ago.

The Brazilian scientists compared measurements of the intact skulls of six adultstwo men and four womenwith those of skulls from modern populations of Africans, aboriginal Australians, Asians, and Native Americans.

The Santana do Riacho 1 skulls exhibited considerable variation in shape, Neves remarks. However, they shared several traits with Africans and aboriginal Australians. These characteristics include a long, narrow brain case and eye sockets set relatively low on the face.

An 11,000-year-old skull found at another Brazilian site a decade ago displays these same traits, Neves adds.

He suspects that African-based travelers reached South America by land rather than by sea.

Other anthropologists familiar with the Brazilian skulls agree that they look African in some respects. However, they emphasize that the nature and timing of early forays into the Americas remain poorly understood.

For example, skull measurements provide only ambiguous clues for untangling the evolution of populations, comments Richard L. Jantz of the University of Tennessee in Knoxville. If ancient Brazilian settlers exhibited a large amount of anatomical variability, it may be a coincidence that Neves found a few who show African similarities, Jantz says.

Moreover, the few available North American human skulls from 8,000 to 11,000 years ago bear little resemblance to modern populations, including Africans, he maintains. An analysis of the 8,400-year-old skeleton of Kennewick Man, discovered in Washington State in 1996, revealed some anatomical links to modern Polynesians, further complicating this picture.

Prehistoric humans everywhere shared many skeletal features that underwent regional modifications due to factors such as natural selection and random genetic changes, proposes Joseph F. Powell of the University of New Mexico in Albuquerque. Those influences, rather than a distinct African origin, may account for the Brazilian skulls' shape, he asserts.

"The Brazilian specimens have an African look," Powell says. "But what that means is anybody's guess."

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> I have not seen any "Semitic" Olmec statues however I
> have seen many that do resemble present-day indigenes
> of Central America.
>
> There is no doubt that Black types also exist, however
> we have to consider that there is existence in this
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> "Oceanic Negroids" existed at the same time.
>
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> Asia among heterogeneous groups of migrants that included
> types similar to today's natives.
>
> Regards,
>
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
```

| 1962|2002-04-19 08:20:38|Mamadi Sefe Dekote|King Scorpion: "A Pretty Bad Dude"|
In the commercials I've seen for this documentary,
the actors/actresses used bear little resemblance to

most modern southern Egyptians I've seen (which would have been the Scorpion King's home). They certainly probably don't resemble any pre-dynastic ones. But then again I always figured King Scorpion didn't look very Samoan either. So...see what I know.

But for what its worth, here's a review from Archaeo. Mag.

DG

<http://www.archaeology.org/0205/reviews/scorpion.html>

King Scorpion: "A Pretty Bad Dude"
Television
Review

Do great individuals guide the course of history, or do historical circumstances inspire great individuals? The Real Scorpion King (airing on the History Channel April 23 at 9:00 p.m. EST) opts for the former in ascribing the foundations of Egyptian civilization to the work of King Scorpion, a ruler of Upper (southern) Egypt around 3250 B.C.

If the pharaoh Narmer is to be credited with the final unification of Upper and Lower Egypt, it was his predecessor, King Scorpion, who made it possible--conquering his neighbors while also ordering the invention of writing, coming up with monumental architecture, and putting the culture on the road to pyramid building. It isn't a bad resumé, but if the program has a weak point it is the relentless attribution to one person of the coalescence of an entire civilization.

When it comes to archaeology, the show has some great sequences. Renée Friedman, a director of excavations at Hierakonpolis, decodes the scenes carved on the Narmer Palette, a large slate tablet that shows the pharaoh smiting a captured rival with his mace, perhaps the last act in the unification of the country. On one side of the palette Narmer appears with the crown of Upper Egypt, on the other he wears the crown of Lower Egypt. Friedman also discusses connections between Scorpion and Hierakonpolis, where the palette was discovered more than 100 years ago with a carved ceremonial mace head that depicts the king.

Günter Dreyer of the German Archaeological Institute describes his finds from a tomb at Abydos, including an ivory crook that marks it as a royal burial, and 160 small inscribed bone and ivory tags. Dreyer explains how he deciphered these tags, concluding they were labels identifying from where various goods in the tomb had come. Identification tags or tax receipts, they may be the earliest-known writing. Whose burial was it? Painted on many jars found in the tomb was a sign indicating the owner: a scorpion.

What is really new and intriguing is a carved panel found by Yale Egyptologists John and Deborah Darnell at a desert site named Gebel Tjauti, halfway between Abydos and Hierakonpolis and not far from Naqada, another important early site. If their interpretation is correct, the engraving, which they call the Scorpion Tableau, portrays a victory procession in which a mace-wielding King Scorpion parades his defeated rival, the ruler of Naqada.

Key to the reading of the rock panel is the appearance of a falcon above a scorpion, which the Darnells read as Horus Scorpion (Horus was the patron god of kingship in ancient Egypt). Their

belief is that King Scorpion had this inscription carved to commemorate his victory over Nagada and that the pass at Gebel Tjauti, leading from the desert down to the Nile Valley, provided Scorpion's forces a way to sneak around that city's defenders. John Darnell shows how this might have happened by moving coins representing various detachments around on a large map of the area--a low-tech visual aid that is humorously refreshing given the use of fancy computer graphics to reconstruct various monuments elsewhere in the film. He concludes that King Scorpion consolidated Upper Egypt into a single kingdom, setting the stage for Narmer's final triumph.

U.S. Army Major Scott Stockwell, an expert on scorpions, provides an interesting interlude: scorpions have been around 420 million years, they fluoresce under ultraviolet light, there are 1,500 species of which

20 have neurotoxins powerful enough to kill people, and they have names like southern mankiller and death stalker. Drooling is a side-effect of being stung by one. It's a bit of a digression, but it breaks up the blocks of hard-core archaeology.

Viewers also benefit from the insights of professional wrestler Dwayne Johnson, a.k.a. the Rock, who notes that Scorpion was "a pretty bad dude in his own right." What's the Rock doing here? There's a tie-in between this documentary and the Universal picture The Scorpion King, which opens the week before the television program airs and stars Johnson. I found the occasional clip from the movie unnecessary and a little annoying, less so a cut-to-commercial

scene with Johnson on the phone talking to his agent: "No, no, no. I'm the Rock. So either I keep the camel for free or I don't do the movie." Who knows, maybe this will get some younger viewers to sit through the documentary, which is a good, but pretty intensive, two-hour course.--MARK ROSE

| 1963|2002-04-19 10:02:31|a.manansala@attbi.com|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf| I don't agree with the two wave theory proposed. While it is true that many of the early skeletons possessed Austromelanesian characteristics, others were of so-called "Southern Mongoloid" type with broad vaults, coronal facial flatness, Sundadonty, and mild "Mongoloid" features (medium broad nose, mild prognathism, robust mandibles, etc.) as present in today's insular SE Asia and parts of the Pacific.

The earliest migrants were heterogeneous as was the population of East Asia and the Pacific at the time.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1964|2002-04-19 12:45:38|Clyde Winters|Re: History, Spirituality, Science & Ta_Seti|
Hi

Gudea to me is of the Africoid variety (i.e., a Black person similar to the numerous types of Blacks found in the United States). If you notice the nose of Gudea was broken, and his picture is usually presented on an angle so that people may not detect the African heritage of this important personage.

The point I was trying to make is, that when you read the ancient documents related to Sumer, you discover that the Gutian dynasty of Lagash is not recognized by the Sumerians as an authentic Sumer dynasty, yet in the history text we are flooded with pictures of the Lagash Gutians, and told by the experts that these people are Sumerians. This to me is falsification of history.

C.A. Winters

At 09:43 PM 4/18/02 -0700, Manu Ampim wrote:


```
> How would you describe Gudea's ethnic appearance? Manu
>Ampim
>

| 1965|2002-04-19 12:52:08|djahuti.geo|Re: Maat|
--- In Ta_Seti@y..., "chantyllaa" wrote:

> I have recieved various informatin about Maat and the 10
> commandments. Does anyone believe or have evidence that the 10
> commandments were taken from Maat?
```

Less than half of the 10 Commandments can be matched to any of the 42 Confessions.

```
Don't bear false witness
Don't steal
Don't commit adultery
Don't murder
```

These 4 commandments that can be matched to principles in the 42 Confessions can be found as social rules among any people and are probably older than civilization. Even social animals have a code of behavior involving some of these as they will only steal or cheat with another member's mate in secret. So claims of the 10 Commandments being derived from the 42 Confessions are without merit. Furthermore, groupings of commands into units of 10 had been common. The 10 Commandments that are claimed to have been derived from the 42 Confessions aren't even the original 10 Commandments. The original 10 Commandments can be found listed in Exodus 34:14-28 and also have nothing to do with the 42 Confessions.

```
Exodus 34:14
Exodus 34:17
Exodus 34:18
Exodus 34:20
Exodus 34:21
Exodus 34:22
Exodus 34:23
Exodus 34:25
Exodus 34:26
```

Unlike the more popular grouping to be found in Exodus 20:3-17, the above are actually referred to as the "Ten Commandments" (Exodus:34:28).

```
Djehuti Sundaka
| 1966|2002-04-19 13:41:00|Clyde Winters|Re: Ta_Seti - Heyerdahl & The RA Expeditions - Coca Leaf|
Hi Paul
```

You are right there were both African and Pacific Blacks in Olmec America. At:
<http://www.geocities.com/Tokyo/Bay/7051/content.html>

I have published:An Anthropological Study on the origin of the Olmecs by Andrzej Wiercinski. This is the only study of Olmec skeletal remains which discuss the diverse origins of the Olmecs. At this web page I have posted all of the pages of Wiercinski's article.
Many of the terms used by Wiercinski are out of date and date back to the period when certain groups of Blacks were not recognized as "Negroes". I explain the relationship between these terms at the following site:
<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

As you can see a significant number of the Olmec skeletons were of Blacks from the Pacific and Africa.

C.A. Winters

At 03:58 AM 4/19/02 +0000, a.manansala@attbi.com wrote:

```
> Terance writes:
>
>>>
> To judge from their art, the Olmecs comprised two
> contrasting ethnic
> types: One was remarkably Negroid, with thick lips,
> flat broad nose,
> and a round face... The other Olmec type is strikingly
> different,
> sometimes representing an almost Semitic type, with
> narrow face,
> sharp profile, strongly hooked nose, thin lips, and a
> beard that can
> vary from a small goatee to a full beard... Since
> neither of the two
> contrasting Olmec types - the Negroid and the Semitic -
> bears the
> slightest resemblance to any ethnic group known to have
> existed in
> aboriginal America, whereas both represent physical
> types
> characteristic of the ancient civilizations of the Old
> World, their
> sudden appearance as culture-bringers in the New World,
> just in the
> area where the natural ocean conveyor arrives from
> Africa, has led to
>"
>
> Thor Heyerdahl in
> `The Quest for America'
>>>
>
>" Olmec statues however I
> have seen many that do resemble present-day indigenes
> of Central America.
>
> There is no doubt that Black types also exist, however
> we have to consider that there is existence in this
> same area and at the same time of physical features
> common to SE Asia and the Pacific where so-called
>" existed at the same time.
>
> Thus, the origin of these people may have also been in
> Asia among heterogeneous groups of migrants that included
> types similar to today's natives.
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
>
>
> Yahoo! Groups Sponsor ADVERTISEMENT
>
> To unsubscribe from this group, send an email to:
> Ta\_Seti-unsubscribe@yahoo.com
>
>
>
> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.
```

| 1967|2002-04-19 14:17:42|Mamadi Sefe Dekote|Discovery Channel to Air Story on "African Even of Mankind"- Sunday|
"You and your neighbor are closer than you think.
Despite our physical, psychological and cultural differences,
every living person has at least one thing in common:

We are all related to one woman who lived in eastern Africa more than 150,000 years ago: the so-called "real Eve."

Join us as we reveal how our shared genetic heritage links every living person on Earth. And then follow the expansion of modern humans throughout the world, from our fragile beginnings in Africa to our exodus through South Asia, down to Australia, up into Europe and finally into the Americas." ---Discovery Channel

<http://dsc.discovery.com/convergence/realeve/realeve.html>

Check your local listings for showtimes.

Eve Explained: How Ancient Humans Spread Across the Earth
By William F. Allman

The greatest journey ever undertaken left behind a trail of unanswered questions: How did our species arise and spread around the globe to become the most dominant creature on the planet? Part of the answer came two decades ago, when scientists stunned the world with the finding, based on genetic research, that all humans alive today can claim as a common ancestor a woman who lived in Africa some 150,000 years ago dubbed, inevitably, "Eve." But while the notion of an African origin of the human family has grown to be accepted by most scientists, the details of how Eve's ancestors swept out of Africa to populate the rest of the world have remained murky.

Now a team of scientists claim that, based on research on the ancient climate, findings in archaeology and a new, clearer genetic picture of how the human family tree has branched over the eons, the ancient itinerary of the human diaspora can finally be pieced together. It is an epic story of escape from starvation, glaciers and volcanoes and braving shark-infested waters in flimsy rafts.

And like any good tale, it has a surprise ending: Contrary to established thinking, it appears that our human ancestors took a more southerly route out of Africa, traveling east across the Red Sea into what is now Yemen, and then through India and all the way to the far reaches of Australia, before they swung up into Europe. "There was only one migration out of Africa," says Stephen Oppenheimer of Oxford University, who is a leading proponent of this new synthesis of our species's incredible journey. "They couldn't go north that was blocked by a desert so they had to go south."

for more see:
<http://dsc.discovery.com/convergence/realeve/feature/feature.html>

for what African Eve would have looked like:
<http://dsc.discovery.com/convergence/realeve/face/face.html>
| 1968|2002-04-20 08:53:00|pinatubo.geo|Re: Fwd: DNA decay rate in papyri and human remains from Egyptian a|
--- In Ta_Seti@y..., a.manansala@a... wrote:

>
> > Paul, it sounds interesting but the report provides limited

information. What

> > were the specific comparisons being made regarding the mummies?

The post you

> > provided discusses the papyri, but only makes passing reference to

human and

> > animal remains? By the way, what are the page numbers for the study, pp.

> > 310-[31]8?
> >
>
> Yes, 310-318.
>
> The study first establishes a link between DNA replacement
> racemization of aspartic acid showing these are also the
> same for human and animal remains. It thus extends its findings
> to the latter.
>
> When I get a chance to swing by the library, I'll provide
> more detailed info.
>
> I suspect though that these findings will be challenged
> particularly by the BYU team. Either way, the study does
> demonstrate that mummies and other remains are really
> as stable as sometimes suggested.
>

I was able to check the article out. The researchers actually tested two mummies and compared to their tests to previous tests on amino acid racemization and its correlation with DNA degradation.

They concluded the upper limit for DNA survival was around 700-800 years except in cases of unique preservation circumstances.

They also had something else to say that was very interesting:

"During the 16th-18th centuries AD, so high was the use of mummies in European medicine that contemporary Egyptians began to meet the demand for ancient mummies with modern copies (El Mahdy, 1999). We are presently investigating this issue by radiocarbon-dating and amino acid racemization analysis. Preliminary analysis indicates that the incidence of fakes in museums can be surprisingly high."

Again it will be interesting to see how other researchers respond to this study. Also, one wonders if there is any politics involved here behind the scenes.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>

> Regards,
> Paul Kekai Manansala
> <http://home.attbi.com/~a.manansala/afro.htm>

| 1969|2002-04-20 13:20:01|Djehuti Sundaka|Parameter A and the Egyptian Decans|
Parameter A and the Egyptian Decans
<http://bourmistroff.tripod.com/parameter.htm>
| 1970|2002-04-20 13:34:57|Djehuti Sundaka|Like father like son |
<http://www.ahram.org.eg/weekly/2002/582/tr1.htm>
Like father like son

To the rear of the Colossus of Memnon, at the edge of the agricultural plain, the restored mortuary temple of Merenptah and an on-site museum were officially opened by President Mubarak last month. Jill Kamil describes the new attractions

The Swiss Institute of Archaeology in collaboration with

the
Supreme Council of Antiquities have been restoring the
mortuary temple of Merenptah for 15 seasons (from 1971 to

2000). Under the directorship of Horst Jaritz a mass of
ruins
have been converted into a worthwhile tourist
destination,
complete with a delightful on-site museum.

The temple of Merenptah, Ramses II's son and successor
who ruled for 10 years between 1213 and 1203BC, was first

identified in the 19th century, when British
archaeologist
Flinders Petrie made a plan of the remains, and gave a
short
description of the temple in 1886. He noted that it was
made
almost entirely of stones plundered from the nearby
temple of
Amenhotep III. That is not to say Merenptah demolished
the
temple and used it as a quarry; in fact, Amenhotep's huge

structure had come to grief during a particularly high
flood so
it was no difficult task for Merenptah to usurp stones
and
statues, and transport them to his own temple site
further west
-- a nice example of filial conformity because his father

Ramses II had done the same thing; he liberally usurped
ancient temples as quarries.

Because of the extraordinary length of the reign of
Ramses II,
many of Merenptah's older brothers had died and he, the
13th son, was already middle-aged when he ascended the
throne. He took over a country that was on the defensive;
the
great empire founded by Thutmose III about 1527BC was by
now a part of the oral tradition, duly embellished with
legendary wonders, of course. The death of the enfeebled
Ramses II saw disturbances on the northern border in
Syria,
and tribes in western Asia rose in revolt against their
Egyptian
colonisers.

Merenptah may have been well into his fifties, but he was
not
past his prime. He fought bitter battles in Syria in the
third
year of his reign, severely punished those that rose
against
Egypt, and brought Palestine under control. His army
returned
in triumph to his palace at Memphis, bearing booty and
trophies cut from the bodies of the slain. He
subsequently
fought a bitter battle against the Libyans in the fifth
year of his
reign, and, as his father had chronicled his own
victories,
especially his famous battle of Kadesh, so Merenptah
recorded his. On a wall beside the sixth pylon at Karnak,
and

also on a great stele found by Petrie, he inscribed in prose and poetry lists of cities and states defeated by Egypt. The latter relic is known as the Israel Stele because in it Israel is mentioned for the first time:

The kings are overthrown,
No one holds up his head among the nine nations of the bow (i.e. Nubians),
Wasted is Tehenu (i.e. Libyans),
The Hittite Land is pacified,
Plundered is the Canaan, with every evil,
Carried off is Askalon,
Seized upon is Gezer,
Yenoam is made as a thing not existing.
Israel is desolated, her seed is not,
Palestine has become a [defenseless] widow for Egypt.
All lands are united, they are pacified;
Every one that is turbulent is bound by King Merenptah
-- (James Breasted, Egyptian Records III: 616-617)

Merenptah, who was described "the victorious," "the amiable," and "(one) magnified among the gods," by now found it timely to construct his mortuary temple to ensure the continuation of his cult for all eternity. He opted for a site within easy distance of the ruined temple of Amenhotep III so that the plundered stones could be transported without undue trouble, re-carved in his own name. His huge temple was, not surprisingly, erected in record time.

So busy was Merenptah with his wars and building programme that he failed to make the necessary offerings to the river Nile, and Nile-god Hapi took revenge. He sent a

flood so devastating that the two pylons leading to two open courtyards of his temple were swept away, along with the first hypostyle hall and its side chambers, the second hypostyle hall leading to the Holy of Holies with the bark shrines for the Theban Triad, and even the chapels for the cult of the ancestors and Re the sun-god. The surviving structures undermined by the flood, progressively collapsed over time and were covered with silt, sand and debris. "The House of a Million Years" was no more.

"When the mission started to excavate the temple to reinvestigate, the ground plan was our first task," said Jaritz.

"We concentrated on the north-eastern temple store-rooms and an associated courtyard to which offerings for the mortuary cult were received. The next phase involved transforming the mud-brick pylons into stone, and identifying thousands of sandstone fragments in the debris cleared from the temple. All was documented and studied."

Not all the stone came from Amenhotep III's temple. As excavations proceeded it became clear that there were limestone blocks from buildings of Hatshepsut and Akhenaten. Colossal limestone sphinxes, and couching jackal statues were dug out of the earth.

Raising the blocks of stone with huge cranes was extremely time- consuming. "Some weighed up to 24 tons. Others were

found face down beneath the foundations of the pylons and

had to be carefully extricated, cleaned and recorded.

Some of the inscribed blocks with quality artwork could be replaced in their original positions in the towers of the second pylon. Others were moved to a workshop area, for matching together segments and consolidating reliefs," said Jaritz.

As progress continued, year after year, additional blocks from the monumental gateway, as well as fragments of a colossal limestone sphinx and parts of nine jackal-headed sphinxes

were moved to this work-shop area. "Some of the pieces were stunning, and we realised that apart from restoring the mortuary temple, there was every reason to consider developing a small museum," said Jaritz.

It is a delightful structure, much smaller than the Museum at Luxor, but sharing with it gently sloping ramps and individual displays that encourage an organised, uninterrupted flow of people through the museum. It is situated between Merenptah's temple and neighbouring rural housing, and the structure blends in with the environment in both shape and colour. It is a long narrow museum with a single entrance/exit and is connected, via a small pavilion with benches, to the main ticket office at the entrance to the temple site.

On display are parts of colossal limestone sphinxes and blocks from the monumental gateway of Amenhotep III, followed by architectural elements from the buildings of Hatshepsut and Akhenaten in niches. Also in niches are fragments of a large stele which was found in the temple's treasury, others of the temple's decoration, and royal and individual inscriptions.

Moving to the upper level of the museum, pottery, ostraca, moulds for faience objects and metal and stone tools are on display. Two steps lead back to the illuminated information

panels at the entrance, and out of the museum.

"Despite the total destruction and exploitation of Merenptah's temple and the complete loss of its stone structure, it still contained some surprises which had escaped the first excavator," said Jaritz. "Concealed in the foundations of the Second Pylon, our team discovered a number of limestone blocks with astonishingly well preserved polychrome reliefs of Amenhotep III, probably the finest examples known in Egyptian art history. After their conservation by experts, they are now on display in situ, on the foundations of the pylon, where they are protected by shelters."

Merenptah was thought by some early scholars to have been

the "Pharaoh of the Exodus," drowned in the Red Sea. But then his mummy, badly mutilated by tomb robbers, turned up with 12 others in the tomb of Amenhotep II where they had

been hidden by the priests for safety. The Mummy in Ancient Egypt by Salima Ikram and Aidan Dodson tells us that the Pharaoh suffered severely from dental problems; had severe arthritis, arteriosclerosis and also had fractures in his thigh bones.
| 1971|2002-04-20 19:10:35|sheila woods|Re: Maat|

Dear Arumese

I likewise am not surprised to see the teachings of God in different civilizations. To my knowledge God is known in many lands by many names. With that said I don't somehow think or believe that God only speaks to Christians. However, it is said in the bible which I partake of often that according to Christ's own prophecy, "No man cometh unto the Father, but by me." As to your point of God making attempts to reveal truths to men, I think you are misled. God does not "attempt" to do anything. He does. He reveals. He opens doors. He guides. No attempts.

He has already given all men that seek Him, the opportunity to believe Christ to be the Son of God, that he died for our sins and the opportunity to confess all sins. His directions are simple to follow: Turn right and go straight. It may be hard to do but as with all things practicing what we preach allows the spiritual side of our nature to conquer the flesh.

I don't know any atheist or pagans. However, I do know that people who usually don't find that there is a God usually don't uphold the truths of God in many instances. As to whether or not Christianity has been turned into something false, I would think that would depend upon the person. For true Christianity is not about man's interpretations in the first place. To your point that God may have gotten rid of existing societies it clearly states in the Bible (and please check it for yourself) in Genesis, Chapter 8:21-22: 21"**And the Lord smelled a sweet savour; and the Lord said in his heart, *I will not again* (emphasis mine) curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done.** 22 While the earth, remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Also I don't understand why or how you think questioning a person might indicate that the one asking is somehow threatened. I most certainly, I assure you , am not nor have I ever been threatened by the thought that God or biblical wisdom are present in other civilizations. It is truly an absurd notion. Furthermore, who are you to indicate that any group of people, Jews, Gentiles or otherwise are a lesser people because they were enslaved. Many African-Americans are the descendents of slaves. Would you suggest that they (which includes me) are a lesser people. Anyone who is with God, cared for by God, and led by God cannot be less. It seems strange that a person who believes in a Supreme Being would believe that God would create substandard human beings. Many African-Americans think that the fact that they built America is a testament to their greatness. Is it possible to agree on this point? Maybe? It's clear in the Old Testament that God had forsaken the Jews because of their wickedness, disobedience, and hardened hearts. It was their constant cry under the cruel system of slavery the made God have mercy on them. It had nothing with God wanting them to learn from the Egyptians. God wanted the Jews to learn His ways, His truths, and His commandments. Through knowledge of God (the way)comes knowledge of truth. It is the truth which sets us free to discover who we are and our purpose under God's will.

I've said all that I can think of right now. I enjoyed your response. Let's do it again. 🙏

Peace and love.
Sheila

Do You Yahoo!?

Yahoo! Games - play chess, backgammon, pool and more

| 1972|2002-04-21 08:57:37|merlynhawk|New, with questions|

Hi,

I'm new here, but having been studying Egyptian mythology and the ancient culture for about 5 years.

One of my questions I have been looking for about 2 years, that is has anyone here ever heard of a God/Goddess or Pharaoh/Queen by the name of Pharon, or similar spelling? Or in connection with Anubis?

The other question is relatively new. Does anyone know where I might find out more about the 15th Dynasty Pharaoh Khyan? He was an Hyksos. Or where I might find out what his name means?

Thank you in advance. I look forward to your answers (if any) and to learning much from all of the discussions here.

Some of my Egyptian Artwork can be seen at

<http://merlynhawk.weblogger.com>

Thanks again,

Hawk

| 1973|2002-04-21 23:49:31|mansu_musa|Re: New, with questions|

--- In Ta_Seti@y..., "merlynhawk" wrote:

```
> Hi,
>
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> learning much from all of the discussions here.
>
> Some of my Egyptian Artwork can be seen at
> http://merlynhawk.weblogger.com
>
> Thanks again,
>
> Hawk
```

Welcome to the group. I checked out your web site, and it is nice, but one thing please don't use greek words for the neteru. nephyis I think the kemitic word is neb tet and isis is auset
peace

| 1974|2002-04-22 00:30:48|mansu_musa|Two Ramses II era headless Sphinxes unearthed |
Two Ramses II era headless Sphinxes unearthed
Workers restoring the old wall of Cairo unearthed two headless
Sphinxes formerly used as steps for a secret door in the wall.

Hieroglyphic inscriptions on the two statues indicate that they date back to Ramses II era (1250 years B.C.). Ahmad Hani, Executive Director of the Old wall restoration project, said this area will be one of the most important archaeological sightseeing spots in less than one year after restoration of the wall and removal of encroachments, adding the area will be used as an entry to the Fatimid Cairo. He said that the secret door discovered was used by the French Expedition after Napoleon Bonaparte ordered the closure of Cairo's main gates.
<http://www.uk.sis.gov.eg/online/html7/o200422j.htm>
| 1975|2002-04-22 00:42:55|mansu_musa|FEATURE-Controversy surrounds Egypt's early Islamic history |
FEATURE-Controversy surrounds Egypt's early Islamic history

By Andrew Hammond

CAIRO, April 21 (Reuters) - New research has challenged official Islamic histories by showing it may have taken several centuries after the Arab conquests of the Middle East before Egypt became predominantly Arabic-speaking and Muslim.

Scholars told an unusual conference in Cairo on the early Islamic history of the largest Arab state that Egypt spent some three centuries as a tri-lingual, multi-cultural country using Arabic, Greek and indigenous Coptic.

The conference broke new ground in a region where questioning official accounts of early Islam has become a controversial and dangerous activity in the last decade. Many Muslims feel that questioning their religion is an extension of Western political domination in Islamic countries.

The gathering, last month, suggested it was only after the Fatimid caliphate was set up in Cairo in AD 969 -- more than three centuries after the 641 Arab conquest of Egypt -- that the country's present Arab, Muslim identity took decisive hold.

"The early Islamic period is perhaps the most multi-cultural, multi-lingual and multi-religious time period in Egyptian history," said scholar Nicole Hansen of Chicago University.

NEW SCHOLARSHIP

Since the 1970s, a small group of Western scholars has been investigating the origins of the Muslim holy book, the Koran, the text's meaning and how Islam was formed in the aftermath of the Arab conquests.

Islamic tradition, until recently accepted by most Western scholars, says Islam emerged as a fully-formed religion out of Arabia during the Arab conquests. But new thinking says the monotheistic milieu of Iraq, the Levant and Egypt helped shape the religion once the region was united under Arab rule.

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Greek had existed alongside the ancient language and culture of the Egyptians since the 332 BC conquest of Alexander the Great.

"The fact that this document is written in these three languages is in itself interesting," said Sarah Clackson, a scholar of Greek and Coptic at Cambridge University in eastern England.

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Despite the wrench in the country's identity witnessed in the early Islamic centuries, researchers see remarkable signs of continuity throughout Egypt's 5,000-year history.

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Coptic legal texts show a large smattering of Arabic terms after the conquest of Egypt, said Sebastian Richter of Leipzig University. Egypt's Arabic dialect is full of Coptic words, and classical Arabic also has words of Coptic origin. ((Cairo newsroom +202 578 3290/1, fax +202 577 1133, cairo.newsroom@reuters.com))

© Reuters Limited. Click for Restrictions.
| 1976|2002-04-22 09:53:16|a.manansala@attbi.com|Fwd: Palaeoecological atlas of Holocene North and West Africa| Watch the wrap.

www.uni-wuerzburg.de/geographie/fachi/pal_atlas_afrika/holocene_cont_8000.htm

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.mananasala/afro.htm>
| 1977|2002-04-22 12:54:26|Manu Ampim|Fwd: Palaeoecological atlas of Holocene North and West Africa| Paul,

On long URLs you can simply **reduce the font size** of the text and fit it on one line. Anyway, I will comment on this information in my next post, because I have done significant African paleoclimatic research on a NASA-sponsored project a few years back.

Advancing the work,

Manu Ampim

> Watch the wrap.
>
>
href="http://www.uni">www.uni-
>
wuerzburg.de/geographie/fachi/pal_atlas_afrika/holocene_
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> Regards,
> Paul Kekai Manansala
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| 1978|2002-04-22 13:59:23|Djehuti Sundaka|What is the origin of the word "Africa?"|
http://kalamumagazine.com/short_facts.htm
What is the origin of the word "Africa?"

According to the United Nations Educational, Scientific, and Cultural Organization better known as UNESCO during the time of the Roman empire, the term became accepted as a replacement for the word "Libya" which meant the land of the Lebu or Lubins in Genesis.

Geographically, Libya meant only the north coast of the continent and at first, so did Africa. By the end of the first century A.D., Africa came to mean the entire continent. The etymology, the origin of the term Africa is not so precisely agreed upon and, according to UNESCO, its origin is credited to one of seven theories:

The Afarak, also known as the Aourigha, were a Berber people who lived south of Carthage. The terms Afarik or Africa were used to denote the land of the Afarak.

Some believe that the word comes from from the Latin adjective aprica which means sunny or the Greek aprike, which means free from cold.

The Phoenician root faragua, which suggests a separation or in other words, diaspora. The same root is found in some African languages, like Bambara.

In Sanskrit and Hindu, the root Apra or Africa denotes that which, in geographical terms comes "after," or in other words the west. From the geographical position of India, the Asian country from which the Hindus originated, Africa is the western continent.

Another school of thought states that the word Africa comes from two Phoenician terms, one of which means an ear of corn, which was a symbol of fertility in that region, and the other Pharikia, which means land of the fruit.

A historical tradition states that a Yeminita chief named Africus invaded north Africa in the second millennium before our era and founded a town called Afrikyah. Some say it is more likely that the Arabic term Ifriqiya is the Arabic translation of the word "Africa."

Another theory states that Afer was a grandson of Abraham and a companion of Hercules.

| 1979|2002-04-22 14:18:54|Djehuti Sundaka|Controversy surrounds Egypt's early Islamic history|
<http://www.zawya.com/Story.cfm?id=1019354660nL27219733&Section=Main&page=Home&channel=Features%20and%20Analysis%20&objectid=C5C3675B-FF61-11D4-867D00D0B74A0D7C>

FEATURE-Controversy surrounds Egypt's early Islamic history

By Andrew Hammond

CAIRO, April 21 (Reuters) - New research has challenged official Islamic histories by showing it may have taken several centuries after the Arab conquests of the Middle East before Egypt became predominantly Arabic-speaking and Muslim.

Scholars told an unusual conference in Cairo on the early Islamic history of the largest Arab state that Egypt spent some three centuries as a tri-lingual, multi-cultural country using Arabic, Greek and

indigenous Coptic.

The conference broke new ground in a region where questioning official accounts of early Islam has become a controversial and dangerous activity in the last decade. Many Muslims feel that questioning their religion is an extension of Western political domination in Islamic countries.

The gathering, last month, suggested it was only after the Fatimid caliphate was set up in Cairo in AD 969 -- more than three centuries after the 641 Arab conquest of Egypt -- that the country's present Arab, Muslim identity took decisive hold.

"The early Islamic period is perhaps the most multi-cultural, multi-lingual and multi-religious time period in Egyptian history," said

scholar Nicole Hansen of Chicago University.

NEW SCHOLARSHIP

Since the 1970s, a small group of Western scholars has been investigating the origins of the Muslim holy book, the Koran, the text's

meaning and how Islam was formed in the aftermath of the Arab conquests.

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| 1980|2002-04-22 14:39:30|Djehuti Sundaka|Royal Nubia Lies Under Sand|
Page URL:
<http://www.nationalpost.com/tech/story.html?f=stories/20020422/713804.html>

April
22, 2002

Royal Nubia lies under sand
Canadian archaeologists in Sudan, using magnetometers, have found a 2,000-year-old palace in the heart of the ancient black civilization

Margaret Munro
National Post

If his partner had not fallen into an ancient tomb and broken both

legs, Professor Krzysztof Grzymski would have discovered the ancient Nubian royal palace even sooner.

Still, Grzymski, a professor at the University of Toronto and a curator at the Royal Ontario Museum, is a happy archaeologist these days. He and his colleague, who is walking again, have found what they believe are the remains of a palace and a colonnade built more than 2,000 years ago by the greatest black civilization ever.

"It's quite remarkable, we can see them clearly beneath the sand," says Grzymski.

The discovery is in the ancient, and for the most part buried, city of Meroë, which was the royal capital of ancient Nubia. It is located about 200 kilometres northeast of present day Khartoum.

Meroë, considered one of the largest and most important archaeological sites in Africa, was at the heart of a powerful black civilization that flourished along the upper Nile River from about 750 BC to 350 AD.

Grzymski and his colleagues plan to start excavating the palace and colonnade next winter. But for now Grzymski is content to pour over the grainy images generated by a device that allowed the archaeologists to "see" the ruins buried beneath the sand without digging them out.

Explorers -- and tomb robbers -- have long been aware of Meroë and its riches. But archaeologists were so pre-occupied with Egypt's pyramids and kingdoms to the north -- and deterred by the political conflict in Sudan -- they largely ignored the ancient Nubian culture. Many assumed it was merely an offshoot of a more advanced Egyptian culture.

"Here you've got this wonderful civilization that was literate, which extended over 1,000 miles, maybe more, up the Nile, and which built pyramids and palaces and temples and at the same time was a major centre of iron production, and yet it is generally unknown to scholars and the general public," says Grzymski.

He has been intrigued with the ruins since the 1970s, when he studied under Professor Peter Shinnie at the University of Calgary. Shinnie worked for years with Sudanese scholars on the ancient iron smelters of Meroë.

Grzymski helped keep the Canadian-Sudanese collaboration alive through his ROM work. And in 1999, he and archaeologists at the University of Khartoum were given a licence by Sudan's antiquities officials to explore the 50-hectare site of Meroë. About 10 hectares of the ancient city had been excavated in the early 1900s by British archaeologists. But most remains entombed under sand and shrubs.

The archaeologists had a hunch about where the best ruins lay. But they

wanted to be sure.

"You can spend weeks and weeks digging nothing," he says.

To find the most promising areas, Grzymiski recruited Tomasz Herbich, a Polish archaeologist and geophysicist who specializes in using magnetometers to find buried ruins.

Magnetometers are sophisticated versions of the hand-held devices people use to find coins on beaches and parks. They can differentiate between the magnetic properties of materials -- such as sand, pottery, bricks -- and feed the readings into a computer. The readings then generate maps. Just before the archaeologists were to start scanning the Meroë site in the 2000-2001 season, Herbich, who works on ruins throughout northern Africa, fell into an abandoned ancient tomb in Egypt, breaking both his legs and injuring his spine.

"It was a terrible accident," says Grzymiski. And it set the Meroë scan back by one year.

In February, Hebrich and his magnetometer went to the Sudan site. Within days, Herbich homed in on the palace and colonnade.

The palace, about 400 square metres in area, is about a half a metre beneath the surface of the sand. "There are traces of staircases, so it suggests there must have been upper floors," Grzymiski says. The street in front of the building also came into view.

To their surprise, they found what appears to be a colonnade near one of the gates to the ancient city.

"We were absolutely delighted," says Grzymiski. "It's really fascinating when you can see the urban design without excavating."

In October, Grzymiski will return to Meroë to start digging with his Sudanese partners.

It remains to be seen what treasure lies beneath the sand, but the materials uncovered in the region over the years have made it clear the Nubian civilization was a powerful, inventive society.

The most incredible find was made almost 200 years ago in a pyramid near Meroë. An Italian physician and tomb robber known as Ferlini accompanied an Ottoman invasion of Sudan in 1821 and discovered exquisite gold amulets, signet rings and necklaces by blasting open the pyramid of Queen Amanishakheto, one of Nubia's most powerful rulers.

Ferlini tried to sell the treasure when he returned to Europe. But collectors would not believe such treasure could come from black Africa. They thought he was trying to pass off fakes, says Grzymiski. "They were jewels of great quality and beauty and often influenced by Greek art, which was really a surprise," he says. "People didn't expect deep in the heart of Africa depictions resembling those of Egyptian or classical Greek art."

The ancient Nubians exchanged plenty of ideas and goods with cultures around them. Nubian pyramids, monuments and jewels were clearly influenced by Egyptian, Mediterranean and Arabian cultures.

"They worshiped many of the same gods as the Egyptians and the royalty was buried in pyramids," says Grzymiski.

Some of their pottery and burial talismans predate similar discoveries in Egypt, indicating Nubia may have influenced the Egyptians rather than the other way around.

At the height of their culture, Nubian kings are said to have ruled Egypt from 750 to 650 BC. They were driven south by the Syrians, says Grzymiski.

Ancient trash heaps have revealed many details of daily life for the Nubians. Olive pits suggest the Nubians either imported olives from the Mediterranean or grew them on the banks of the Nile. And the animal bones they left behind reveal much about the climate and environment they lived in. Along with sheep and goats, the Nubians consumed gazelle, antelope, warthogs and other wild animals now seldom seen in Sudan. The bones, and ancient water reservoirs, suggest rainfall patterns have changed in the past 2000 years, shifting 300 to 400 kilometres to the south. "There has been quite a change in environment," says Grzymiski.

But it is the Nubians' written language that he finds most intriguing. Borrowing 24 signs from Egyptian hieroglyphics and using them as an alphabet, they developed their own writing system, Grzymiski says.

"It's the second-oldest writing system in Africa, but it has still not been deciphered."

So far, 1,500 inscriptions written in the ancient Nubian language have been found, but no one knows what they mean. Grzymiski and his colleagues are sure to find more as they continue excavating.

While finding more palaces would make Grzymiski happy, what he would most like to find is some manner of bilingual inscription to enable scholars to unlock the messages left by the Nubian people. He says the archaeologists need something like a Rosetta Stone, the famed slab of black basalt inscribed in Greek text and Egyptian hieroglyphs that enabled scholars in the early 1800s to decipher the Egyptian writings.

| 1981|2002-04-23 09:00:38|Manu Ampim|Fwd: DNA decay rate in papyri and human remains from Egyptian archa| Paul Kekai Manansala wrote:

I was able to check the article out. The researchers...also had something else to say that was very interesting:

> "During the 16th-18th centuries AD, so high was the use of mummies in
> European medicine that contemporary Egyptians began to meet the demand
> for ancient mummies with modern copies (El Mahdy, 1999). We are

> presently investigating this issue by radiocarbon-dating and amino
> acid racemization analysis. Preliminary analysis indicates that the
> incidence of fakes in museums can be surprisingly high."

This is certainly very interesting. There is no question that there were a number of motives, including commercial interests, for faked artifacts and "modern copies" used in place of ancient mummies. The tradition of "eating mummy" and using them as medicine is an outrageous practice that spread throughout modern Egypt and Western Europe. Here is what I have previously written by about this practice:

"EATING MUMMY"

In the tombs, not only have the faces of many wall images been altered or destroyed, but the crimes against African mummies are almost beyond description. There is a tradition dating back to at least 1000 A.D. in which Arabs and later Europeans engaged in the practice of "eating mummy." This practice has been written about by a number of authors, and it was widespread in modern Egypt and Western Europe. It consisted of countless ancient African mummies being burned, ground up, and made into a kind of powder in order to be eaten. This incredible act of cannibalism was considered an effective medical practice and folk remedy. The belief became widely prevalent that cures could be obtained by eating ground-up preserved bodies. "Eating mummy" was considered effective in treating contusions, coughs, epilepsy, migraines, ulcers, cases of poison, and as a general panacea.

Mummies or fragments of mummies were taken from their tombs and sent to Cairo and Alexandria, where merchants sent the ground-up parts all over Western Europe. In the European Middle Ages and Renaissance mummy trafficking was widespread. Egyptian mummies were so sought after that the chaplain to Queen Catherine de Medici of France made a special trip to Egypt in 1549 and, together with some physicians from Italy, broke into a number of tombs around Sakkara in a quest for mummies to use in various medicines. Catherine's father-in-law, King Francis I of France, also carried ground-up mummy in a pouch around his waist at all times in case of an emergency.

The mummy madness was such that if a genuine ancient Egyptian mummy was not available, local Arabs would use the corpses of executed criminals or those who had died from disease. They used these modern substitutes to meet the high demand for mummy powder, despite the protest against this barbaric practice by some physicians, among them the French surgeon Ambroise Paré, who stated, "It causes great pain in their stomachs, gives them evil smelling breath and brings about serious vomiting."

"Eating Mummy" had a long and respectable tradition as a medicinal remedy. This uncivilized European and Arab tradition of eating mummified human flesh was part of a flourishing trade and thus did not die out until the 19th century! It is impossible to calculate the many thousands of African mummies that ended up in the stomachs of Europeans and Arabs.

Prof. Manu Ampim

http://www.geocities.com/M_Ampim/Vanishing/Part_II.html

| 1982|2002-04-23 22:48:33|a.manansala@attbi.com|Fwd: The Blue Nile Survey|
Some photos from the Khartoum Mesolithic and Neolithic.

The Blue Nile Survey

<http://www.ucm.es/info/preh/comun/investigacion/victor/>

| 1983|2002-04-24 08:11:20|Bradenqp@aol.com|Repository Of Meroitic Inscriptions|

Given that Prof. Clyde Winters has indicated a need for availability of more examples of Meroitic historical documents for deciphering, I'm forwarding the following link concerning a collection of all published inscriptions into a set of volumes. Editors include Egyptologists Jean Leclant, Claude Carrier, etc:
<http://www.egypt.edu/actualite/lecture/rem/rem00.htm>

The page is also available in a translated version, courtesy of the Google search engine (first paragraph is not translated however, because it is not a text/html paragraph):

For those interested in the volumes, publication information is noted -from the page- as follows:

Jean Leclant, Andre Heyler Y, Catherine Naggar Shepherd-El, Claude Carrier, Claude Rilly, Repertory of meroitic epigraphy, Corpus of the inscriptions published, Academy of the inscriptions and beautiful letters, diffusion De Boccard, Paris, 2000, 3 volumes, ISBN 2.87754-113-4 (3 other volumes are under press).

Paul Braden
| 1984|2002-04-24 14:31:20|ptah_seker_ausar777|Fwd: Kemetic-Indo-European Word Analogies Part I|

--- In kemetsoulsociety@y..., ptah_seker_ausar777 wrote:
Hotep to the Fam,

I know it's been a minute since I dropped science. So, here is something that yall should find interesting. Afterall, we are the world! The following is a list of words that are common between the Kemetic-Afruikan and so-called English Language:

The Kemetic Abut signifies the Abode, Walled Enclosure, Rest-House
The English Abode is a Place of Habitation, House

The Kemetic Amon, Amun the god of the Moon
The English Moon is the Orbital Body that goes around the Earth; Old English Mona, Icelandic Mani, Gothic Mena, Greek Mene

The Kemetic Ankht signifies a Thing, Ankh is an Amulet, Mirror, Various Metals, also Tank as a Thing; Ankhi is a Living Thing
The English Thing is a Material Object, Animate and Inanimate; Old English Ding, Sanskrit Tankh, Tang, which is a Prong, part of of an Object, akin to Tongs a kitchen Utensil used to hold, grab; Middle English Tange

The Kemetic Ankh signifies a College of Priests or Sages
The English Think is to have a Conscious Mind

The Kemetic Arq-ur means Silver
The Latin Argent is Silver Metal; Argentina where Silver Metal is found; Greek Argyros

The Kemetic At signifies a Plant; Aat meaning Fertile Ground
The English Oat and Oak are types of Cereal Grain of a Plant; type of Tree

The Kemetic Ath is a Cake Offering,
The English Oatcake, a type of Cake made of Oatmeal; the Old English Ath

The Kemetic Bak is a god of letters, one of the Seven Wise gods; Bat signifies Spelt
The English Book is a Written Composition; Old English Boc, Danish Boek, Icelandic Bok, German Buch, Gothic Boka meaning Letter

The Kemetic Bet signifies Loathsome, Abomination
The English Bad is a Lack of Moral Qualities, Not Good, Disobedient

The Kemetic Bet, Bath signifies House, Dwelling; Sick Man, Evil, afflicted with Evil
The English Bedlam an Asylum, Hospital, Mad-House for the Insane, Lunatic; Old English Bethlem

The Kemetic Beket is to be Pregnant, a Pregnant Woman
The English Begat is to be with Child, to Conceive, Procreate

The Kemetic Har signifesa a Measure; Haru, Hru is Day, Daily, Day and Night, Everyday
The English Hour is a Period of Time, Time of Day

The Kemetic Hat pertains to the Heart
The English Heart of the Body

The Kemetic Hekhek means Old Age, Aged; Heka signifies Magic, to Utter Charms, Spells, to Bewitch, Sorcery, the Power of Working Magic
The English Hag is an ugly Old Woman, a Witch; Middle English Hagge, Greek Hex

The Kemetic Hept signifies the Number Seven, Heptes is one of the names of the Seven Stars of Orion; Hapt signifies to Count
The Latin Hebdomad, Hebtomat is the Number Seven, Seven Days of the week, Seventh; Greek Heptad

The Kemetic Heri signifies an Authority, such as Army Officer, Master, Chief, Overseer, Captain, Superior
The English Herald is a Representative Official or Ambassador, an Officer who arranged tournaments in the Middle Ages; French Heraut, Frankish Heriwald meaning Army Chief

The Kemetic Herit signifies the Sky, Celestial Region, Heaven; Herui is the Upper Part, what is Above; Heri is to Ascend in the Air; Heru the god of the Sky, one of the seventy-five forms of Ra the Sun-god; Heru-aaakhuti signifies Heru who dwells in the Horizon (the Zone of Heru)
The English Horizon is the line or circle that forms the Celestial Boundary between Heaven and Earth, the Great Circle of the Celestial Sphere

The Kemetic Het signifies House, Covering; Ha, signifies a Cap
The French Hut is a Dwelling or Roofed-Shelter, English Hat is a Covering for the head, akin to the term Hood of a jacket; Old English Hod, German Hut

The Kemetic Het means to Strike
The English Hit is to give a Blow or Strike against

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!
--- End forwarded message ---

| 1985|2002-04-24 14:34:11|ptah_seker_ausar777|Fwd: Kemetic-Indo-European Word Analogies Part II|

--- In kemetsoulsociety@y..., ptah_seker_ausar777 wrote:
Hotep to the Fam,

The Kemetic Har, Her, Heru the Sun-god, Light of the World
The Greek Helio meaning the Sun, Helios the Sun-god; the term used in compound words Heliocentric the Sun as the center; Heliograph a device for signaling by means of a moveable mirror that reflects Beams of Light; Heliolatry worship of the Sun; Heliometer a telescope used to measure angular distances between Celestial Bodies; Heilopolis is the Greek name of the Kemetic city of An the city of the Sun; Helioscope a telescope used to view the Sun; Heliostat an instrument used to reflect the Sun's Rays; Helium an inert gaseous element of which the Sun is composed

The Kemetic Herr is to be with Child, a Pregnant Woman
The English Her is the Female Participle

The Kemetic Khab is a Part of a Wagon or Chariot
The English Cab is the Covered or Enclosed part of a Vehicle; any of various Horse-drawn Vehicles

The Kemetic Khasit is a type of Plant
The English Cassia is a type of Plant

The Kemetic Kat signifies a Cow, Female Animal; Ket, Ketit is Small, Little, Baby, Child
The English Kid is a Young Goat, Child; Icelandic Kith

The Kemetic Khennu means to Sail
The English Canoe is a type of Boat; Spanish Canoa

The Kemetic Khet signifies to Penetrate; Khet-t is a Writing, Cut or Engraved in Wood or Stone
The English Cut is to Penetrate with a Sharp Instrument or Object

The Kemetic Maat is the goddess who opened the Mouth of the deceased in the underworld; Maati means a Truth-speaking man; Metu means to Speak, to Talk, Say; Met-t is speech, Foreign Speech; Met-ti is a Talkative Man, Chatterer
The English Mouth is the Opening through which an animal or human takes in food and liquid; Old English Muth, German Mund

The Kemetic Mas, Mes signifies a Son
The English Masculine is the Male Personification, Manly; Latin Mas meaning Male

The Kemetic Masti is a part of a Boat; Mast is a Shallow Stream of Water, Shoal Water
The English Mast is the Upper Portion of a Vessel to Hold Sails; Rigging

The Kemetic Mekta signifies to Mix, Mixture
The English Mix is to Put Together in a Unified Mass, to Combine, Crossbreed; Middle English Mixt

The Kemetic Menu, Men signifies a Building, Structure, Edifice of a Colossal Scale, Wells, Palaces, Colossal Statue
The English Monument is a Structural Building

The Kemetic Ment means Daily, Consecutively
The English Month is the average of Thirty Days

The Kemetic Mer means Chief Officer, Overseer, Head, Foreman, Superintendent
The English Mayor is the Chief Executive, Head of the city, Major a Commissioned Officer of High Rank; Latin Maior, Middle English Mer, Mair; French Maire

The Kemetic Mer is a Swampy Land
The English Marsh is a Tract of Low Wet Land often treeless and periodically Flooded; Old English Mershe, German Marsch

Tge Kemetic Mer signifies a Sea-going Ship, collection of Water, Lake, Pool, Canal, Stream, Flood
The English Mermaid is a Half-Fish Half-Woman of the Marine Waters; Old English Meer is a Lake, Pond, Body of Sea-Water

The Kemetic Mer signifies the Dead, Death, to Die; a Protector of the Dead, Pyramid, Tomb for the Dead; Mer-t means Sickness, Fatal Disease
The English Mortuary pertains to the Burial of the Dead; Morbid Characterized by Disease, Morgue the French name of a Building for unidentified Dead Bodies; Latin Mori to Die

The Kemetic Merr-t signifies a Quarter of a Town or Village, Street Corner, Market
The English Mart, Market is a Place of Trading or Bartering, where people meet for Buying and Selling, a Trading Center; Latin Mercatus

The Kemetic Mes means to Slay
The Latin Massacre means to Slay, Kill, Butcher, Slaughter

The Kemetic Met-t signifies Noon, Middle of the Day; Meti is the Middle
The English Mid-day, Middle is Halfway between two extremes, Medium is a Middle State or Condition; Old English Midd, Hungarian-German Mitti, Icelandic Mithr

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--- End forwarded message ---

--- In kemetsoulsociety@y..., ptah_seker_ausar777 wrote:
Hotep to the Fam,

The Kemetic Haru signifies Day
The English Hour is the Time of Day; also Horoscope of the Celestial
Heaven; Latin Hora for Hour

The Kemetic Mut signifies the Mother
The English Mother, Maternal period of pregnancy, Matriarchy system
recognizing the Positionary Status of the Woman, Matrilinear children
taking on the Name of the Woman; Sanskrit Muth

The Kemetic Na, Nut-t signifies No, Not, Negation
The English No, Not means Negation; Old English Na

The Kemetic Nen means to Shine
The English Noon is Mid-day when the Sun reaches its Highest Peak; Old
English Non

The Kemetic Ptah or Pet is the Father of Creation
The English Father is the Male Parent; Latin Pater, Sanskrit Pitar

The Kemetic Rat signifies Steps
The English Ladder is a device for climbing, formed of Steps or Rungs
between two uprights; German Leiter, Danish Leer

The Kemetic Rekh is to be Wise, to Know, Knowledge, to be Acquainted
With, a Learned Man, Sage, the God of Knowledge in the Underworld
The English Intellect is to Understand Well, Acquire Knowledge, Mind
of High Order

The Kemetic Rem signifies a type of Fish
The English Lamprey is a species of Eel-like, Marine or Fresh-water
Fish

The Kemetic Rem signifies a Part of the Body
The English Limb is Part of the Body of an Animal

The Kemetic Rem-t, Remit signifies to Weep, Cry, Tears, Remit the
Weeper Goddess
The Latin Lament is to express Sorrow, Grief, to Mourn by Weeping

The Kemetic Rer is the Black Pig a form of the evil god Set
The English Lard is the Fat of a Pig; Latin Laridum, French Larder

The Kemetic Rit is the Ink of the Scribe, Character
The English Write is to Record; a Letter both a particular Style of
Writing to Communicate, and a Sign, Mark, Symbol; German Raisson,
Icelandic Rita meaning to Write

The Kemetic Rut, Rit signifies to Grow, to Spring Up
The English Root is the Source, Foundation, the Base of a Plant or
Tree

The Kemetic Saq signifies to Gather, Collect, to Act with Severity,
Violence, to Behave Haughtily; Saqi is a Violent Man; Saqu to Burn,
Scorch; Saki is a Soldier, Warrior; Seki is to Destroy, Bring to an
End, Vanquish; Seksek is to Crush
The English Sack is to Pillage, Loot, take Booty after Destruction

The Kemetic Sat signifies an Excessive Amount
The English Satiated is to Fill with Excess, to Supply with anything to
Excess

The Kemetic Sekt is the name given to Several Sacred Books, Seker the
death-god par excellence of the Underworld who filled the dead with
Truth

The English Sacred is Something meaningful, Devoted to, such as a Deity, Religious Purpose, Bible; Latin Sacr

The Kemetic Sem signifies Resemblance, Resemble
The English Same, Similar is to be Identical, Resemblance, Agreeing in Kind, Likeness; Icelandic Samr, Sanskrit Sama, Latin Simil

The Kemetic Sept, Sep, Sepi signifies the Number Seven, Seventy
The English September the Seventh Month of the Year, Septenary

The Kemetic Ser signifies Heat, Hot, Flame, Fire; Ser aa is one of the Forms of Ra the sun-god
The English Solar pertaining to the Sun; Latin Solaris; Sol the sun-god of the Romans

The Kemetic Ses is the Number Six
The English Six; Sanskrit Sas; Danish Zes; Latin Sex

The Kemetic Ses signifies Seasons, Periods of Time
The English Season is a Period of Time, Four Periods of the Year; Middle English Seson

The Kemetic Set, Sat, Sut is the god of Evil
The English Satan is the Evil One, the Devil of the Bible

The Evil Set is the personification of Darkness; Suti means Fire, Flame, which produces Smoke; Sa-t is the Black Cow Goddess
The English Soot is a Black Carbonaceous Substance which produces Black Smoke; Old English Sot

The Kemetic Set is to Sow Seed
The English Seed is the fertilized mature Ovule of a Plant; Old English Sed, German Saat, gothic Seths, Icelandic Sath

The Kemetic Set is the Throne, Seat
The English Seat is something to Sit On as in a Chair, Bench, Stool, Throne; Middle English Sete

The Kemetic Shat is the Body; Shau, Shui-t is the Shadow, Shade
The English Shadow is a Dark Figure or Image cast on a surface by a Body intercepting light, a Reflected Image; German Shatten

The Kemetic Shat signifies Emissions of/from the Body
The English Shed is to Emit from, Release, to Cast Off hair from the Body; Old English Scead

The Kemetic Shef is a Ram
The English Sheep is synonymous with a Ram, Goat; German Schaf, Old English Scep, Danish Shaap

The Kemetic Sher-t is Earth from a holy place and used as an amulet
The English Shard is a piece of Earthenware used to make pottery

The Kemetic Shu signifies a Blank Papyrus, uninscribed rolls of Papyri
The English Sheet is a piece of Paper, Parchment

The Kemetic Shu signifies a Lake
The English Shoal is the part of a Sea, River, or Lake that is shallow; a School of Fish

The Kemetic Sit signifies to Set a House on Fire
The English Set is to Put Something into Some Kind of Condition; Old English Setton, Icelandic Setja, German Setzen

The Sha, S-khap is to Form, to Fashion into Something
The English Shape is to give Form to Something; Middle English Shap, Icelandic Skap, Gothic Skapjan, German Schaffen to Make

The Kemetic Sma-t signifies Slaughterer, Sme-t is Weapons, Smi is

Slayer one of the names of Set the Evil god; Smi-t is to Battle, Combat, Fight
The English Smite is to Slay, Strike, Injure, Afflict; Old English Smit, Danish Smijten

The Kemetic Star means Splendor, Radiance
The English Star is a Luminous Heavenly Body; to be Brilliant, Prominent, to Shine as a Star; Sanskrit Str, Greek Aster, Old English Sterra, Icelandic Stjarna, Gothic Stairno, Latin Stella

The Kemetic Step means to Advance
The English Step is to Move in a Direction by Foot; Successive Stage in a process of Attainment; Old English Steppan

The Kemetic Sti signifies a Smell, an Odor
The English Stink, Stinch is a Bad Smell; Old English Stenc

The Kemetic Sug signifies a Suckling Child, Suckler
The English Suck is to Draw into the Mouth by Action of the Lips and Tongue; Old English Sucan, Latin Sugere

The Kemetic Sut signifies a Strip of Linen, Sa-t a Garment, Cloth, Apparel, Set signifies Thread
The English Satin is a Woven Fabric, such as a Dress, a Garment; Sateen is a Cotton or Linen Fabric simulating a Satin Fabric; Middle English Satyn

The Kemetic Suten signifies the South, Southern, Southern Crown
The English South is the opposite of the north, Lower Region

The Kemetic Teb-t signifies a Brick, Plaque, Tile, Block
The English Tablet is composed of Paper and used to Record or Write In

The Kemetic Tek signifies to Attack, Invade
The French Attack is to Set Upon Violently, Forcefully

The Kemetic Terp is a type of Fish
The English Terapin is a type of Fish
The Kemetic Teshert signifies Barren, Horrid Red Land, Region
The English Desert is a Barren, Dry Region composed mostly of sand
The Kemetic Th-t signifies Book, Writing, Document, Sages, Learned Men; Thoth is the God of Wisdom, Letters, Writing
The Latin Text is the main body of a Manuscript, Book; English Thought is to Provoke Mental Activity, Stimulation; Middle English Thoght
The Kemetic Uat means Children
The English Youth is the Young Children, Teenagers

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--- End forwarded message ---

| 1987|2002-04-24 20:11:37|terance pete|Re: Fwd: Kemetic-Indo-European Word Analogies Part I|

ptah_seker_ausar777 wrote:

--- In kemetsoulsociety@y..., ptah_seker_ausar777 wrote:
Hotep to the Fam,

I know it's been a minute since I dropped science. So, here is something that yall should find interesting. Afterall, we are the world! The following is a list of words that are common between the Kemetic-Afrikan and so-called English Language:

The Kemetic Abut signifies the Abode, Walled Enclosure, Rest-House
The English Abode is a Place of Habitation, House

The Kemetic Amon, Amun the god of the Moon
The English Moon is the Orbital Body that goes around the Earth; Old English Mona, Icelandic Mani, Gothic Mena, Greek Mene

The Kemetic Ankht signifies a Thing, Ankh is an Amulet, Mirror, Various Metals, also Tank as a Thing; Ankhi is a Living Thing
The English Thing is a Material Object, Animate and Inanimate; Old English Ding, Sanskrit Tankh, Tang, which is a Prong, part of of an Object, akin to Tongs a kitchen Utensil used to hold, grab; Middle

English Tange

The Kemetic Ankh signifies a College of Priests or Sages
The English Think is to have a Conscious Mind

The Kemetic Arq-ur means Silver
The Latin Argent is Silver Metal; Argentina where Silver Metal is found; Greek Argyros

The Kemetic At signifies a Plant; Aat meaning Fertile Ground
The English Oat and Oak are types of Cereal Grain of a Plant; type of Tree

The Kemetic Ath is a Cake Offering,
The English Oatcake, a type of Cake made of Oatmeal; the Old English Ath

The Kemetic Bak is a god of letters, one of the Seven Wise gods; Bat signifies Spelt
The English Book is a Written Composition; Old English Boc, Danish Boek, Icelandic Bok, German Buch, Gothic Boka meaning Letter

The Kemetic Bet signifies Loathsome, Abomination
The English Bad is a Lack of Moral Qualities, Not Good, Disobedient

The Kemetic Bet, Bath signifies House, Dwelling; Sick Man, Evil, afflicted with Evil
The English Bedlam an Asylum, Hospital, Mad-House for the Insane, Lunatic; Old English Bethlem

The Kemetic Beket is to be Pregnant, a Pregnant Woman
The English Begat is to be with Child, to Conceive, Procreate

The Kemetic Har signifes a Measure; Haru, Hru is Day, Daily, Day and Night, Everyday
The English Hour is a Period of Time, Time of Day

The Kemetic Hat pertains to the Heart
The English Heart of the Body

The Kemetic Hekhek means Old Age, Aged; Heka signifies Magic, to Utter Charms, Spells, to Bewitch, Sorcery, the Power of Working Magic
The English Hag is an ugly Old Woman, a Witch; Middle English Hagge, Greek Hex

The Kemetic Hept signifies the Number Seven, Heptes is one of the names of the Seven Stars of Orion; Habt signifies to Count
The Latin Hebdomad, Hebtomat is the Number Seven, Seven Days of the week, Seventh; Greek Heptad

The Kemetic Heri signifies an Authority, such as Army Officer, Master, Chief, Overseer, Captain, Superior
The English Herald is a Representative Official or Ambassador, an Officer who arranged tournaments in the Middle Ages; French Heraut, Frankish Heriwald meaning Army Chief

The Kemetic Herit signfies the Sky, Celestial Region, Heaven; Herui is the Upper Part, what is Above; Heri is to Ascend in the Air; Heru the god of the Sky, one of the seventy-five forms of Ra the Sun-god; Heru-aaakhuti signifies Heru who dwells in the Horizon (the Zone of Heru)
The English Horizon is the line or circle that forms the Celestial Boundary between Heaven and Earth, the Great Circle of the Celestial Sphere

The Kemetic Het signifies House, Covering; Ha, signifies a Cap
The French Hut is a Dwelling or Roofed-Shelter, English Hat is a Covering for the head, akin to the term Hood of a jacket; Old English Hod, German Hut

The Kemetic Het means to Strike
The English Hit is to give a Blow or Strike against

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While you are on that note,is there any connection between thoth,tehuti,and the norse god named troth?>????

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| 1988|2002-04-24 22:10:44|Clyde Winters|Re: The Meroitic Language|
Hi Gang

I deciphered the Meroitic writing using the Tokharian language which was probably used by the Kushana people of Central Asia and India. The Kushana people formerly lived in China. In the ancient Indian text they were called Yakshas and Kosars. In the Chinese literature they were called Yueh chih. The term Yueh chih was often applied to the Blacks who lived in ancient China along with li min "the black heads".

As the contemporary Chinese began to conquer China after the expansion of the Zhou dynasts, the Yueh chih were forced into Gansu and other Chinese provinces. Eventually, the Yueh chih=Kushana were forced back into Central Asia and China.

See the following web page for more information on the Dravdiains and blacks of China

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

<http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm>

The writing system popularized in Central Asia when the Kushana ruled was probably called Tokharian. The Kushana are metioned in text written in Tokharian. The documents relating to this language have been dated to the 5th -6th centuries AD.

Dravidian and Tokharian

The Kushana, according to the Dravidian literature entered India during the 2nd century BC. They claim that these people spoke Tamil a Dravidian language. This is very interesting because Tokharian, which is classified as an Indo-European language, has a Tamil as a substratum language. Although Tokharian/Tocharian is classed as an Indo European language I do not believe is a member of the Indo-European family. My research indicates that the Tokharian language was a trade language or lingua franca, much the same as Swahili today spoken along the East Cost of Africa. In Central Asia, there were numerous ethnic groups, who spoke a myriad of languages. I believe that Tokharian was invented to allow these different nationalities to communicate.

The closest Indo-European relatives to Tokharian according to most linguist is Greek and the Balto-Slavic group. On the surface one, might claim an Indo-European origin for Tokharian due to its relationship with Greek and Slavic, but there is historical evidence that both the Greeks and elements of Slavic speaking people (the Saka) conquering this area in ancient times. This would explain the Indo European elements in Tokharian.

We also find an Altaic and Dravidian substratum in Tokharian, and the influence of Tibetan-Burmese and Chinese. There is also historical and archaeological evidence which place people speaking Dravidian languages in Central Asia, prior to the Greeks. This is clear when we compare Dravidian and Tokharian terms:

Dravidian English Tokharian
nakaar fang, teeth aankari
karuttu (nape of) neck krani
mukam mouth koyam
appan father ap
selar sister sar
cirral son se
aal grand al
ku-na do ku
kose cox, ox ko
ca king sa
iyuli horse yuk

For more examples of cognate Tokharian and Dravidian terms see the following article:

Clyde A. Winters, The Dravidian and Manding substratum in Tokharian, Central Asiatic Journal, 32 (1-2) (1988), pp.131-141. This would explain

the Dravidian substratum in Tokharian.

We also know that Altaic speaking people also settled Central Asia. By the time the Kushana entered the area due the murder of their king in Gansu Province China, people speaking all of these languages were already living in the area where Tokharian was written.

The appearance of all of these linguistic elements in Tokharian support the view that it was a trade language used to unite the diverse people living in the area. You can see a full discussion of this theme in the following articles:

Clyde A. Winters, Is Tocharian a Dravidian trade language, PILC Journal of Dravidian Studies, 8(1) (1999), pp.1-11; and

Clyde A. Winters, (1991). Linguistic evidence for Dravidian influence on trade and animal domestication in Central and east Asia, International Journal of Dravidian Linguistics, 20(2), pp.91-102.

I have therefore proposed the possibility that Tokharian was a trade language, used to unite the various nationalities that formerly lived in Central Asia. Because of the multiethnic nature of ancient Kushite society, i.e., people formerly lived in the ancient Sudan who spoke not only Nubian, but also possibly Hausa, and languages related to the Niger Congo family of languages. This would explain the discovery by Diop and Obenga , of the analogy between ancient Egyptian and Wolof, Fulani, Mande and the Bantu languages. Anselin, Obenga and Diop have all shown a genetic relationship between Egyptian and Black African languages. Dravidian languages have been classified in the Black-African family of languages by Theophile Obenga and Clyde A. Winters. There are many articles that link Dravidian to the Niger-Congo group. There are many articles on the genetic unity of the Dravidian and Niger-Congo languages.

Some of the articles on this reality are listed below:

Aravanan, K P , "Physical and cultural similarities between Dravidians and Africans", Journal of Tamil Studies 10, (1976)pages 23-27.

Aravanan, K P , Dravidians and Africans , Madras, 1979.

Winters,Clyde Ahmad, "Review of Dr. Asko Parpolas' "The Coming of the Aryans". International Journal of Dravidian Linguistics 18, no2 (1989) , pages 98-127.

Winters, Clyde Ahmad, "The Dravido Harappan Colonization of Central Asia", Central Asiatic Journal 34, no1-2 (1990), 120-144..

Winters, Clyde Ahmad,"The Dravido-Harappan Language and the Harappan script", Orchiv Orientalni, 58, (1990) ,301-309.

Winters, Clyde Ahmad, "Linguistic evidence for Dravidian influence on trade and Animal domestication in Central and East Asia", International Journal of Dravidian Linguistics,20, (2) (1991), 91-102.

To arrive at the possible Tokharian cognation to Meroitic I formed and tested a series of hypothesis in relation to the Tokharian-Meroitic hypothesis. They are :

1) Researchers into the Meroitic script were unable to read Meroitic inscriptions using any African languages, including Nubian.

2) This suggested that we should try to find the cognate language for Meroitic elsewhere.

3) The Classical authors claim that a group of Indian Gymnosophists migrated to the Meroitic Sudan from India, after the death of their king. The Gymnosophist were considered "naked sages", because they often felt that they should abandon all worldly things while they worshipped. Due to the teachings of the Gymnosophists in Egypt, they have often been associated with the

Buddhist , in recent years due to the fact the Janist often prefer to go about naked, some people believe that the Gymnosophists were Jains.

4) I have shown that the traditions of the Kushana say that these people migrated from Gansu after the murder off their king in the 2nd century BC. This tradition supported the Classical textual evidence. This suggested that the Kushana may have been the Gymnosophists mentioned in the Classical literature.

5) Meroitic researchers determined a number of grammatical features and possible verbs. I compared the Tocharian lexical items and grammatical features to Meroitic and I found that they were related.

Comparison of Meroitic and Tokharian Terms

There are a few agreed upon Meroitic words which are not of Egyptian origin. These words include:

Meroitic Tokharian
kadke/ktke 'queen' katak 'master of the house'
ato 'water' ap 'water'
s 'race, man,male' sah 'man', se 'son'
wide 'youth' wir 'youth'
qor 'monarch,royal' oroce 'the grand king'
parite 'agent' parwe 'first'
apote 'envoy' ap 'father'
It is obvious that apote and parite do not relate to Tokharian because these terms are Egyptian loan words adopted by the Meroites. But around 57% of the remaining terms show agreement. This made it highly probable that Meroitic and Tokharian were cognate languages.

Finally, Abdalla (Hintze, 1979) detected a number of common Meroitic verbs:

Meroitic Tokharian

khk Kar 'to have dignity'
tkh tak 'to move'
tk, tak 'to investigate, to set in motion'
we wa= escort, e=give-> we 'to give escort'
pl pal 'boast, to praise'
do d=give + -o, used to form nouns->do 'donations'
mde mde, open with force
yi. ya=go + i=give-> yi 'to give leave'
It was assumed that if Kushana was the cognate language of Meroitic, there may be verbs of similar construction in Kushana which agree with the verbs proposed by Abdalla , as you can see above there was agreement between Kushana and Meroitic verbs.

Grammatical Features of Meroitic and Tokharian

After this I began to read the Meroitic writing in Tocharian. I will state the Tokharian grammatical features which are analogous to Meroitic grammatical features deduced by Trigger, Abdulla and Hintze. See: Hintze, F. 1979. "Beltrage zur Meroitischen Grammatik",Meroitica 3, Berlin: Akademie-Verlag.

The Tokharian examples come from:
Wolfgang Krause,Westtocharische Grammatik 1, Das Verbun. Heidelberg, 1952.
D. Adams, . (American Oriental series,71) 1988.
A.J. van Windekens, Bibliothque Museon>, Vol.11. Louvain, 1941.
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Museon>, Vol.17, Louvain, 1944.
_____.
indo-europeene>, Louvain,1976.
Walter Petersen,"Tocharian pronominal declension". ,11

(1935) ,pp.196-206.
G.S. Lane, "Problems of Tocharian Phonology", , 14
(1938), pp.20-38.
D. Ringe, ,Vol. 1.
(American Oriental series 80) 1996.

Hintze's (1979) grammar of Meroitic provided the necessary material to compare Meroitic with other languages to find its cognate language. Hintze (1979) recognized three approaches to the study of Meroitic: 1) philological, 2) comparative, and 3) structural (i.e., the morphological-syntactical). The philological methods of Hintze (1979) was informed guesses based upon context. The grammar of Meroitic determined by Hintze (1979) allowed us to also make comparisons with Tokharian to test the Kushana hypothesis for reading Meroitic. This comparison of grammatical structures showed cognition between this language and Meroitic. Hintze was sure that there were a number of Meroitic affixes including:
p

ye
-te
-to
-o
B.G. Trigger in his "Commentary" (Hintze 1979) mentioned several other possible Meroitic affixes including:

-n
-te
-b
In addition , A. M. Abdalla in his "Commentary" (Hintze 1979) mentioned three possible verbal suffixes , including:
-ñ
-t
-y

These alleged Meroitic grammatical elements encouraged me to seek out a language that contained these typological features as the possible cognate language for Meroitic. The Kushana language includes all of these affixes. As noted above researchers working on Meroitic determined several possible prefixes: p, p-s and y. In Tokharian we find these prefixes: p(ä), the imperfect prefix and imperative, y- the Tokharian element joined to demonstratives, and yopsa 'in between'.

There are other affixes that relate to the Tokharian suffixes including
-te, the demonstrative 'this, etc.'; -o, the suffix used to change nouns into adjectives. For example: aisamñe 'knowledge', asim-o 'knowing; klyomñ 'nobility', klyom-o 'noble'.

Other Tokharian affixes which agree with Meroitic, -te and -l. The Tokharian locative suffix is -te. The ending particle in Tokharian is -l. The Meroitic -t, corresponds to the -t 'you'. In Tokharian the pronouns are placed at the end of words: nas-a-m 'I am', trākä-s 'he says', trākä-t 'you say'.The -t element in Tokharian can also be used to represent the third person singular e.g., kälpa-t 'he found'.

The p-, element used to form the imperative in Tokharian and imperfect . This affix is used in both Tokharian A and B. For example,

Tokh.A klyos "to hear, to listen"
p(a)klyos "You listen"
p(a)klyossu "s/he listens"
Tokh. B klyaus
p(a)klyaus 'you listen"
A. ta, tas, "to lay, to put"
ptas 'you lay'
B. tes, tas 'to put, to lay'
ptes 'you put'

The Tokharian -n-, has many uses in Tokharian. It can be used to form the subjunctive, e.g., yam 'to do', yaman 's/he do(es)'. The discovery that Tokharian is the cognate language of Meroitic allows us to give meaning to the numerous Meroitic words. This makes it possible for us to make detailed translations of the Meroitic funerary text.

Using Tokharian we can illuminate more clearly the syntax of the Meroitic language.

The Meroitic Language

Meroitic writing shows little resemblance to Greek writing. F. Hintze (1979) has noted that Meroitic writing is "strikingly similar" to Persian cuneiform in notating vowels and separation of words. The Meroitic script is almost identical to many of the Kharosthi signs used to write Tokharian. It is interesting to note that many of the Kharosthi and Meroitic signs have not only similar shape, but also the same sound. In general, though, Meroitic signs are mainly derived from Demotic signs. Recognition of the cognate relationship between Meroitic and Tocharian allows us to write a grammar of Meroitic, and give the Meroitic terms phonetic values. Below we will discuss the structure of the Meroitic language. In relation to Meroitic linguistics our decipherment of Meroitic texts supports many of the grammatical features first determined by Hintze (1979). In addition we find many homophones in Meroitic. As a result of the many Meroitic homophones we find some very interesting phonological contrast. In Meroitic there is occasional b \neq p, e.g., tb / tp 'announce in a lofty voice'. In addition we find that other letters are interchangeable including: t \neq d; k \neq q ; s \neq s ; and n \neq n . Although we have been able to discover much more about the Meroitic language, we have yet to find inscriptions that provided historical themes. It appears that the Meroites were mostly concerned with offerings made to the gods, rather than military victories. This suggest that official Meroitic documents were written on perishable materials, like wood .

1.1 The Meroitic funerary tablets are written in the third or second person. Meroitic words are usually formed by the addition of post-positions or suffixes. The Meroitic pronouns are suffixed to Meroitic words. They include, -te 'you,thou'; -t 'her,he'; -ne 'his'; -to 'your'; and the -n and -a third person singular suffixes. For example:
-n 's/he, it, her, his'
i 'go' ; i-n 'he go(es)
de 'bequeathal'; de-n 'his bequeathal'
qe 'make' ; qe-n 'he make(s)
-to 'you, your, thou'
ot 'prestige' ot-to 'your prestige'
lh ne 'to see Good' lh ne-to ' thou to see Good'
-t 'you, your, thou'
kr 'dignity kr-t 'your dignity'
w 'guide' w-t 'you guide'

The pronoun is also suffixed in other African languages. This suffix of the third person singular is usually n-, in other African languages. For example:

Bambara: no p r i 'his house'
Kpelle: nyin 'his tooth'
Akan: ni dan 'his house'
The a- third person singular affix is also found in other African languages. For example:
Swahili: (1) a-ta kwenda 'he's going to go'
(2) a-li-kwenda 'he is here'
Manding: (1) ya zo 'he has come'
(2) ya shirya mana 'he prepared (it) for us'.

This discussion of several Meroitic pronouns illustrates the close relationship between Meroitic and other African languages.

The construction of Meroitic sentences is made up of several constituent parts. Meroitic sentences show either a subject (S), verb (V) , object (O) pattern, or the VOS sentence pattern. The immediate constituent parts or pattern of Meroitic sentence vary from one period of the language to the next. In the archaic Meroitic sentences the constituent parts are S---> NP VP Aux NP , as illustrated below by the sentence found on a bronze plaque made in the form of a trussed prisoner from Gebel Barkal, Great Temple of Aman:
No b lo e Neqe

lit."Now captured alone completely at the present time".
 "Now (he is)captured and completely alone at the present time."
 The popular sentence pattern in late Meroitic inscriptions on the otherhand is S---> VP NP or S---> VP NP VP.
 The favorite Meroitic sentence pattern in archaic Meroitic is the SVO type. In the SVO sentence the subject proceeds the verb. For example:
 Transliteration
 1. Tnyidmni w-t el h-t e.
 2. N e hi.
 Translation
 1."Tanyidamani , you guide the gift of your almsgiving. Give (alms now!).
 2. "Give Good (to) the body".
 In archaic Meroitic the addition of the Meroitic pronoun, gives the Meroitic sentence a VSO pattern. For example:
 Transliteration
 1. tel-n e k-i.
 2. aki-n e-a.
 3. Leb-ne-a sh d o s ne te.
 Translation
 1."He sustains completely new vigor". (lit. Supports he completely revitalization".)
 2."He is completely learned". (lit. "Learned he completely".)
 3. "His restoration of the bequeathal of the spirit body, commences to prop up good--May (it go forth).
 The favorite sentence pattern in late Meroitic is VSO. In Meroitic we also find a VSO sentence pattern. For example:
 w to si
 lit. to guide you satisfaction
 "You guide to satisfaction".
 Terike lo wi-ne s
 lit. Fashion dispatch the Awe patron.
 "Fashion (and) dispatch the Awe of the Patron".
 Ar o b e l-ne
 lit. Produce commence Ba give life.
 "Commence to produce the Ba (and) give (it) life".

 K b h ine qo l-ne
 lit. Give permission Ba Kha the Way renewal living.
 "Give permission for the Ba and Kha (to form) the living renewal".
 Tm de lo wite me-y
 "To bear indeed solitary delight without measure".
 In the Meroitic sentence the pronoun is usually suffixed to nouns and verbs. For example -n, -ne 'he, his':
 1. tel -n
 support he , "he supports".
 2. eb- ne
 restoration his, "his restoration".
 We can also discuss the Meroitic sentence pattern based on its case grammar. The case grammar includes the following categories: Agentive (A; animate objects) ,Instrumental (I, inanimate actor involved in action), Dative (D, animate being influenced by action) , Locative (L, location of action) and Objective (O, items influenced by the action).
 The case grammar of Meroitic shows the VALO and AIOD patterns . For example:
 VALO Type: Qe-n-n ye-ne
 lit. "Make she will the voyage"
 "She will make the Voyage".
 AIOD Type: Paqar l-ne e d lo wi-ne
 lit. Crown prince living give bequest lonely object of Respect'.
 "The Living Crown Prince gives the bequest of the lonely Object of Respect (i.e., the deceased)".

1.5.We also find the Meroitic second person suffix -te 'you,thou', e.g.,

ene 'command', ene-te 'thou command'; ene-te od he " command thou the beginning of the he's bequeathal".

1.6. In addition to the use of -n , to denote the third person singular in Meroitic we also have -t 'him, her, he , she' , e.g., li-ne ' to transmit', li-ne-t 'transmit her....'

1.7. The -a suffix is also used to denote the third person singular suffix. For example:
 sh 'spirit body'; a sh 'his spirit body'
 s-ne 'new vivification'; a s-ne 'his new vivification'
 tom 'to bear'; a tom 'he bears'
 r h i de-b 'indeed go boon (to seek) much almsgiving'
 r-a h i de-b 'His boon indeed go(es) (to seek) much almsgiving.'

1.8. Sometimes the pronoun can be used as a prefix. This is especially true of the third person singular suffixes when joined to verbs. For example:
 i 'go' t-i 'he go(es)'
 be to encounter a-be 'he encounters'

1.9. The pronoun is also suffixed in other African languages. This suffix of the third person singular is usually n-, in other African languages. For example:
 Bambara: no p r i 'his house'
 Kpelle: nyin 'his tooth'
 Akan: ni dan 'his house'

1.10. The a- third person singular affix is also found in other African languages. For example:
 Swahili: (1) a-ta kwenda 'he's going to go'
 (2) a-li-kwenda 'he is here'
 Manding: (1) ya zo 'he has come'
 (2) ya shirya mana 'he prepared (it) for us'.

1.11. The particle -n, has multiple uses in Meroitic. In Meroitic the third person singular suffix -n-, is usually joined to verbs e.g., qo 'to make', qo-n 'she makes'. The n- particle when used as a prefix is used to form the subjunctive mood, it is also joined to nouns e.g, Qo-n n-ye-ne te dh lo wi-ne "She is to make the voyage, here accept the solitary Object of Respect".

1.12. Another common Meroitic feminine suffix -i , and -ine . This -ine , is usually formed by the Meroitic /i/ separator sign (:) , which should be read -ne . For example, ene-i o d he 'she commands the beginning of the bequeathal'. The -ine suffix is joined to Meroitic words to indicate feminine in the case of verbs, just like -i, e.g., yerik 'give veneration', yerik-ine 'give her veneration'.

2. Locative

2.1. The locative affix was -t-, and -te. The locative affix can be placed at the beginning or end of a Meroitic phrase. For example:

- (1) sb ne 'pile up good'
- (2) sb ne-te 'Here pile up Good'
- (1) ni 'shinning'
- (2) ni-te 'here shinning'
- (1) sl-ne mk 'much merit'
- (2) sl-ne mk-t 'much merit here'.

3. Prefixes

3.1. Prefixes are rarely used in Meroitic. The most common prefixes include the prefix of reinforcement -p, the intensive prefix -a and the imperfect prefix -b. The p-, can be either the prefix of reinforcement e.g., s 'patron', p-s 'the patron' ;
 or the imperfect prefix e.g.,
 sin 'satisfaction',
 p-sin "continuous satisfaction".
 The Meroitic /p-/ affix corresponds to the Egyptian demonstrative pi 'the'.

Meroitic adjectives are usually formed by the -o suffix . The -o suffix is used to change a noun into an adjective. For example,
 0 qo # 'to act', qo-o 'acting';
 0 hs # 'know, understand', hs-o 'understanding';
 0 w # 'to guide', w-o 'guiding'
 0 hr # 'dignity' , hr 'reputable'
 0 od # 'admiration' od-o 'admirable'.

6.3. In some African languages we find a similar use of a consonant + u vowel to form adjectives. In Swahili, many adjectives are formed by the k- consonant plus the vowel -u : Ku. For example:

(1) imba 'sing' ; zuri 'fine'
Kuimba kuzuri 'Fine singing'
(2) -bivu 'ripe' Kuiva 'to ripen'
(3) -bovu 'rotten' Kuoza 'to rot'.

7. Suffix of Intensity

7.1. Meroitic's most interesting affix is the -y-. The -y- , is a prefix often joined to the vowels /i/ and /e/. As a suffix it is used to denote intensity e.g.,

0 m / ma # 'to measure',
me-y 'considerable measure'.

8. Preterit

8.1. In Meroitic the preterit is formed by the addition of the particle -a . This particle is suffixed to Meroitic words. For example,
0 lo # 'to dispatch, to depart', lo-a dispatched'.

Na s do 'In truth the patron go(es) away';

Na s do-a ' In truth the patron (has) gone away'.

In Meroitic -l, represents the verb 'to be', and a terminal particle -l. The terminal relative particle in Meroitic is -l. The terminal particle is usually joined to verbs.

There is a li, in Meroitic. The word li, means 'exalted, transmittal, conveyance'.

The terminal -l, corresponds to Abdulla's recognition of the article 'the'. For example, cho 'soul', cho-l 'the soul', e.g., ro-ne sh(a)kh kh(a) s li-ne cho-l no, "Unlock the spirit body, (and) the Kha. Protect the transmittal (of) the soul Now!" Another example is, K-ne i lo-l tone d qe ni, 'Revitalized, go dispatch vigorousness. Give the renewal (of the deceased) vividness".

The Meroitic -l, also represents the verb 'to be' and 'here', e.g., d d-ne go-l e b-ne-a, " Here command his good B (a) (and) spirit body offering(s) to begin to prop up your Good"; w i ne-l "go guide Good here".

The Meroitic -l particle, also means 'at, now'. For example, sl w-nesch r tene-l, "Consecrate the chief[give] transfiguration indeed at [his/her] rebirth"; r ne-l , " Certainly, Good, Now!"

The :, so-called two or three dot "word separator sign, is really the suffix -ne. The particle -ne, is used to make verbs into nominal abstract nouns. For example:

leb restore leb-ne Restoration

e give ene 'almsgiving'

n~ good n~-ne Goodness

e to command Ene 'Commander'

The -l particle is found in many African languages. The general suffix to verbs in Oromo is -l, e.g., ga- 'arrive, enough', gal 'enter'. In Somali, one of the four prepositions is la. The Somali la, means 'with', la kaalay "come with, bring it".

The general suffix to verbs in Bambara is -li. The suffix -li, is used to form action nouns from verbs:

Da weave dali 'weaving'

Taa go taali 'going'

Fo greet foli greeting.

The affix -la, is used to form many verbal aspects, especially the continuous form. In Bambara be/te is used to form the auxiliaries along with the suffix -la attached to verbs. For example, a be taala, 'he is (in the act of) going'. In Bambara the term -la, means 'at'. There is also, a be lakoli_la, 'he is at school'; a be Mali la, 'she is in Mali'.

9. Plural

9.1. In Meroitic the plural case was made by the suffix -b, or reduplication. Reduplication was also used as a plural effect in Meroitic, e.g.,

d 'donations', d-d 'considerable donations'.

Reduplication is also used in other African languages to express the idea of abundance and diversity. For example,

Swahili: Chungu kikavunjika vipande vipnade.
"The cooking pot broke into pieces".
9.3.Researchers have long theorized that the Meroitic plural suffix was -b. Our decipherment of Meroitic supports this view for example:
m measure m-b considerable measure (of)
qo renewal qo-b considerable renewal
o open(s) o-b opens much
wide delight wide-b much delight
de donations de-b abundant donations
9.4. The Meroitic use of the -b suffix to make the plural number, corresponds to the use of the -ba- affix in African languages. In the Bantu languages the plural is formed by the ba- affix. In the Manding group of languages we see use of the -ba suffix. In Manding, the -ba affix is joined to nouns to denote the idea of physical or moral greatness. For example:
(1) na-folo 'good, rich'
na-folo-ba 'great fortune'
(2) so-kalo 'piece'
so-kalo-ba 'considerable quarter of a village'.

There are 26 Merotitic signs which researchers agreed had established meanings before my decipherment of Meroitic. My identification of Tokharian/Kushana as the language of the Meroitic inscriptions has led me to accept some, but not all of the "established meanings for the Meroitic terms listed below:

"established Meroitic meanings" alternative Meroitic meanings
at, 'bread 'down the road'
wi, 'brother 'honor'
sem, wife sm, 'protection,refuge'
kdi, woman woman
st,foot/feet -----
edhe,tedhe, born by -----
el,l,yel, give e 'give'; gift
mk, deity 'diety'
lh, great 'great'
mlo, good ml, 'under influence, soul
ml-o, spiritual
mte, small,little 'to unlock, to open'
qore, ruler qor, 'royal'; female royal:'qor-i'
male royal:'qor-e'
kdiqe, queen's sister' -----
tñyi, lion -----
abr, 'man' ab/ ap, ancestor, father
ste, 'mother' 'mother'
s, person s, man, king
e, son
r, sister
abd, province land ab 'father, ancestor
kdis, sister kdi 'woman'
ato, water -----
erike, terike, yerike 'begotten of' terike, 'fashion and revitalize'
rike, 'indeed to sojour'
yerike, 'on a journey to
invigorate', 'revitalize
to give form to'

My recent articles on the Meroitic language include the following:
Winters, A.A. 1984. "A note on Tokharian and Meroitic".Meroitic Newsletter, no. 23: 18-21.
_____.1988. "The Dravidian and Manding substratum in Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.
-----1989. "Chiekh Anta Diop at le Dechiffrement de l'écriture Meroitique", Revue Martiniquaise de Sciences Humaines et de Litterature, no.8: 141-153.

Winters, A.A. 1984. "A note on Tokharian and Meroitic".Meroitic Newsletter, no. 23: 18-21.
_____.1988. "The Dravidian and Manding substratum in Tokharian".

Central Asiatic Journal, 32 (1-2): 131-141.
-----1989. "Chiekh Anta Diop at le Dechiffrement de l'écriture Meroitique", Revue Martiniquaise de Sciences Humaines et de Littérature, no.8: 141-153.

Winters, C.A.(1998). Meroitic funerary text. Part 1, Inscription
Journal of Ancient Egypt, 1 (1), 29-34.
Winters, C.A.(1998b). Meroitic funerary text. Part 2, Inscription
Journal of Ancient Egypt, 1 (2), 41-55.
Winters,C.A. (1999). Inscriptions of Tanydamani, Nubica et Ethiopia,
IV/V, 355-388.

C.A. Winters
| 1989|2002-04-24 22:25:21|a.manansala@attbi.com|Re: The Meroitic Language|
Thanks Dr. Winters. Do you know of any complete
grammars and/or extensive word-lists for Tocharian
available on the web?

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1990|2002-04-25 05:52:03|Clyde Winters|Re: The Meroitic Language|
Hi Paul
Here are some Tocharian websites that may be of interest to you.

<http://www.oxuscom.com/eyawtkat.htm#Lex>
<http://www.lingolym.org/Tocharian.htm>

The websites below appear to be a collection of the same material
<http://www.wordgumbo.com/ie/cmp/toch.htm>
<http://indoeuro.bizland.com/project/glossary/toch.html>

Most Tocharian websites usually were written to prove that a strong
connection exist between Tocharian and Indo-European languages.

C.A. Winters

At 05:25 AM 4/25/02 +0000, a.manansala@attbi.com wrote:

```
> Do you know of any complete
> grammars and/or extensive word-lists for Tocharian
> available on the web?
>
> Regards,
> Paul Kekai Manansala
> http://home.attbi.com/~a.manansala/afro.htm
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| 1991|2002-04-25 09:53:21|a.manansala@attbi.com|Re: The Meroitic Language|
Clyde Winters wrote:

>>

Most Tocharian websites usually were written to prove
that a strong
connection exist between Tocharian and Indo-European
languages.

>>

They give lists of only 23 "clear" PIE reflexes of which six are words for numbers.

The grammatical system seems to have some strong Altaic influence. I look forward to sitting down and analyzing your comparison between Tocharian and Meroitic grammar.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/afro.htm>
| 1992|2002-04-25 11:53:47|Djehuti Sundaka|Legs, heads and a good season|
<http://www.ahram.org.eg/weekly/2002/583/tr1.htm>
Legs, heads and a good season

Egypt is being overwhelmed with discoveries. Nevine El-Aref checks out what has been an extremely fruitful and exciting archaeological season in both Luxor and Cairo

Last
week
the
German-Egyptian
team
under
the
directorship
of
Hourig
Sourouzian,
which
is
restoring
and conserving Kom Al-Hettan in Luxor, the site of the mortuary temple of Amenhotep III, came upon three massive

segments of statues dating from the 18th dynasty. One was

the right side of a red quartzite colossus of Amenhotep III seated on a throne, the second the head of an unknown queen wearing a wig embellished with the uraeus, the cobra symbol of kingship, and the third a pair of well-shaped legs. The discoveries were made just two weeks after the official opening of the mortuary temple of Merenptah and its museum (See Al-Ahram Weekly No 582).

"The statue of Amenhotep III was found as a shapeless mass of quartzite with several cracks in his legs," Minister of Culture Farouk Hosni said. "Behind the protective sand another surprise was revealed: the beautifully sculpted head of the queen, and a miscellaneous pair of legs." The head of

the queen is a fine piece, with the distinctive eyebrows, eyes and lips characteristic of the 18th dynasty.

The objects have attracted considerable attention and raised some comment. The legs, for example, are shapely, like those of a female, but without any indication of a linen shift.

They could be the legs of a queen which, for an unknown reason, were left unfinished. Or, as the position of the legs and

feet suggest, they could be Graeco-Roman rather than Pharaonic. However, Zahi Hawass, general secretary of the Supreme Council of Antiquities (SCA), commented: "The temple of Amenhotep was a very large one, and excavations already carried out show there were numerous statues to adorn it.

The newly- discovered legs could belong to any one of them, or even be the legs of a prince, not a queen at all. And as for the head, that, too, could be of a young prince."

Kom Al-Hettan has enormous potential and was listed in 1998 by the World Monuments Watch as one of the world's 100 most endangered monuments. The German-Egyptian team, which has been working there since the 1970s, has unearthed countless objects and architectural elements. These have been cleaned and restored, and placed on concrete pedestals in what is rapidly developing into an open-air museum. Others, as we can see from the above discoveries,

are still coming to light. "We hope to recover more parts of the statue or statues, in which case they will be reconstructed," Hosni said.

In Cairo, contractors were in the process of restoring the mediaeval wall at Bab Al- Nasr when they came upon two headless sphinxes which had been used as a lintel for a hidden doorway which appears to have been used by Napoleon's soldiers after they had closed all the gates round Cairo.

"The hieroglyphic texts on the sphinxes, which are well-sculpted and in very good condition, indicate that they date to the reign of Ramses II, 1250BC," said Ahmed Hani chairman of Aswan contractor organisation.

Contractors restoring parts of the mediaeval city continually chance upon historical monuments and artefacts, and the sphinxes will be removed and placed in an open-air museum

currently being prepared adjacent to the site where all the artefacts found will be put on display. So far these include Islamic coins, weapons, pottery, miscellaneous objects and some impressive statues.

| 1993|2002-04-25 14:54:01|Mickel Hendrix|Re: Fwd: Kemetic-Indo-European Word Analogies Part I|
Hotep Mansa,

Unless Tehuti is also associated with strength, and
being the Wielder of the Great Hammer, there is no
connection between his attributes and the Scandanavian
Thor.

P.E.A.C.E.

--- terance pete <alberto34482@yahoo.com> wrote:

>
>
> ptah_seker_ausar777
> <ptah_seker_ausar777@yahoo.com> wrote: --- In
> kemetsoulsociety@y..., ptah_seker_ausar777
> wrote:
> Hotep to the Fam,
>
> I know it's been a minute since I dropped science.
> So, here is
> something that yall should find interesting.
> Afterall, we are the
> world! The following is a list of words that are
> common between the
> Kemetic-Afruikan and so-called English Language:
>
> The Kemetic Abut signifies the Abode, Walled
> Enclosure, Rest-House
> The English Abode is a Place of Habitation, House
>
> The Kemetic Amon, Amun the god of the Moon
> The English Moon is the Orbital Body that goes
> around the Earth; Old
> English Mona, Icelandic Mani, Gothic Mena, Greek
> Mene
>
> The Kemetic Ankht signifies a Thing, Ankh is an
> Amulet, Mirror,
> Various Metals, also Tank as a Thing; Ankhi is a
> Living Thing
> The English Thing is a Material Object, Animate and
> Inanimate; Old
> English Ding, Sanskrit Tankh, Tang, which is a
> Prong, part of of an
> Object, akin to Tongs a kitchen Utensil used to
> hold, grab; Middle
> English Tange
>
> The Kemetic Ankh signifies a College of Priests or
> Sages
> The English Think is to have a Conscious Mind
>
> The Kemetic Arq-ur means Silver
> The Latin Argent is Silver Metal; Argentina where
> Silver Metal is
> found; Greek Argyros
>
> The Kemetic At signifies a Plant; Aat meaning
> Fertile Ground
> The English Oat and Oak are types of Cereal Grain of
> a Plant; type of
> Tree
>
> The Kemetic Ath is a Cake Offering,
> The English Oatcake, a type of Cake made of Oatmeal;
> the Old English
> Ath

>
> The Kemetic Bak is a god of letters, one of the
> Seven Wise gods; Bat
> signifies Spelt
> The English Book is a Written Composition; Old
> English Boc, Danish
> Boek, Icelandic Bok, German Buch, Gothic Boka
> meaning Letter
>
> The Kemetic Bet signifies Loathsome, Abomination
> The English Bad is a Lack of Moral Qualities, Not
> Good, Disobedient
>
> The Kemetic Bet, Bath signifies House, Dwelling;
> Sick Man, Evil,
> afflicted with Evil
> The English Bedlam an Asylum, Hospital, Mad-House
> for the Insane,
> Lunatic; Old English Bethlem
>
> The Kemetic Beket is to be Pregnant, a Pregnant
> Woman
> The English Begat is to be with Child, to Conceive,
> Procreate
>
> The Kemetic Har signifies a Measure; Haru, Hru is
> Day, Daily, Day and
> Night, Everyday
> The English Hour is a Period of Time, Time of Day
>
> The Kemetic Hat pertains to the Heart
> The English Heart of the Body
>
> The Kemetic Hekhek means Old Age, Aged; Heka
> signifies Magic, to
> Utter Charms, Spells, to Bewitch, Sorcery, the Power
> of Working Magic
> The English Hag is an ugly Old Woman, a Witch;
> Middle English Hagge,
> Greek Hex
>
> The Kemetic Hept signifies the Number Seven, Heptes
> is one of the
> names of the Seven Stars of Orion; Habt signifies to
> Count
> The Latin Hebdomad, Hebtomat is the Number Seven,
> Seven Days of the
> week, Seventh; Greek Heptad
>
> The Kemetic Heri signifies an Authority, such as
> Army Officer,
> Master, Chief, Overseer, Captain, Superior
> The English Herald is a Representative Official or
> Ambassador, an
> Officer who arranged tournaments in the Middle Ages;
> French Heraut,
> Frankish Heriwald meaning Army Chief
>
> The Kemetic Herit signifies the Sky, Celestial
> Region, Heaven; Herui
> is the Upper Part, what is Above; Heri is to Ascend
> in the Air; Heru
> the god of the Sky, one of the seventy-five forms of
> Ra the Sun-god;
> Heru-aaakhuti signifies Heru who dwells in the
> Horizon (the Zone of
> Heru)
> The English Horizon is the line or circle that forms
> the Celestial

> Boundary between Heaven and Earth, the Great Circle
> of the Celestial
> Sphere
>
> The Kemetic Het signifies House, Covering; Ha,
> signifies a Cap
> The French Hut is a Dwelling or Roofed-Shelter,
> English Hat is a
> Covering for the head, akin to the term Hood of a
> jacket; Old English
> Hod, German Hut
>
> The Kemetic Het means to Strike
> The English Hit is to give a Blow or Strike against
>
> P.E.A.C.E. Progress Everytime Afrikanians Cultivate
> Enlightenment!
> --- End forwarded message ---
>
>
>
> Yahoo! Groups SponsorADVERTISEMENT
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to the Yahoo!
> Terms of Service.
> While you are on that note, is there any connection
> between thoth, tehuti, and the Norse god named
> Troth?>???

Do You Yahoo!?
Yahoo! Games - play chess, backgammon, pool and more
<http://games.yahoo.com/>
| 1994|2002-04-25 15:12:13|Omari.Maulana@Fluor.com|(no subject)|
Greetings,

Glad to be aboard!

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| 1995|2002-04-25 15:20:09|Omari.Maulana@Fluor.com|Features|
Interesting mention of features in Mesolithic Greek crania.

http://www.aee.gr/hellenic/3aee/anthropos/original_contibut/youra_engl.html

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| 1996|2002-04-25 23:59:44|sidahmed|[Fwd: APIC: Africa: Common Ancestors]|
Africa: Common Ancestors
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+++++Document Profile+++++

Region: Continent-Wide

SUMMARY CONTENTS:

While most of our postings relate to immediate policy issues, we also sometimes feature articles which deal with the broader cultural and social context, part of the background environment for policy debates. In the current context, it is of critical importance whether or not citizens and policymakers accept that we are all part of a common humanity. This interview about a new documentary video, reposted with permission from allAfrica.com, deals with scientific debates that range far into the remote past. But the issues raised about how we conceive our common humanity are also critical to the future.

News releases from the Discovery Channel on the program are available at:
<http://dsc.discovery.com/news/briefs/20020225/eve.html> and
<http://allafrica.com/stories/200204190697.html>

The Discovery Channel also has other related feature material on their web site at:
<http://dsc.discovery.com/convergence/realeve/realeve.html>

A site with links to other sources on the origins of humankind is
<http://www.versiontech.com/origins>

+++++end profile+++++

Common Ancestor, One African "Eve" for All World's People
Portrayed

<http://allAfrica.com>

INTERVIEW
April 19, 2002

By Charles Cobb Jr. Washington, DC

In a television documentary [aired on the Discovery Channel on April 21], humankind is said to share a common genetic link that

can be traced to one woman who lived in Africa more than 150,000 years ago. Using a unique part of human DNA called mitochondrial DNA" which is passed from mother to daughter, "The Real Eve", narrated by actor Danny Glover, tracks the movement of humanity from this common ancestor across geography and millennia. AllAfrica's Charles Cobb Jr. spoke with the film's producer, Paul Ashton. Excerpts:

Cobb: We should start with the science and the point the film is trying to make. Can you explain this in layman's terms? DNA? The "real" Eve?

Ashton: The point of the film is to tell a story about the movement of people, where we came from and how we got to where we are now. And the new genetics are able to tell us how we got to where we've got now. And where we moved to and through. So Mitochondrial DNA, which is the maternal line carried by everyone - its the DNA of the mitochondria - becomes key. Mitochondria are like little batteries that energize everybodys' cells. They have their own DNA which you can trace. Men cannot pass it on, only women. The mitochondrial drops off the sperm as it enters the egg. Every so often there is a very small harmless mutation which doesn't effect anything other than that scientists can read it; they can see the mutation. Basically they can see which mutation came first. So every mutation is layered on the previous one. It's always passed on exactly as it is. And where there is a split in the mutation you can tell that is where populations must have split. If somebody carries the same mutation up to a certain point along with another population and then suddenly they are carrying a new mutation which that other population no longer carries you know that group must have left before that second mutation.

Cobb: And these mutations would be what? Color? Hair? Body features?

Ashton: No. Nothing to do with us. Mutation is a word that always conjures up that sort of thing but it's actually a marker. It has no effect whatsoever because it's within the midochondria. And it's just something that we can see but it has no effect. It has no relation to our color or height or our eyes or anything like that at all.

Cobb: Okay. This sounds like interesting science, but a film? What in this science leads you to a film?

Ashton: Well, the film is about our human journey. Everybody on the planet carries the midochondrial DNA of one woman who lived 150 thousand years ago in Africa.

Cobb: Where in Africa?

Ashton: We think in East Africa. Archaeologically we know that. You can't tell that from genetics. Archaeologically we know pretty well that we came from the southern end of the great Rift Valley. Also, the genetic markers around that area are numerous too, so that's the most likely place that we arise from as well.

I do have to tell you that although I am telling this story, the reason I am able to tell this story is because I have done a lot of work on it over there last two years, but I am not a scientist. There is no way that I can explain all of the technical, academic details. So basically we know that we all carry the genetic marker of one woman who lived over 150,000 years ago in Africa, but then we talk about how did human beings first leave Africa and where did they go to then. Well, because of the genetic tracing we know that everybody outside Africa carries a mitochondrial marker of one woman who must have been in a group of people who left Africa about 80,000 years ago. And we

know that group was a group of anything from about 250 to 700 people. We think it's about 250. Less than 250 wouldn't have been able to sustain a population and much more than 500 or 600 people would have taken too long for it to drift down to one line because they have to stay together. We also know that it was one group that left once. It wasn't a stream of people. It wasn't lots of groups leaving at different times. It had to be one group once because it all comes down to one line. For example, if you take a small remote Italian village you will find that a lot of the people in the village carry the same name. That's over time, because some people just have daughters. You drift down to one name. In same way you drift down from one line. So there might have been lots of lines coming out of Africa in this one group but because they stayed together sufficiently long enough they all drifted down to one line.

Cobb: Which you can tell from the genetic marker?

Ashton: That's right. That line then became the "mother", if you like, of everybody outside Africa. And then they started to split off. Some went down to Australia; some went up into Central Asia; some went up into Europe - carrying their own markers from that point. So it's rather like the branches of a tree with the main trunk of the branch being in Africa.

Cobb: And the film shows this? Documents this?

Ashton: It tries to tell the story in a dramatic way because we want people to understand the science but we also want people who aren't particularly turned on by science to also be able to enjoy the film on an entertaining level and be involved in the story of "us." We want people to be able to look at the screen wherever they are, whoever they are - whatever color they are, whatever creed they come from - to look at that screen and say this is our story. It's not these strange people who lived thousands of years ago. This is a story of our forebears.

Cobb: Do you have a favorite part of the film, or a part that you consider especially important in the sense of what you want to convey to the viewer?

Ashton: The part of the film that moves me most is the death of the little boy when he falls over and his father carries him and buries him. He died 44,000 years ago. From his skeleton we recreate that scene. It shows a caring side of humanity. This little boy was obviously damaged because he has a broken skull and he was laid very carefully in this recess a cave and was obviously buried with care and love and I think that a parent's love for a child is what really the human race is about. And the only problem is, is that we don't seem to be able to care that much about "other" people's children.

Cobb: You've said that you're not a scientist, and certainly not a specialist in this area, so how did you, the filmmaker, encounter this piece of science? How did you get engaged?

Ashton: I read a book written by professor Stephen Oppenheimer who is the professor in this film. We are telling his synthesis. He's the man who came up with the scientific end of this. I was talking with him about this other book he had written with the view of trying to make a film out of it and he told me this story that everybody outside of Africa comes from one small group and that everybody on the planet is related to one woman. And I thought that was just an extraordinary thing. And I said this would make a beautiful film, a lyrical film, which is what I wanted to do.

Cobb: Let me ask you again, getting back to the actual story, Why did this group of people leave in the first place? And where did

they go?

Ashton: Obviously that's conjecture, but we believe that they were beach combing. And we have proof of modern humans beach combing along that particular coast of Africa about 80,000 years ago. At that particular time there was a major freeze up of the world and the world became much drier. And also because of the shallowness of the Red Sea that would have become very, very salty. So whatever they were eating while they were beach combing would have been dying off. Just across the water from where they were you have Yemen, which was at the time was being hit by some freak monsoon weather and it was very green and also it was on the ocean side, so the water wouldn't have been so salty. It must have looked very tempting for them. Such a short distance away, green inviting hills. They were standing on this rather deserted desert lacking food. That's why we think they made this trek across the water.

Cobb: And then from Yemen they go North, South...where?

Ashton: From Yemen they went to the Gulf of Arabia which at the time was dry because sea levels were so much lower. The gulf was actually fresh water lakes; it wasn't the gulf as we know it today. So it was a very good place for them to stop. Some of them went all the way round the coast all the way down to Australia and then all the way up the coast to China. Some of them went North of the Himalayas into Central Asia. Some 30,000 years after they got to the Gulf, they then went North into Europe because the weather changed again, opening up a green corridor from where they were in the Gulf up into Turkey. There was some wet weather that greened the desert. This is why they didn't get into Europe until 50,000 years ago.

Cobb: This charting of the routes seems pretty precise.

Ashton: Yes it is pretty precise. If you're carrying a marker - up to a certain point if a population is carrying a marker up to a certain point - and then beyond that point that marker isn't there you know which direction the people are moving. So you can say, well at this point there must have been a split because the marker then goes over there and the new marker happens over here. It's a split in the branch; you have two more twigs.

This is what was so wonderful about the end of the film. You had two people from opposite ends of the world carrying the same marker. There was a Greek lady, Angela, who was a recent immigrant into America from Europe. And then there was a native American who was a full-blooded Cree. And we tested them and we found that they both carried quite a rare marker in their mitochondrial DNA which is called "X" for no other reason than that's the letter that the scientists gave it. Now "X" first came into being in Central Asia about 30,000 years ago. So what it means is, that one of the daughters of our out of Africa "Eve" had a mutation that we call "X". Her family then split. Part of her family went West towards Europe and part of her family went East toward Siberia and then on into America and became the Native Americans. So when Angela came to the United States from Europe and she met with Leonard in our laboratory it meant two members of the family were rejoined 30,000 years later.

Leonard was completely blown away. But it doesn't change the fact that he is Native American. He can still be part of the first people of North America. We're going back 30,000 years and we know that human beings didn't get into North America until about 20,000 years ago so his family could have been part of that first group. What it does do is prove that we all come from the same place, that we're all brothers and sisters. We really are, not just in a moral sense, but actually in a physical sense. People better get used to the idea.

Cobb: It's important to understand that this is taking place over thousands of years....

Ashton: Thousands of years. You're not talking about a couple of generations; you're talking about 5,000 generations.

Cobb: And I assume that in addition to moving they are changing in the sense of physical characteristics in order to adapt to various climates that they find themselves in, and I suppose developing languages as well

Ashton: Yes, they are changing. Absolutely correct although they might well have had language before. In fact we know that they did because they possessed the hyoid bone which is a bone in the throat which enables us to talk. We know that Neanderthals and homo Erectus and early hominids had the hyoid bone so we know that they talked as well. So we had speech.

Cobb: But we're not talking about primitive people here. This is modern man.

Ashton: This is modern man! One hundred and fifty thousand years ago this woman who was our genetic "Eve", if you like, had all the capabilities that we have today. And all the potential. She was just like us! If we were to bring her to this time, educate her, dress her up and walk her down the street you would not know the difference. We are not talking about primitive early people who dragged their knuckles on the ground!

Cobb: Is this "new" in the sense of science? Is this a breakthrough or has this been around?

Ashton: That aspect of it isn't new. The early Mitochondrial Eve "mother" is not new. That has been around in scientific circles. But what is new is the out of Africa group that left once; the way they left which was the southern route across the mouth of the Red Sea, and also the movement from the Gulf into Europe 50,000 years ago. That is all brand new.

Cobb: Is it controversial?

Ashton: It is controversial. But only because some people don't like other people to get things right. But people are very very quickly coming to realize that this is something they can no longer argue with. Professor Stephen Oppenheimer, whose synthesis we filmed, was the first person to come up with these aspects because he looked at all the information, not just the genetic information. He looked at the oceanography, at the climate; he looked at all the things that were happening and came up with these explanations which have now been argued about for a little while but have held up.

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| 1997|2002-04-26 03:22:14|Dima Fedorov|Great Pyramids in kemetian's eyes|
Hello,
As I understand there are many egyptologists in the group or at least people
very experienced in egyptology, so my subject could seem amateur or off
topic, but that's what interests me very much:

First of all since Great Pyramids of Giza were constructed during the 4th
dynasty, they were there during almost all history of Egypt. So what were the
thoughts and feelings of ancient egyptians about the Pyramids during the
ages? did they changed? what did people of the latest periods thought the
Pyramids were?

Second of all does anyone know how did pyramid-builders transport those huge
2.2 tones blocks from the place where they took the stone to the construction
site and to the top of the pyramid? From my friend I heard that some egyptian
priests could get very heavy objects in the air without applying any force to
it just by singing the sacred hymns. Could that be possibly true?

Thank you in advance,
Dima Fedorov
| 1998|2002-04-26 07:07:25|rootofciv|Re: What is the origin of the word "Africa?"|
I just call the WHOLE CONTINENT (Asia, Africa and Europe)
ASIA, since it is already one continent.

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--- In Ta_Seti@y..., Djehuti Sundaka wrote:
> http://kalamumagazine.com/short\_facts.htm
> What is the origin of the word "Africa?"
>
>
> According to the United Nations Educational, Scientific, and
> Cultural
> Organizationbetter known as UNESCOduring the time of the Roman
> empire,
> the term became accepted as a replacement for the word "Libya" which
> meant the land of the Lebu or Lubins in Genesis.
>
> Geographically, Libya meant only the north coast of the continent
> and at
> first, so did Africa. By the end of the first century A.D., Africa
> came
> to mean the entire continent. The etymology, the origin of the term
> Africa is not so precisely agreed upon and, according to UNESCO, its
> origin is credited to one of seven theories:
>
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> The Afarak, also known as the Aourigha, were a Berber people who lived south of Carthage. The terms Afarik or Africa were used to denote the land of the Afarak.

>

> Some believe that the word comes from from the Latin adjective aprica which means sunny or the Greek aprike, which means free from cold.

>

> The Phoenician root faraqua, which suggests a separation or in other words, diaspora. The same root is found in some African languages, like Bambara.

>

> In Sanskrit and Hindu, the root Aparā or Africa denotes that which, in geographical terms comes "after," or in other words the west. From the geographical position of India, the Asian country from which the Hindus originated, Africa is the western continent.

>

> Another school of thought states that the word Africa comes from two Phoenician terms, one of which means an ear of corn, which was a symbol of fertility in that region, and the other Pharikia, which means land of the fruit.

>

> A historical tradition states that a Yeminitier chief named Africus invaded north Africa in the second millennium before our era and founded a town called Afrikyah. Some say it is more likely that the Arabic term Ifriqiya is the Arabic translation of the word "Africa."

>

> Another theory states that Afer was a grandson of Abraham and a companion of Hercules.

| 1999|2002-04-26 07:10:31|rootofciv|Re: Fwd: Kemetic-Indo-European Word Analogies Part I| Peace. I think "god" or "gods" is the wrong word to use. They were the OFFICES of The Supreme Being (Man). Where did you make a connection of Wmn (Amon) with The Moon? Wmn is connect with Rh or Radiation (The Sun) not he moon. In modern times, that is connected Man or Mind, not "the moon". Peace.

Divine Ruler Equality Allah H
allah@metalab.unc.edu |
<http://www.ibiblio.org/nge/jahz.html> A--.--A
 / \
 5% Network L L
<http://www.allahsnation.net>
<http://www.ibiblio.org/nge>

Physical Science Productions (drum and bass, hip hop)
<http://www.ibiblio.org/nge/physical>

++++ stop the execution of Mumia Abu-Jamal ++++
 ++++ if you agree copy these lines to your sig ++++
 ++++ see <http://www.xs4all.nl/~tank/spg-1/mumia002.htm> ++++

--- In Ta_Seti@y..., "ptah_seker_ausar777"
 wrote:

> --- In kemetsoul society@y..., ptah_seker_ausar777

wrote:

```
> Hotep to the Fam,
>
> I know it's been a minute since I dropped science. So, here is
> something that yall should find interesting. Afterall, we are the
> world! The following is a list of words that are common between the
> Kemetic-Afruikan and so-called English Language:
>
> The Kemetic Abut signifies the Abode, Walled Enclosure, Rest-House
> The English Abode is a Place of Habitation, House
>
> The Kemetic Amon, Amun the god of the Moon
> The English Moon is the Orbital Body that goes around the Earth;
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Old

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> English Mona, Icelandic Mani, Gothic Mena, Greek Mene
>
> The Kemetic Ankht signifies a Thing, Ankh is an Amulet, Mirror,
> Various Metals, also Tank as a Thing; Ankhi is a Living Thing
> The English Thing is a Material Object, Animate and Inanimate; Old
> English Ding, Sanskrit Tankh, Tang, which is a Prong, part of of an
> Object, akin to Tongs a kitchen Utensil used to hold, grab; Middle
> English Tange
>
> The Kemetic Ankh signifies a College of Priests or Sages
> The English Think is to have a Conscious Mind
>
> The Kemetic Arq-ur means Silver
> The Latin Argent is Silver Metal; Argentina where Silver Metal is
> found; Greek Argyros
>
> The Kemetic At signifies a Plant; Aat meaning Fertile Ground
> The English Oat and Oak are types of Cereal Grain of a Plant; type
```

of

```
> Tree
>
> The Kemetic Ath is a Cake Offering,
> The English Oatcake, a type of Cake made of Oatmeal; the Old
```

English

```
> Ath
>
> The Kemetic Bak is a god of letters, one of the Seven Wise gods;
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Bat

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> signifies Spelt
> The English Book is a Written Composition; Old English Boc, Danish
> Boek, Icelandic Bok, German Buch, Gothic Boka meaning Letter
>
> The Kemetic Bet signifies Loathsome, Abomination
> The English Bad is a Lack of Moral Qualities, Not Good, Disobedient
>
> The Kemetic Bet, Bath signifies House, Dwelling; Sick Man, Evil,
> afflicted with Evil
> The English Bedlam an Asylum, Hospital, Mad-House for the Insane,
> Lunatic; Old English Bethlem
>
> The Kemetic Beket is to be Pregnant, a Pregnant Woman
> The English Begat is to be with Child, to Conceive, Procreate
>
> The Kemetic Har signifes a Measure; Haru, Hru is Day, Daily, Day
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and

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> Night, Everyday
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> The English Hour is a Period of Time, Time of Day
>
> The Kemetic Hat pertains to the Heart
> The English Heart of the Body
>
> The Kemetic Hekheh means Old Age, Aged; Heka signifies Magic, to
> Utter Charms, Spells, to Bewitch, Sorcery, the Power of Working

Magic

> The English Hag is an ugly Old Woman, a Witch; Middle English

Hagge,

> Greek Hex
>
> The Kemetic Hept signifies the Number Seven, Heptes is one of the
> names of the Seven Stars of Orion; Habt signifies to Count
> The Latin Hebdomad, Hebtomat is the Number Seven, Seven Days of the
> week, Seventh; Greek Heptad
>
> The Kemetic Heri signifies an Authority, such as Army Officer,
> Master, Chief, Overseer, Captain, Superior
> The English Herald is a Representative Official or Ambassador, an
> Officer who arranged tournaments in the Middle Ages; French Heraut,
> Frankish Heriwald meaning Army Chief
>
> The Kemetic Herit signfies the Sky, Celestial Region, Heaven; Herui
> is the Upper Part, what is Above; Heri is to Ascend in the Air;

Heru

> the god of the Sky, one of the seventy-five forms of Ra the Sun-

god;

> Heru-aaakhuti signifies Heru who dwells in the Horizon (the Zone of
> Heru)
> The English Horizon is the line or circle that forms the Celestial
> Boundary between Heaven and Earth, the Great Circle of the

Celestial

> Sphere
>
> The Kemetic Het signifies House, Covering; Ha, signifies a Cap
> The French Hut is a Dwelling or Roofed-Shelter, English Hat is a
> Covering for the head, akin to the term Hood of a jacket; Old

English

> Hod, German Hut
>
> The Kemetic Het means to Strike
> The English Hit is to give a Blow or Strike against
>
> P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!
> --- End forwarded message ---

| 2000|2002-04-26 07:45:53|Mamadi Sefe Dekote|Re: What is the origin of the word "Africa?"|
while Asia and Europe can be
viewed as one geographic mass, Eurasia,
Africa is actually separated---even if by the
barest of threads---thus making it its own
"continent."

DG

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> I just call the WHOLE CONTINENT (Asia, Africa and Europe)
> ASIA, since it is already one continent.
>
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|